

FEB 23 1912

# The NAUTILUS

Don't worry  
when you  
stumble—re-  
member, a  
worm is about  
the only thing  
that can't fall  
down. ❀ ❀



**E. R. MORAS, M. D.**

Harvard University Medical School,  
 \*by College of Physicians and Sur-  
 geons (Chicago), '89. Formerly  
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 Cook County Hospital (Chicago);  
 Professor of Obstetrics, College of  
 Physicians and Surgeons (Chicago)  
 etc.

**R**ECENTLY I met someone on the train between Chicago and Highland Park. I didn't get his name, but he turned out to be a doctor, too. He'd "caught a cold in the train last night."

"Was it so cold in the sleeper?" I asked.

"Lord, no, it was suffocating hot," he said. To which I started to remark, "Oh, I see, you caught a hotness. . . ."

Squinting at me over his specs, as if I had pricked his toy-balloon, he wanted to know what I meant—and I meant that he had filled up his bellows all night long with foul, toxic, over-and-over-again inhaled and exhaled human breath, and his blood-and-flesh was trying to snuffle and leak it out of him in the form of slime, mostly—and "if you're sensible, doctor, you'll help yourself to get rid of that load of gaseous and slimy foulness."

"You mean to take a little quinine, and . . .?" he dubiously queried.

I wasn't looking for that, but caught the cue and sputtered out, "Quinine! and why not a little whisky with it—and some aconite or bella-

donna—and a cocaine spray—and a few stiff doses of aspirin or sodium salicylate and a Turkish bath. . . . and—er—er—and—well, doctor, are you going to eat some supper?"

"Why—I guess so."

"Are you hungry?"

"Not much; kind o' lost my taste but I'll manage to eat something all right."

There you are, boys and girls, little and big. Talk about force-feeding chicks and geese for market.

Just then the train reached his town, so I hastened to remark that if I were he I'd feed my body plenty of pure air and water and orange or lemon juice and get rid of that "beastly cold."

"You mean you would diet? You believe in dieting to cure a cold?" and off the train he went. Off indeed!

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**E. R. MORAS, M. D.,** DEPARTMENT 803  
 HIGHLAND PARK, ILLINOIS



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**BOSTON, Mass.**—Miss Leonora Hsley Joslyn, Suite 616, 59 Temple Place.  
**BOSTON, Mass.**—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.  
**BRUNSWICK, O.**—Co-operative Book and Subscription Agency, R. 3.  
**CALGARY, Alberta, Canada.**—Mrs. M. Mason, 236 Eighth avenue, West.  
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**WILLIMANSETT, Mass.**—Mrs. S. A. Emerson, 30 Emerson street.  
**YOUNGSTOWN, O.**—Flora G. Whiteside, 108 West Wood street.  
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HARRY P. STIMSON, Manager



## Nautilus News.

BY THE EDITORS.

### A New Manageress!

I have just had a new honor thrust upon me. On the morning of January 10th I became for the first time, Grandmama! With the same stroke of fortune our managing editor and his wife became the parents of their first child, a nine-pound baby girl. Of course she is the very prettiest and sweetest and smartest little thing that ever happened in Holyoke. She has a nice little round head covered with long silky black hair, and her eyes are very dark blue. She is a beautiful baby from top to toe, and she is as healthy as a little pig.

And she is being trained according to the latest methods! But she knows very well when to yell for her dinner, and she does it. Between times she will lie for two hours at a time in her crib—unless you go and talk to her. Then she wants to be taken up and entertained! She seems to know her mamma and her papa quite well. And she looks her grandmama calmly in the eye! And so far we haven't found anything that feazes her. She is a perfectly normal, healthy, good-natured, good-tempered and self-possessed little person. William says she looks like me, and that he is afraid she is going to be another just such capable woman, and edit a magazine and build houses and know all about your insides and outsides and how you ought to act and be a suffragette and things! And anyway, he says, she's got a capable grandma all waiting to teach her how!

Her name is Catharine Elizabeth, after her two grandmothers. And it looks as if she is going to carry her name quite airily.

The only trouble with having such a highly educated young granddaughter is that you can't play with her when you want to. You can't go and visit with her at just any time you please, according to the comfortable fashion which pertained when I was a baby. This very model young Catharine Elizabeth is interviewed by appointment only. She appears in the receiving line just twenty minutes before dinner is served, once in exactly two hours.

I don't know how Chester manages to attend to business at all, he is so wrapped up in Daisy and the baby. I caught him standing in the middle of the room the other day smiling into vacancy, and before I could offer him a penny for his thoughts he remarked absent-mindedly, "I tell you, I am almost as proud of that baby as I am of my wife!"

### Our New Dress.

This is the Federation and New Thought Number of *The Nautilus*. It is likewise the Surprise Number. For a long time we have been working out the details of this new form of *Nautilus*.

The sketches for the little springtime and outdoors decorations that are used in this

(Continued on Page 2.)

## Healthful Turkish Baths at Home Only—2c

Surface Bathing Is Insufficient—the Turkish Bath Is the Only Effective Method of Opening the Pores—the "Robinson" Makes All Simple, Delightful and Economical.

HERE'S the rejuvenation cabinet for every home. Here's the producer and preserver of clear, clean skin, good spirits, great physical exuberance that puts a sharper edge on the enjoyment of living. The "Robinson" Thermal Bath Cabinet is wonderfully simple, a bath in it costs only 2 cents and takes only 15 minutes. How much better is this than having to go to some hotel or public Turkish Baths and pay out a lot of money for something not a whit better and not one-tenth as convenient. Have it in your own home and use it every time you feel like it. It will keep you from going "stale." It will keep you bright and care-free. The great physical luxury it affords will be a constant delight to you. Read below how you can get our great \$2.00 book free. It tells everything.

### Look Out for Substitutes — Make Sure You Get The "Robinson."

It is the only one having the four curtain top enabling you to heat up the cabinet before entering and to use the cabinet as a cooling room before leaving by dropping the curtains one at a time.

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THE ELIZABETH TOWNE CO., HOLYOKE, MASS.

(*Nautilus News Continued.*)

number were made by Emma Bell Miles.

The cover was designed by J. & R. Lamb, 27 Sixth avenue, New York city.

#### We Set the Pace.

This is the day of India paper. The Cambridge Edition of the Encyclopedia Britannica began it, and all the other reference books and dictionaries in the country are following suit. Books that are intended for daily service and much use are being put into compact form so they will occupy less space and require less effort to handle.

If Postmaster General Hitchcock has his way all the magazines in this country will have to take to India paper to save postage. Thus will we turn our persecutions into blessings all round: the postoffice will handle small magazines instead of big ones, the publisher will halve or quarter his postage bill, the reader will find his magazines less of a burden. And best of all the reader will be able to carry his favorite magazine in his pocket ready for any emergency.

THE NAUTILUS MAGAZINE is the first one to try to apply the new principle of getting itself printed on Bible paper instead of bulky paper. We have adopted the India tint if not India paper. This number is printed on a little better paper than we have ever used before, and a little lighter weight. We haven't exactly gone over to Bible paper, but we are heading that way. There ought to be more wear in this paper than in the old, and it ought to be much handier to carry around for reference or for reading on the train. And we hope that not only the paper but the new style of make-up will prove more artistic and agreeable than the old.

What do you think about it?

#### Woman and Spring Clothes.

Our April issue of *The Nautilus* will be a sort of Woman and New Spring Clothes Special Number. It will be in-

teresting to men as well as women. For what man is not interested in woman? And anyway, man comes in for a little criticism and several suggestions as to his clothes and his conduct.

The special feature will be a symposium, and the leading article in this symposium is the winner of the \$20 prize for the best article offered on that contest described on page 91 of December *Nautilus*.

The winner of this prize is Florens Folsom, and the name of her article is "Dress-Characterization." This article is a bit of personal experience, beginning at the roots of a woman's life, showing the steps in her evolution and the flowering of that evolution into truly artistic dress. Along with the woman you get a few glimpses of the man, and more than a few glimpses of the child which was theirs. The story Mrs. Folsom tells in "Dress-Characterization" is a true story, and therefore its lessons are both interesting and profitable.

The second article in this symposium is "The Evolution of a Fig Leaf," by Katherine Quinn. It took several readings and much consideration to decide between Katherine Quinn's article and Florens Folsom's. Miss Quinn's article is just as individual and suggestive as Mrs. Folsom's, but it treats the subject in an entirely different way. Mrs. Folsom's article was awarded the prize on its just-how features.

Miss Quinn wins one of the \$5 prizes, since hers is the best in the April symposium, barring the \$20 prize winner.

In addition to these is another splendid article on "Dress as an Expression of Character," by Mariella John Ladd, whom our old readers will remember as the author of some most interesting articles on "The Meal and the Man," and still another on "Dress and Character," by Caroline Walmesley Albaugh.

#### And Then.

Our leading article for the April Number will be a very interesting one on "Restless Woman: Her Cause and Cure," by Winifred Harper Cooley, New York club woman, author and suffragist. She ought to know her subject from experience and by observation. She is a clear thinker and a clever writer, and her material is most interestingly presented.

Among other interesting things will be:

Another of Edwin Markham's fine poems, "Anchored to the Infinite."

A suggestive study of "The Habit of Visualizing our Desires," by Orison Swett Marden, and a splendid lesson on "Soul Culture," by Annie Rix Militz.

#### For Every Man, Woman and Child.

Every reader of newspapers and magazines wants to UNDERSTAND the news of the world. Every day wonderful chapters are being added. In order to make yourself master of history in the making, every reader needs a Handy Atlas. No one can intelligently read

(Continued on Page 66.)



# I CURE ALL STOMACH AND INTESTINAL TROUBLE WITH FOOD



EUGENE CHRISTIAN, F.S.D.

For nearly 20 years I have been studying the **Chemistry of food** and the **Chemistry of the human body**. I have put these two sciences together and formulated the science of Applied Food Chemistry. By the application of this knowledge I cure all forms of stomach and intestinal diseases, and all other disorders that result from wrong eating and drinking. This method cannot fail because it conforms to the laws of Nature.

Ninety-two per cent. of **all** diseases is caused by errors in eating. This is Authentic. These errors are made by wrong selections, wrong combinations, and wrong proportions of food. I teach you how to correct these, how to select, how to combine and how to proportion your food according to your age and your occupation. **This cures by removing causes.** It gives Nature a chance.

This is the true science of human nutrition, and it is governed by laws as infallible as the laws of gravitation. **If you obey them you cannot be sick. If you do not obey them you cannot be well.**

You have no idea what your body is capable of, until you have it perfectly nourished. You have no idea what your mind is capable of, until it lives in a perfectly nourished body. You have no idea the joy of living until every bone tissue, muscle and organ of the body is brought up to 100% efficiency, which my system does.

If you are sick or have any kind of stomach or intestinal trouble it will require a short term of curative feeding—then I balance the diet so as to give to the body all the elements of nourishment it requires according to your age and your occupation. **I get results and this ends all argument.**

Consultation free, by mail or at my office.

Write for my book "How Foods Cure" and Diagnosis blank (sent free). This book is the boiled-down story of 15 years' practical experience and study both in this country and abroad.

## EUGENE CHRISTIAN, F.S.D.

1000 Arena Building

40 West 32nd Street, New York

Send \$1 for my latest book, "250 Meatless Menus," bound in vellum and gold.

Say you saw it in THE NAUTILUS. See guarantee, page 5.





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



(2) Drooping, swollen eyelids indicate overeating. The cure: Correct proportions and combinations of foods.



(3) The wrinkles between the eyebrows indicate indigestible foods. The cure for effacing these wrinkles: Digestible, brainy food.



(4) Wrinkles on the forehead, under the eyes, and nose denote exhaustion. The cure: Strong, digestible, energy-producing foods.



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

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

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

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

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.

## I Have No Foods To Sell

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(2) DIET VERSUS DRUGS (4) KEY TO LONGEVITY

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**G. H. BRINKLER**

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



# THE NAUTILUS.

Vol. XIV.

MARCH, 1912

No. 5.

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## THE NAUTILUS

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William Walker Atkinson  
Benjamin Fay Mills  
Prof. Edgar L. Larkin  
Anne Warner  
Annie Rix Militz  
Cora Linn Daniels  
Sinclair Lewis

Editors

These are  
Some of  
The Nautilus  
Contributors  
for 1911-12.  
Others  
Coming.

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The word NAUTILUS is pronounced exactly as spelled, accent on first syllable. Its significance is hinted in the NAUTILUS verse at top of page 11.

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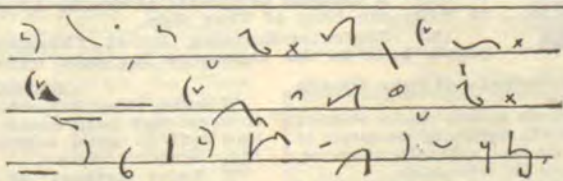
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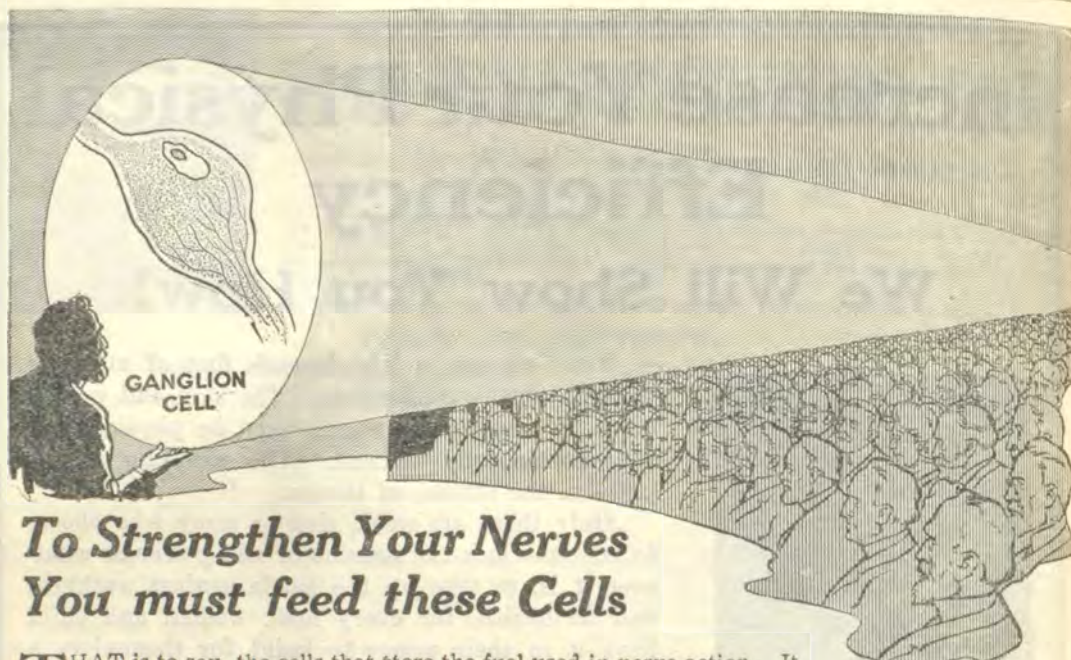
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As the swift seasons roll!  
Leaving thy low-vaulted past!  
Let each new temple nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life's unresting sea."  
—Holmes'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

# THE NAUTILUS.

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MARCH 1912.

VOL. XIV  
No. 5

## EDITORIALS

By Elizabeth

**Proof!**

No fear can hurt him who refuses to stand still and look at it. Fear is ever a coward, borrowing all its size and fierceness from the attentions given it.

Fear is a shadow hobgoblin—walk into it and *through* it, and behold, nothing was there.

Fear is a condition of poor circulation, induced by inactivity. Physical activity and *deep breathing* will cure it every time. A full breath and a stamp of the foot and fear vanishes.

Live simply and naturally, breathe freely and deeply of *out-door* air, affirm power, health, joy, love and good will, do plenty of useful work, and you will soon outgrow the negative condition of fear.



**A Sophist's Discovery.**

I have just received a letter from a man who thinks he has made a wonderful and unprecedented discovery. He informs me that there is no God, that man contains no soul, and that life ceases forever in each person at death!

This letter reminds me of Bill Nye's remark about "folks knowing so many things that ain't so." To this man and to others of his kind, I say:

If you had really discovered that "there is no God, that man contains no soul, and that life ceases forever in each person at death," you would deserve the combined execration of the entire human race just as if you had discovered a most hideous devil, who by the act of being discovered came into possession of the race.

Happily what you have "discovered" "ain't so!" And your discovery is fallacy, a system of reasoning based on two minor premises, if I may use such an expression. The real major premise of all reasoning is the Great Undiscovered, out of which whatever is has come. What we call the spiritual, is the major premise of all reason, all life. What you are reasoning from are minor premises, all purely materialistic and limited.

The Undiscovered, the Unexplored, the Unexpected are the greatest factors in all life, in all living, in all true reasoning.

I wish you could see this—for you own good, and so as to prevent propagation of such false "discoveries."

But I am not greatly concerned, because I know that every man must lose



## EDITORIALS

By Elizabeth

himself in the endless labyrinth of reason before he can ever DESIRE something more than reason; and never until then will he be impelled to look up and recognize that which transcends reason and by which one may escape and *look down* upon the endless labyrinths of reason.

They that seek the source and container of life must first feel the need; then they must believe that there is such a source and container; after which, they begin to diligently seek Him. The result thereof is illumination, unity, the realization of the one Something which lies behind the appearance which we call nature. Said Pope: "*The universe is one stupendous Whole, whose body nature is, and God the soul.*"



**When  
Appearances  
Deceive.**

The other day a very successful young man wrote me as follows: "Our New Thought people out here keep poor as the average, have their little dyspepsias, and their domestic troubles, and sad to say each goes to his narrow cell in due time, the undertaker profiting liberally therefrom." I am afraid he is looking on the outward appearance of "our New Thought people," and judging unjust judgment. He is comparing New Thought people with old thought people. But you might as well compare a rose with a peony, a pieplant with a potato, or a crysanthemum with a cabbage.

*Every human being is unique, and*

you can only compare him with himself.

And you cannot compare him even with himself *unless you can get on the inside of him.*

No one can do that but he himself. Even he doesn't always look at himself in the right way. He tries to see himself grow.

We once had a hop vine that grew seven inches in one night. But if we had sat up all night and watched the hop vine we couldn't have seen it grow. We could only tell it by marking at night the place that it had reached and comparing that with the point attained in the morning.

A New Thought person can compare himself as he is today, with himself as he was ten years ago, and he can see that he has traveled immense distances and attained to glories he dreamed not of. He can look back and see that the evils of ten years ago are the blessings of today; the losses of ten years ago are the gains of today; the disgraces of ten years ago the glories of today; the unrests, the shames, the sorrows of ten years ago make up the peace that flows like a river within him today.

He looks back, and behold all things have worked for good; wherefore he takes heart and looks forward to still greater good.

**Riches.** As to riches, they are but shadows anyway—they shall follow them that believe. Who shall say how long before they catch up. Houses and lands and honors shall be added unto those who seek the kingdom of Heaven and seek to be right with it. It is easy to seek



## EDITORIALS

By Elizabeth

the kingdom of Heaven, but how long may it not take us to be right with it?

And are the good things *all* to be added before we attain to that possession and rightness with the kingdom of God within?

**Judging Man by His Conditions.**

And then there is that other question of society at large. Can anyone of us find heaven and its righteousness very much ahead of all of us? Can I create ideal economic conditions for myself while others are hungry and thirsty? Wouldn't the single fact that they are hungry make my ideal conditions unideal? In which case, would the good things be added unto me as promised? Or would my possessions be merely good things wrested from others and held by selfish will?

In other words, will it do to judge any man's righteousness, any man's New Thought, by the quantity of his material possessions? No.

His New Thought can be judged only by the depth of his own personal sense of peace and power and wisdom to meet whatever conditions confront or surround him, and to make upon them whatever impress for good may lie in his power.

What can any man do by the use of old thought or new except to (1) make peace with God within him, (2) love God in his fellow man, (3) make the most of conditions, (4) live liberty, equality, fraternity for himself, and grant it to all other men.

And women.

**Federation of New Thought Centers.**

There is a strong movement for federation of all New Thought clubs or centers.

The fact that federation has been tried several times in the past without success should not stand in the way of our trying it again. We have to learn to do things by doing them. No matter how many federation movements die, out of all the efforts should come a federation movement that will live.

Nearly all New Thought persons begin their extra-orthodox lives with distinct prejudices against federations and organizations of all sorts and kinds. This is due to the natural reaction from too much organization. Later we realize that the power of the church and the medical trust lies in its organization, its federation. We see that no matter how splendid an idea may be it needs an organization or a federation to work through, just as, no matter how splendid a soul may be it needs a body to work through in order to accomplish all that it should accomplish among men.

There are things that can be done by an organization that can never be done by the individual.

God creates evil for the day of evil, organization for the day of organization, federation for the day of federation, each thing giving place to something better and larger; ALL POINTING TO THE ONE SPIRITUAL FEDERATION OF THE BROTHERHOOD OF MAN.

Therefore, having come through the stages of resistance to federation, and tolerance of federation, we now emerge



## EDITORIALS



on the side of active belief in federation with a desire to affirm it and work for it constructively whenever and wherever we can.

It has always seemed to me that there are so many splendid things that are organizing and working out in this world, that the only thing I can do is just to be a glorious rooster for the whole crowd!

### Getting Together.

All New Thought Centers are "parts of one stupendous whole Whose body Nature is, and God

the Soul."

Why should we not express that wholeness in a world federation of New Thought Centers of all kinds, colors and denominations?

Why not get together on the fundamentals upon which we all agree, sinking for the time being all our differences and divisions?

The material mind is continually busy with differences.

The spiritual mind is perpetually occupied with correspondences.

Why not let the New Thinkers encourage a spiritual mind by setting about to find all correspondences, rejoice in them, stand together upon them, and emphasize them by a federation?

### Blazing the Trail.

In New England has been instituted the first practical New Thought Federation, so far as we are informed. It is

called the New England Federation of New Thought Clubs, and its president is Mrs. Sara G. M. LaVake, 29 Thorndike

street, Brookline, Mass. This Federation has already held one convention in Worcester and another in Portland, Me. Its third convention will be held in Boston, March 19th and 20th, by invitation of the Metaphysical Club of Huntington Chambers. The New England Federation of New Thought Clubs is young, but it is already making itself felt.

California is logically the next district which should federate. Los Angeles alone has almost enough New Thought Centers of every shade and kind to warrant a city federation. But a state federation would be better. Eleanor Reesberg's Annual May Metaphysical Festivals in Los Angeles bring out audiences of over a thousand. A telegram just received from Miss Reesburg says: "Our ninth annual festival will exceed all previous ones. John Milton Scott, Richard Ingalese, Christian D. Larsen, George Littlefield, Judge Benson, are among some of the stars here. I have been requested to act as secretary and general manager of the National New Thought Convention to be held here in July."

One of Annie Rix Militz's most flourishing Homes of Truth is established in Los Angeles, and there are scores of other New Thought centers there, of all shades of thought, each with its own individual frills, trimming the fundamental truths of life.

Colorado should federate. Denver has a very strong center of Divine Science, with Miss Nona L. Brooks at the head. And there is the inimitable T. J. Shelton.

Kansas City with its splendid Unity work and *Unity Magazine* would be the logical mover for a Missouri federation.

Atlanta, Ga., would make a fine head-



## EDITORIALS

By Elizabeth

quarters for a southern federation of New Thought clubs.

New York could establish a successful federation.

In and around Chicago are many centers that should find each other through federation.

Oregon and Washington might combine in a Northwestern federation of New Thought centers.

The New England Federation is the first pillar of the American Federation of New Thought Centers. What state or district will furnish the second?

The way to a national federation of New Thought centers is through the organization of state federations.

In union there is strength. In federation there is power.

In finding our points of agreement there is humanity.

In sinking our differences for the time being there is divinity.

Federation and co-operation are finite expressions of infinite love and wisdom.

Through all organized association comes the realization of oneness.

**The Fruits.**

The first fruit of federation is power.

The second is standardization of

thought—the development of essentials and sloughing off of non-essentials, clearing the way for still newer thinking.

The third is efficiency of thought and action, in organization and individual.

The individual is incomplete and ineffective and meaningless until he thinks, feels and acts as part of the social cosmos of his kind.

We find ourselves through finding

others. And we know others through finding ourselves. Thus is the circle of life completed; heart, head and hand satisfied.

**Publishers' Profits.**

Re the economic problem of publishing a magazine, I have before me a very suggestive

"Statement of accounts from the 3d of June, 1910, to the 3d of October, 1911," for the publication of the little English New Thought magazine *The Epoch*, edited by James Allen.

It seems, from a careful analysis of the printed statement that this excellent little magazine is published principally through donations. The audited statement shows that in that period of time, one year and five months, they received 287 pounds sterling, 6 shillings and 10 pence "in donations and subscriptions"—with donations evidently greatly in preponderance, the items of donation listed for the last five months of that period ranging from 15 shillings down to a shilling. One item of 60 pounds—nearly \$300—was donated by "a much pleased reader" the day after this audited account closes.

From advertisements in *The Epoch* they have received in seventeen months only 7 pounds, 15 shillings and 11 pence, about \$2.25 a month average; and their cash sales for that 17 months were about \$7.00. So much for their receipts through publishing *The Epoch Magazine* edited by a very popular writer of New Thought.



## EDITORIALS

By Elizabeth

The total expenditures from these funds for "The Brotherhood and Epoch" for the seventeen months ending October 3 amounts to 267 pounds, 4 shillings, and 215 pounds, 18 shillings, 9 pence of this went for printing alone. 15 pounds went for wages—about \$4 a week. Probably this went to the office girl who enters all the subscriptions and does all the mailing and keeps the office open ready to receive donations and the average of \$2.25 a month for advertising space, and the average of about 40 cents a month cash sales. Judging by this report the editors, Mr. Allen and his wife, Lily Allen, receive no payment whatever for their editorial work. And there is no record of any money being paid out for contributions.

*The Epoch* is a nice little standard sized magazine, well printed and well bound, modelled a little after the style of *The Nautilus*, and about one-third as large. Its four pages of display advertising in the December Number are devoted principally to the books and lessons of James Allen. It is hard to imagine that the publishing of these advertisements can amount to anything very great in the way of compensation for the editorial work of himself and wife.

Note that the total expenditure for 17 numbers of the magazine is 267 pounds and 4 shillings, and that the printer's bill took 215 pounds, 18 shillings and 9 pence of this amount, leaving only 52 pounds odd for all the other expenses combined. And most of this 267 pounds and odd is donated to "The Brotherhood and Epoch." In other words, the English public supports that magazine *The Epoch*, or it wouldn't be able to ex-

ist at all—supports it because it approves the editorial opinions.

They say *Frank Leslie's Weekly* in this country supported by J. Pierpont Morgan in exactly the same way. That is, they say J. Pierpont Morgan "supports" the magazine as long as it says what he wants it to say; as long as its editorial columns are filled with advertisements of the beneficence of big business; that Mr. Morgan and his friends support *Frank Leslie's Magazine* for supporting them—in their Guggenheiming of Alaska and their Aldrich-izing of American money so that a few men will be able to tap the U. S. reserve in their own interests.

In other words they say the magazine itself doesn't come anywhere near paying for itself in receipts from both subscriptions and advertising; but that J. Pierpont Morgan and his moneyed friends "donate" the balance.

If this is true it means that J. Pierpont Morgan and his friends own and shape the editorial policy of *Frank Leslie's Weekly*.

And this brings me again to a statement I have made before—that no magazine on the face of this earth can exist on the money it brings in directly through subscriptions.

And scarcely can one exist even if it pushes the advertising end of its business.

There must be some other business back of the periodical, which can push the periodical in return for being pushed by the periodical. Otherwise somebody must *donate* the money to pay the printer and the other workers who get out a magazine.



## EDITORIALS

By Elizabeth

**A Muzzled Press.**

It is well for the readers of a magazine to know just where the money is coming from to pay for the publication of that magazine.

The same thing is true of every newspaper in the country.

Do you see that all this means a muzzled press?

Here is a hint—look through the advertising pages of the periodicals you read. When you find one that publishes very little advertising and no small advertisements, you may safely place it that that publication is run on donations and owned body and soul by the donators. The magazines and newspapers with large advertising sections are the ones which are trying their best to go it alone and speak honestly and fearlessly. These publications are up against the economic problem every minute of their lives. There is no one to make up their deficits, therefore they have to (1) push the advertising and (2) cut out the padded circulation, and (3) make the best possible magazine they can, in order to keep themselves from being choked out of existence by debts.

For a long time I have had it on my mind to throw this much publicity on the advertising business, to show up the absurd claims of Postmaster General Hitchcock in regard to the "enormous profits" of the publishing business which impel him to recommend the doubling of the rates of postage.

**The New Press: What?**

I am not complaining. I am merely explaining conditions. Out of all this prosecution and persecution, this trust-making and trust-

busting, this agitation and publicity, will come a new and free press.

I don't know just how, but it will come

Because it is desirable, and nothing desirable is impossible of attainment.

It may be that the political bulletin published in Oregon, and the new municipal newspaper which is to be supported in Los Angeles, will open the way.

It would be a splendid thing for every municipality to publish a paper and allot space and collect payment from those who wish to express themselves to the community, requiring every author to sign his name to his articles.

It is just possible that the time will come when a man who has a message for the public will pay so much a page for space in a periodical endowed by his municipality, and on his pages he will say his little say, honestly and above board, under his own name. This would be an ideal arrangement. There would be fewer periodicals, fewer busted publishing businesses and broken hearts. And fewer lies to fool the unwary reader.

And all writers would learn to say their say as concisely as possible!

All hail to the newspaper and magazine whose bills are paid honestly by the public—instead of being paid sub rosa by Bad Big Businesses which are trying to influence us against the best interests of the people.

Find out who is paying the expenses of your periodicals. Is somebody Big and Bad using the editorial staff as his marionettes?





## EDITORIALS

By Elizabeth

### A Word to the Sometimes Wise.

Let the doctors thank the New Thought people for waking them up to the power of suggestion. They have only got one eye open yet—or they wouldn't be trying to make people *afraid* to take a dose of olive oil or a podophyllin pellet without a doctor's prescription.

Fear-dope is worse poison than ever was put in a bottle.

Doctors, educate your patients to do without you!



### Breathing Fully.

One of our readers writes in to ask the meaning of the word "up" in the sentence "Breathe from the abdomen UP" in Fred Kaessmann's article on "The Great Health Giving Trio" on page 43 of November *Nautilus*.

As to that word "up"—what he means is that you should begin filling your lungs from the bottom instead of beginning to fill them at the top or in the middle, as most persons do who haven't learned how to breathe.

Women as a rule breathe from the top down, and as a consequence they rarely fill the lungs full at the bottom. Men as a rule fill the lungs at the bottom and don't fill them at the top.

Fill your lungs with air just exactly as they would fill if water displaced the air. Expand them at the bottom then let the air flow into the middle part and

then to the top part, raising the chest as you breathe.

But never raise the shoulders.

You will get the idea if you will remember that they are to be inflated with air just as they would be if they were inflated with water poured in from the bottom.



### Clean?

Two young women globe trotters of Hartford, Conn., are at present visiting in various countries of South America. The last message that comes from them is dated Montevideo, Uruguay, and it conveys to us this comment: "*The South American cities are the cleanest we ever saw ANYWHERE, and, compared with any one of these New York would have a 90-horse power FIT through shame!*"

Wake up, New York, and shovel out the dirt! Away with Tammany Hall and the Tigers! Come to the front, oh women, and clean house for the city! And thereby set the pace for all the other cities in this country, big and little.

### KINSHIP

BY EDWIN R. CHAMPLIN

Forever shall there be some love  
Between the Near and Far;  
The Pit shall take the reflex of  
The most exalted star.  
The thing undreamed-of, dark, remote,  
The vilest in God's plan,  
Cast out and trodden under-foot,  
Shall prove akin to man.



# X-ray, Truth.



By Florens Folsom



Skin of Seeming, flesh of Form,  
Coating sleek and padding warm  
Gossamerly gloomward glide;  
Stark the structure verified  
By the searching Light, destroying  
All that's vapid, false, and cloying!

Lips—and even eyes!—may lie,  
Yet we KNOW when Truth is by;  
Something's traitor to Deceit—  
Twitching finger, tapping feet:  
Look! The Searchlight probes, revealing  
Bandiness from toady kneeling.

No! It doesn't pay to lie,  
Quaver-Voice and Shifty-Eye!  
All you can achieve is dust  
Blown against Life's granite MUST:  
Truth must triumph, Right prevail;  
Falsity must fade and fail.

There's no armor strong enough  
To repel this Light; nor stuff  
Close-grained, fine enough to hold  
Captive in its smothering fold  
Lancing, piercing Truth. The SOUL  
Skeletons and keys man's whole:  
Have a care of curvatures, then;  
You can't forge LIFE'S signatures, men!





## YOU CAN IF YOU WILL

By

ORISON SWETT MARDEN



Today is mine. In it no infamy of thought,  
Hate, Anger, Fear, Disease or Jealousy shall come,  
To keep "my own" from me. "My own" is Health,  
Peace, Poise and Length of Days in this glad world,  
With Plenty—full of smiles—near by.

—MADELINE ABBOTT LANG, in "*The Way Out*."

THERE is every evidence in the human plan that man was made to express completeness, wholeness—not a half nor a fraction of himself; a hundred, not twenty-five or fifty per cent of his possibilities; made to express excellence, not mediocrity, and that the half lives and quarter lives which we see everywhere are abnormal.

I wish it were possible to show the youth of this land the tremendous importance of constantly holding the mental picture of ourselves *as we would like to be, are ambitious to be*.

If we only knew the magical power of keeping before us mentally the perfect, the divine image of ourselves, instead of the imperfect distorted one, we could quickly revolutionize our characters. If we could only hold in mind the qualities which we long to possess, the ability

which we would like to have, we would make rapid strides towards perfection and the superb specimens of manhood or womanhood we desire to become.

The picturing of your ambition, your soul-longings, as already accomplished, is absolutely necessary to their realization. For it is in this mental visualizing that the germs are born which mature into actuality. Here is where plans for your life structure are made.

Every achiever is an architect in that he must make his own life plans, and the completeness and perfection of his building will depend upon the clearness and perfection of his mental plans.

Our lives follow our ideals. We tend to become like our aspirations. If we constantly aspire and strive for something better and higher and nobler, we cannot help improving.

"Entertain no desire that does not aspire to greater things; think no thought that does not contain the spirit of growth; permit no imagination that does not picture the higher and the better in life, and work for no purpose that has not the upward and the onward as its constant goal in view."

Every thought, idea, motive that enters the mind affects every cell in the whole body. Whenever you change the consciousness, change the thought, the mental attitude, there is a corresponding physical change also.

The way to strengthen a weak faculty is by concentrating upon the end we have in view, thinking upon it, dwelling upon it, using it until we have strengthened its power and facility. Any deficient or undeveloped faculty or quality can be strengthened in this way.

We ought to be able at will to freshen and to invigorate our minds with noble thoughts, lofty purposes, with grand ideas, by the contemplation of the beautiful, the true.



If you want to make yourself popular, begin by trying to be as agreeable as you can to everybody. Mechanically bring your weak faculties into activity until they become strong.

If you lack ambition, cultivate it just as you would any other quality. Assume an ambitious attitude and bearing and your manner and conversation will soon convince people that there is a new force in your life, for you will talk and act like an ambitious person, one who is bound to do something and to be somebody in the world.

Whatever passes through the mind, the life processes register with the faithfulness of truth, so what you think, you *must become*.

The reason why our lives are so lean and our achievement so small is because we think too meanly of our possibilities and set such narrow limits to our accomplishment. We allow our doubts and fears, our criminal lack of self-faith, to drive away the good things of life for which we strive. The statue cannot be greater or more beautiful than the model in the sculptor's mind; what he brings out of the marble cannot overtop his ideal. He must hold a grand conception in his mind, or he cannot bring it out of the stone with a chisel.

No matter how your condition seems to contradict it, insist upon holding a grand picture of yourself, the image of your better, your divine self. If you do not have a high estimate of yourself, your possibilities, if there is a flaw in your ideal, if it is warped and twisted, mean and lean, the defects will be out-pictured in your life.

It is a great thing to establish the consciousness of your superiority, your divinity for what you think of yourself, your estimate of your ability and your character, what you believe you stand for in the world, will largely determine your position in life.

Your mind becomes impressed with your self-estimate, and your convictions govern your actions. Your small estimate of your self will make a pigmy's impress upon your conviction, and you will be barred from doing the work of a giant. You must think yourself a giant before you can do a giant's work.

If your life is ever transfigured, it must be by your own mental effort, your own glory—the glory that comes from within, not from without.

Let your whole aim and ambition be to construct, produce, achieve, create things worth while, and you will be surprised at your increased capacity, your enlarged power for doing things.

Look back upon the past lives of self-made men and women, and see how miraculously the way was opened for them, so that they were able to accomplish the thing they longed to do, and which they always kept thinking and hoping and believing they could do. Only keep trying, keep pushing, keep thinking, thinking hard along the line of your ambition, and the door will open for you as it did for them.

Do not be too anxious to see all the way. It may not be best for you. Keep pegging away, and keep up your trust in the great Unseen Power which often brings things out infinitely better than you had planned.

There is a tremendous drawing power, a mighty magnetic force in our longings and yearnings when we do our level best to realize them.

Many of our loftiest aspirations and grandest resolves starve for want of the nutrition of encouragement and the strengthening which only comes from vigorous exercise in our effort to realize our aims.

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**F**ACT is, people don't die of troubles in this world. They die of frettin' at 'em. Only they don't seem to know it.

—*Elizabeth Stuart Phelps.*





## NEW IDEAS FOR THE NEW TIME

By

**BENJAMIN FAY MILLS**

*Lecturer of the Chicago Fellowship.*



*Hindu and Hebrew View of Man—  
Man is One With Knowledge, Wis-  
dom, Power, Joy, Etc.—The Eastern  
and Western View of Man and His  
Constitution—The Keys by Which  
Man Unlocks His Kingdom.*



### II. ABOUT MAN.

**T**HE first great discovery is the finding of God, the Great Perfection; that God is and that He is good, wholly good and nothing but good.

The next is the Divinity of Man; that man is made in the image of God. It is true that all great religions are founded on this doctrine.

The Hebrews and Christians teach that "God made man upright," but that he fell from knowledge and character and happiness.

The Hindu regards the real man as an entranced God, dreaming away his existence, or gaining self-realization through experience.

The Hebrew psalmist says in words quoted by Jesus. "I said, 'Ye are Gods,' and all of you are children of the Most High." The Fatherhood of God means that what God is, man also is and that as "God is spirit," man also is a self-existent, eternal, infinite, perfect, being. From THAT was he born, before

he was brought into the world by parents of the flesh.

God is Absolute Knowledge, Wisdom, Character, Joy and Power. Every man is an expression of this perfection, but although the realization of this is not complete in any man we know, still the full-grown, self-conscious man would be one with the Father. All of these characteristics every man possesses at least in embryo, which means that "God is the citadel and will one day open the door and let in the whole array of His army and attendants."

If the question be asked of an intelligent and enlightened man of the East and of one of the West, "Who are you?" the answers will apparently start in diametrically opposite directions, but will arrive at precisely the same conclusion.

The process of the Eastern sage would be an interior one. He would say: "Who am I? I am not my body. But, then, am I my mind? But who is the 'I' that says: 'My mind.' Is it my soul? But still I say: 'My' soul. The real I is the soul of my soul, and this is the soul of your soul and of all souls. It is the soul that is in all and through all and above all. I am one with the Eternal. No ocean drop is the entire ocean, but every drop is water, and so 'God reappears with all His parts in every particle.'"

The Westerner would look without, as he said: "Who am I? I am not my body. Yet would I not be the same 'I' without my body. I am not my clothes and yet my clothes express me. I would not be the same 'I' with other father or mother or wife or children, nor without my associates. I could not be the same 'I' if I were of another nation or race. My nation and my race are a part of me. My planet is a part of me and so is my universe and my cosmos. I am a universal being. I cannot fully express



myself until I fill full the vastness of space. I am eternal, infinite, spiritual."

The Easterner says we arrive at realization by a profound trust, the Westerner by an illimitable love. Both are true and one without the other shall not be made perfect.

The Easterner tells of a sensual and a spiritually-minded man who said to a great teacher: "Sir, we would see God." The guru replied: "Find it out for Thyself. Thou art THAT." The sensual man went away and said to himself: "He means I am one with my body," and so gave himself up to sowing to the flesh, until he reaped corruption.

The other thought: "He cannot mean that I am my body; he must mean I am one with my mind," and so returning, he said: "Teacher, did you mean I was one with my mind?" The other replied, "Find it out for thyself: Thou art THAT." He went away for the second time, and as he thought on the feebleness of his mind he said: "He cannot mean my mind; he must mean I am my soul." Returning, he said: "Teacher, did you mean I was my soul?" and the other answered: "Find it out for thyself. Thou art THAT." For the third time he gave himself to meditation, and it was revealed to him that the soul of his soul was God.

The Westerner says: "God is Love, and he that abideth in love, abideth in God and God in him." "Beloved, let us love one another: for love is of God and every one that loveth is born of God and knoweth God."

Absolute Trust and Perfect Love are the keys by which man opens the doors of his kingdom—and herein it is that these ideas are new.

The Eastern and Western teachers have joined to tell of the glories of "the latter days," "the millennium," "the

golden age," when men should manifest their divinity. But the Great Voice now echoes through the halls of the present hour, saying: "Now is the accepted time. Now is the day of salvation." The modern command is "Demonstrate! Demonstrate!" Even the Presbyterian professor, Henry Drummond, says: "Henceforth man is to take charge of the processes of evolution, even as until now he has been the one charge of it."

We believe the hour has now come when man with trust and love may attain such self realization that he may gain knowledge by intuition, wisdom by inspiration, character by regeneration, joy by illumination and power by self-reliance, as he casts himself on his divinest impulses and sees the whole world come round to him.

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### PERPLEXED

BY KATHERINE QUINN

There's something I have oft observed,  
And pondered this long while;  
And that is the persistency  
With which the people smile.  
They say that man was made to mourn,  
And life is full of woe,  
Still smiling eyes are turned on me  
Whichever way I go.

I've marked the preacher in his church,  
The merchant in his store,  
The banker in his counting room,  
The peddler at my door;  
I've walked about the market-place,  
I've ridden miles and miles,  
And still where'er I go I'm met  
On every hand with smiles.

I wish someone more worldly wise  
Would make it plain to me,  
Why 'tis a "sorrow-ridden race"  
Should SEEM so full of glee.  
For with the talk of "earthly woe,"  
And of "Satanic wiles,"  
I find it hard to understand  
This prevalence of smiles.





## A NEW THOUGHT VIEW OF DEATH

By

S. JAY KAUFMAN



*Cheer for the Bereaved—What Your  
Attitude Should Be—Common Sense  
or Fear, Choose—Religious or Non-  
Religious, Nature or God: The Idea  
is the Same—The Thoughts of the  
Living for the Dead.*



WHY should death have terrors? Or, why should we resent death? Or, why, when death visits our immediate circle, should we imagine that we are being singled out for punishment? As I hear of deaths of those I have known, or of near ones of those I know, I find myself at a loss to offer consolation because I have come to believe that death should have no terrors, that we should not resent it, and that death is never a punishment. Invariably a death should be an occasion for happiness—of that I hope to convince you here.

I give you these ideas as they have come to me. No pretensions accompany them. Indeed I realize thoroughly the sacredness of the matter, and I offer them with only the warranty that if you apply them they should bring you the comfort they have brought me. And comfort for the bereaved is the great factor. Perhaps greater than what follows death.

There are many views of death. Each

creed, each sect, each church has its own notion. The evolutionists, the transmigrationists, and others have their own peculiar beliefs. Some claim or picture or hope for a hereafter in definite form or in indefinite form. Others fear without forming an opinion.

To them all should come a common answer: we do not know, we cannot know, so let us take comfort out of the common sense of what we do know. And this, whether you are religious or not, whether you are orthodox or not, comes to absolutely the same result. The point of view must ultimately be quite alike.

If you are religious you believe there is a God. To you this God is both all powerful and all good. You agree that he controls every act and that what he does is right. Why then do you object to one of His acts and not another? Why do you rejoice at one and not all? How can you logically say you will rejoice at His giving life, but that you will suffer and cry out at His taking (?) life? Dare you, if you are religious, question His acts? Is that part of your humility? Certainly, bewailing is questioning things.

If you are religious, your religion, supposedly, teaches that God is taking the dead unto Himself. This is another way of saying that God so loves this one that He takes the one to a better life. For which praises should be sung.

He is ending life, you say. Again you are illogical, because, if you are religious, you must believe that He is creating a higher, a finer life. And if this new life is a greater one, why your lamenting? Or, if you do not understand His doings, your faith alone should make you obey His mandates cheerfully, willingly, hopefully.

And now if you are not religious. You say you do not know. You say



that ethics is your guide. Where do you find an ethical reason for fearing death? Ethics teaches that one should be grateful for what he has. Is a resenting of the taking away of a thing gratitude for having had it once?

The ages prove that life is only a trust. Shall you who had no voice in the creating of the trust refuse to permit its end, if the Creator of the trust—God or Nature—sees fit to end it? A trust is a trust, whether it be life or a material thing. Perhaps you believe in no God. You believe only in what you name Nature. You credit Nature with your creation, and you do not deny Nature's right to have created you. If Nature had the right to create you has she not as great a right to destroy (?) you? What matter it, Nature or God?

Religion itself, bye the bye, is a much misunderstood word. In its general use it has come to mean ritual. In reality it is not ritual. It is a feeling, it is an attitude, it is heart. And as between our so-called religious and non-religious, the latter seldom questions the beneficence of death. Your "religious" man is usually a God-fearing man; the non-religious a God-loving man. The non-religious man has a great respect for fate. He may not call it fate, but he sees that all things are for ultimate good and agrees that "whatever is, is right."

Death is really a moment when the soul passes from this to the next life. Death is not a "longer" sleep. Nor is death to life as sleep is to wakefulness. I think it was Anatole France who called death a door. That is precisely what it is. The passing through should bring no fear. What we do not know does not really exist for us. Death then should never be unwelcome. This may suggest that it is not necessary to live a right life. It is necessary to live a right life, but not on account of death. A right life

has its rewards or its punishments here. We get what we give, here and now.

Life may be labor, and you may make it laborious if you like. So death may be rest, you may make it restless if you like. The choice is wholly with you. I am inclined to think that labor is a privilege, and that rest is rust. As we pass through any door, preparedness is the test of our happiness. The Great door is like the others.

And if death is a door, and we cannot know what is beyond, the better plan is to look forward to it as a glorious place where your best will be called into use.

That it will be any more glorious than our here and now I doubt. If we know nothing about that life to come, it is likely that when we reach it we will have forgotten this existence, since we know nothing or have forgotten the one from which we have come. And if this life now is a pleasant one, why not assume that the one to come will be as pleasant?

When the loss comes very close it is indeed difficult to apply these ideas. It is the human-ness that brings the tears. And I fancy that tears are God's way of helping the weak become stronger. Thus I do not ridicule them. Emotions either give way before intellect or to tears. That the strong person seldom needs a "good cry" goes without saying. If the mind is not attuned to the greater aid of clear thinking then tears are a substitute and an outlet that God has given.

There are those who believe the dead are not beyond the reach of the thoughts and emotions of the living. Whether this is true or not, take the idea into consideration. If our gloomy thoughts depress our friends who are living, may they not also hinder the progress of the soul that has just passed through The Great Door to a new plane of life? Even on the chance that this may be so, is it



not wise for us to quiet our griefs, speak peace, and intone a loving godspeed to the one who has gone on? Mayhap the Catholic custom of saying a mass for the departed is not so useless as Protestants imagine.

And so my message is to be happy with every happ-ening; grieve not but send out love to those here and those gone. Set yourself and those about you to commanding thought for the sake of others; for therein is an incentive that will bring a fresh hold on life!

#### MY GUEST

BY LILLIE BARR MUNRO

A thought I had with kindness full,  
I sent it forth with prayer,  
To one who sat in sorrow's gloom,  
Its joys she could not share;

But cast it from her with a sigh;  
Still weeping in the gloom,  
The thought uncared for lingered by,  
Then fled that dreary room.

It floated in the ambient air,  
A dream, a quivering spell,  
An angel met the little thought,  
And guided it full well;

To where a poet dreaming sat,  
He caught the wanderer fleet,  
And bound it in a little verse,  
A sonnet strong and sweet.

And now it wings its happy way,  
To many a weary breast;  
Who thank the poet for his song.  
The thought was but my guest.



## ACCOMPLISH- MENT

By

ALICE B. STOCKHAM



CREATION never ceases. It is the law of life and the expression of repose and activity. It is being and existence.

The man that converts the force of Niagara into electricity is using creative power. It is, in degree, the same spirit that conceived, originated and brought into existence the mighty waters. It is converting the energy of Nature into effectiveness, into useful and practical results.

The progress that has been made in electrical invention since Franklin through his kite first felt the thunderbolts of heaven, is as nothing to what is being revealed of the power of mind.

Electricity, unseen and unknown save by results, has become the moving power of the world. From the same substance and through the same apparatus we derive heat, light and power, and by a simple device flash speech from nation to nation. Many live who remember Morses's first telegram.

When man knows that individuality is Infinity in development greater things than these shall be done.

Man's consciousness of the source of life gives activity to his inventive and creative faculties. Normal conscious-



ness, intellectual perception, becomes illuminated by universal or cosmic mind.

*Demand brings the supply.* Thought is creative. A formulated thought is a prayer. A dissipated, frivolous thought may be abortive, while the distinct, positive utterance of the soul's demand is co-operative with mind, with law. It is the wireless acting in harmony with deific principle. One puts himself in a recipient attitude. *He wills to let.* His own activity of mind swerves the current of the greater power into special lines and functions.

I am writing on shipboard *en route* for London.

The first few days were spent in correspondence and reading Troward's fine lectures on Mental Science. One day it came to me that there must be people on board interested in the New Order of thinking; that knew that religious life is rather from within than without. I demanded companionship of such.

That day there came to me a teacher of vocal music who had the most radiant countenance I ever saw, but was fearfully deformed, when walking her body bent nearly double. Truly, I thought, God gives compensations. The spirit radiates its loveliness. In talking with her I found she knew the power of thinking and the conquest over matter. She became interested in an essay I gave her to read and made the way for me to repeat it to all the passengers on Sunday. She also sent to me a French lady who had derived great benefit from reading my works and who enthusiastically pointed to the evidence of special profit in a beautiful child, a rare gift to parental desire.

One takes satisfaction in knowing that by his works pain has been alleviated, the traditions of the race overthrown and new aspirations given to parents. It renews confidence and bids one not to

falter. Thus comes the proof of accomplishment.

In 1908 a very busy life had necessitated retirement from friends and congenial companionship. The human heart was lonely and in the still watches of the night cried out for a sign that was not bereft. The next day was a holiday. I went down town to invite a friend to lunch and go to the theater with me. "Why," she says, "I have just had a cup of coffee and Miss B., whom you know, has gone out to buy tickets for the matinee." I regret that I did not come in time to be included in the party.

Miss B. soon returned, and said: "There are no more tickets. I had to take seats in a box and all are taken." My friend asked to see the tickets to know if she had time to make a purchase. Miss B. took these from the envelope and lo, there were *three* instead of two! Surely I was provided for. I was made the guest of the management by a special providence, an answer to a demand, an afternoon never to be forgotten.

The answer is not always immediate, but surely desire is the *prophecy* of *attainment*. When a child, an aunt of mine on her wedding trip had in her neatly-packed trunk a string of small, sweet-scented brown beads, the never-to-be forgotten odor took possession of me. In my grown-up student days I sought curio shops in vain for them.

In the early 90's I spent months in India. At once I began my search for the sweet-scented, brown beads. In Adgar a friend brought me a string of beads made from light colored sandal wood. A Chinese man who had walked hundreds of miles to attend the T. S. convention gave me his black beads that were his constant aid to devotion. I crossed India five times. I bought fabrics and curios but no beads.



In Rangoon I had a letter to one Hpo Mhung Mhin, who was secretary of the great pagoda. He received me kindly, and took me early next morning to the gilt-domed temple. On the broad steps at either side were for sale offerings to be bestowed upon Buddha; flowers, rice, gold leaf and beads. I stopped often to look for sweet-scented beads. Mr. Mhin said they are very scarce, you will not find them. My mother had some that were very old, *come on*, you cannot get these. We saw men and women making offerings and reciting from the Pitakas in Pali. From this building they go to another where they strike a great bell three times and say: "May every good thought I have had, every good word I have spoken, every good deed I have done go throughout the universe with its influence."

From the temple we went to Mr. Mhin's to breakfast when I met his wife and five boys. The youngest, six years old, timid and bashful, came to me at once and laid his head on my shoulder as if an old friend. The next morning I was to sail at six and Mr. M. was to meet me with some Buddhist formula for attainment. When I arrived he stood there in his gay Burmese costume. He had sat up all night to prepare the formula which he handed me. He also gave me four turbans and a piece of silk. Then he took an envelope from his pocket containing brown sweet-scented beads. "Mr. Mhin you must not give me these, they were your mother's." He answered: "When you took our baby and he laid his head on your shoulder, both my wife and myself thought it was mother that held our baby and she desires that you have the beads." My heart was overjoyed and they have ever been my most precious oriental souvenir. Truly desire is the prophecy of attainment, time and space offer no obstacles.



## THE RENEWAL OF THE BODY

By

ANNIE RIX MILITZ



*An Important Point in Healing Many Forms of Waning Health and Power—The Realm of Creation—How the Spirit Works—The Value of Illusions—We Must Stand Away From Personality to Get a True View—Wisdom's Way.*



### SIXTH LECTURE.

#### THE PLAYGROUND OF THE SPIRIT.

*Meditation: "Let us eat and be merry. For this my son was dead and is alive again, was lost and is found."*—LUKE 15: 23, 24.

*"A merry heart doeth good like a medicine."* PROVERBS 17:22.

ON our way renewing these earthly bodies of ours, puzzling questions arise, the answers to which mean a relief to the unnecessary tension put upon existence, and a relaxation that aids in healing and in the renewal of one's youth.

Among these questions are, "How shall we look upon appearances? Why should there ever have been an appearance? And what was the beginning of it?"

Let us consider these questions simply and directly, for the true answers have to do with the healing of many forms of waning health and power, among which is that of our eyesight. Whenever we



see into and through the problems of the ages we annul the race-beliefs of weakening eyesight caused by advancing age.

Discrimination between the real and the unreal comes with knowledge of Truth. The Real is God and God's manifestation which is altogether perfect and changeless. The Unreal is the realm of appearance which is a reflection of the Real and when it is a true reflection then we have Eden; but when it is a deflection, distorted and untrue, we have a world of sorrow and sin.

The Realm of the Real is the sphere of true work or creation, while the realm of reflection is the playground of the Spirit.

"All work and no play makes Jack a dull boy," is a proverb that might also apply to the spiritual life. It is the very serious and heavy regard which men have had of spirituality that has made most religions seem repulsive and unnatural to the young and joyous of heart. Not enough emphasis has been placed upon the joy of the Lord. No one can solve the riddle of life who has no sense of humor, and only as we discern the playful side of the Spirit can we find her secret and solve her mystery.

One of the ancestors of Jesus was Isaac whose name means laughter; that is, one must have the merry heart to bring forth finally the whole Truth that shall save our world.

The story of Eden is a vision of the playground of your Spirit wherein you fashioned a clay-man that you loved as Pygmalion, the Greek sculptor, loved the beautiful statue Galatea that he had carved—loved so that he prayed the gods to give her life and a soul; and when his prayers were granted he married her. Thus you, the Lord of life and love breathed into the image that you had made, the breath of self-consciousness

and then sought to guide it into sweet companionship with yourself.

In the midst of this happy playground grows a mysterious play tree called illusion or maya, the tree of opposites, the fruit of which no one can really eat, but if anyone deceives himself into thinking he can eat of it, he dreams dreams and his innocent illusions become delusions—an intoxicated view of good and evil wherein right values and proportions are lost.

When we as mortals cease to seek experience in good and evil, then the veils drop from our eyes and we see fair Eden again and the play of the Spirit even as we also see the realm of Earnestness and know it as the Real.

Keeping our eyes upon the Man of God—the Christ-Self—we cast the reflection after true principles and we take lightly the things that are passing, changeable, miserable, and keep our peace and wisdom before folly and wickedness.

We play fair and abide by the rules of the game, which rules are those of the righteousness of the Spirit. There is no cheating, no envy, no slander, no fault-finding and no forgetting that it is not real. It is the taking seriously the things that are not of the Spirit, that spoils things. It is only when a game becomes a professional business that joy takes wings and sorrows enter. This is the error in gambling.

The world is filled with illustrations of this play of the Spirit. Life itself has been called a riddle and we are all seeking the answer to it. It is declared by the wise that when the answer is found it will fill us with wonderment, it is so simple, so plain, so direct. Although the answer is being repeated in our ears day after day it is not heard; just as the answers to some of our childish riddles cannot be understood by certain of us who are dull until at an auspicious mo-



ment, the right word is accented and we see the answer and wonder that we had not seen it all along.

All games that interest us can become parables to reveal the play of the Spirit. Take cards for instance. In the beginning cards were the scripture of the nations that used them. As the cards fell so they divined the will of the gods. Those who can look back of the game can see life portrayed. Even the "little joker" stands for that element which enters into our lives interfering with all the former and ordinary rules and always victorious. This is the way the Truth works in our lives. A man may be scheduled to die at a certain time. But the Spirit sets aside the old laws and he lives.

So with the game of golf. It seems hard work, but it is a game so men travel over much ground and never think how hard the hill is to climb, nor how far they have to go, nor how much strength is used up. They are only thinking of the goal. They will go on from one green to another because they are playing, and this represents that bringing the play of the Spirit into our work, so that our life here, instead of being hard and such a serious undertaking, can be even as the game of golf, wherein we keep our eye upon the goal and are not concerned with the traveling in between us and its achievement.

"All the world's a stage," sings the poet, "and all the men and women merely players." To be able to look through the performance and to know these are only parts which people are playing; that the Spirit is not involved in the actions of the sinner; that the great Life is not involved in disease; to be able to distinguish the players from their parts; this is to be free from delusion, and to enjoy the passing show and not to be too concerned about the acts.

"The Lord laugheth in the heavens,"

the laughter of the Spirit has no sting in it. It is innocent; it is the laughter of children. As we watch the little child, we see again the play of the Spirit. Their life is full of "make-believe." They love their dolls, though they know they are not real. They long for them to speak and to love them in return. But as they mature, the love of dolls passes because there begins to come into their lives that of which the dolls were the substitute, the real baby. And we let go of these appearances called life as we see the True the Eternal coming to us; we no longer cling to the "make-believe" when once we have received the reality.

Illusions have their place in the realm of divine enjoyment and if we will consider, they are the principal ingredient in our earthly pleasures—the play of the colors in a beautiful sunset, the dancing of light and shade upon the landscape, the rainbow in the fountain, the comedy, the masquerade, the pageant—these are all feeling and illusory. Illusion is all right, but it must never change into delusion for then comes confusion, deception, intoxication, misery.

We seem to be in a maze as to this earth-life and these physical bodies, but Jesus Christ has the thread that can lead us out of it and change our fears and our tears into joy and laughter, as we come safely through and review the intricacies of our earth-experiences and understand.

Jesus understood this earthly self to be but a representative and that if we would only become detached from it, we could do with it what we will. Therefore he taught the way, "Deny thyself."

This body that you have called yours is only *x* in the problem of life. It is a pretty problem and it is all arranged before you, and you are moving this



body through it as the mathematician moves  $x$  from one side of the equation to the other. And, like him, if you learn and follow the rules for the out-working of this problem, you will gradually eliminate all the unnecessary factors until you have brought  $x$  to its simplicity and you can say  $x$  equals thus and so—"the value of the unknown quantity." And when we find the answer to  $x$ , then  $x$  is rubbed out. It is said even of Jesus Christ, that when all things are made subject to him, then he also will be "put under" that God may be All in All.

This is one way to get hold of the solution of our life-problem, to see our personality as  $x$ . Now if a student steps up to the blackboard and after writing down "Let  $x$  represent the value of the unknown quantity," instead of listening to the teacher, begins to play with  $x$ , that student will not get very far in solving the problem. Some of us are so interested in our personality and the personality of other people that we are missing the solution running back of the personality, and we need to keep our eye single to the Spirit—the Me that is the reality back of this appearance.

We must be free from self-conceit; free from sensitiveness. Be able to stand independent of your personality; to get your true perspective. You can be so near to a mountain that you cannot see it. We hold a penny over our eye and we cannot see the mighty planets that swing about us. Thus we may hold this little self so before our eye that we spoil our perspective and confuse our value-sense.

If we can stand away from this personality unattached we shall often see the causes that lie back of the false appearances and be able to correct them.

Wisdom's Way is a path of pleasantness, because both the play and the

work are seen in their place and their trueness. And her final revelation is that play and work are one in the Spirit and humanity on its way back to divinity will joy in uniting them and thus hard work and foolish play will both pass away in the grace and the skill, the joy and the harmony of the magical merging of work into play and play into work never more to be separated on earth.

**AN IMPORTANT CORRECTION:** In the December installment of *The Renewal of the Body*, by Mrs. Annie Rix Millitz, on page 31, column 2, line 9 from bottom, *find* should be *feed*, thus: "You do not need to feed anything that God has not made! You do not need to contribute to any growth which is not from God."

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KEEP your minds so filled with Truth and Love that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourself are safe, but all whom your thoughts rest upon are thereby benefited.—  
MARY BAKER EDDY

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### MY PHANTASY

BY S. MORRELL HIRSH

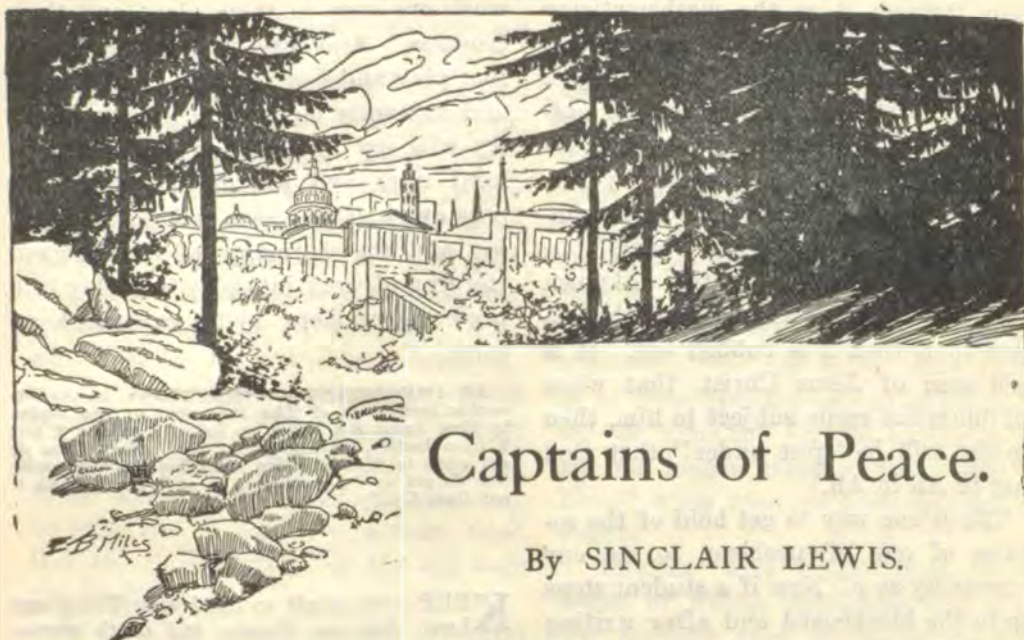
When tempests storm and troubles brew,  
When magic sleep I cannot woo;  
When throbs my heart with soft alarm,  
'Tis then I dream;—a soothing balm.

Spirit of night, whate'er thou art,  
Thy presence fills my charmed heart.  
Strange tho this feeling it may be,  
Still softly does it say to me—  
" 'Tis but a dream, a phantasy,—  
Dawn will unyoke thy aphasy."

Gold sunbeams dancing thru my room,  
Birds singing soft, their morning tune.  
All mystery from the gloomy night  
Is clothed in dawn's splendor bright.

Call it a hoax, a fairy e'en,  
To me, an amaranthine.  
By fate's decree; I humbly deign,  
Indelibly lodged; forever shall remain.  
The cold and breathing life no more,  
'Twill comfort me forevermore.





## Captains of Peace.

By SINCLAIR LEWIS.

### CHAPTER VI.

The aerial fleet of the Peace Army, with its craft scattered and all motors muffled, whirled across Idaho and headed eastward through Canada. In the bow of the swiftest dirigible, Jarl paced, not speaking; watching, waiting for queries, by wireless, from the rest of the fleet. Every moment, he thought of Gloria, in command of a radtip; her men worshipping her, her gray eyes wide and bright and energetic.

He heard the moan of Lake Superior beneath them; then Erie; then hours of weird silence, save for the whistle of trains somewhere below. At dawn, he laughed to see the line of amber edging the Atlantic. They headed south, and passing New England farms and factories, the scattered fleet collected in the fields beyond East Rock, New Haven.

A fortification on East Rock had been begun by American troops. It was captured in a swift rush by Arden's motorcycle troops, who charged up the parkway within five minutes after the arrival of the Peace Army. The American troops were made prisoners and assured

of kindness. They seemed weary; not sorry to have this rest.

The entire fleet of rad-tip aeroplanes was ordered out to sea, to hover over the German and Jap dreadnoughts, Lieutenant (now Major) Morroby-Rendel, (Arden's cousin) was given command of one, after having spent the night watching how Gloria ran the thing. He had always been a 'plane expert. One in two of the rad-tips was equipped with wireless; the long antennae trailing out behind the machines like tails. The dirigibles took up flight again, and lighted atop of East Rock, leaving about 25,000 of the Army encamped in the fields, as a reserve.

"Here you fellows, come help us stop this war!" Arden and his men were shouting to the Yankee prisoners, and nearly half of the war-weary young men obeyed.

Down on East Rock fluttered the dirigibles. Out sprang men, vaulting the rails, while the air-ships were still ten feet from the ground. East Rock was like a pigeon roost, all a-flutter with giant wings. The dirigibles landed. The wireless crews lifted out the light



square boxes in which were coiled wireless poles, made of serpent-like metal links, and shot up to an eighty foot height by cranks. Two men worked each crank; four others dashed out with the ends of the combination guy and antennae wires; four laid each counterpoise, with the mad speed of stage hands; while others connected up the tuning coil, detector, condenser and spark gap that each chest contained. In ninety seconds, operators were pressing the keys of three complete wireless outfits with communication-radii of two hundred miles.

Within half an hour came the message from the rad-tips that the German and Jap dreadnoughts were visible, charging down on the Long Island coast (where the American and English troops were entrenched), with transports filled with German and Jap troops, protected by cruisers, not far behind.

Other soldiers were setting up the four Hertzian wave machines, and the great televises, one for each Hertzian. Then the aerial guns, for protection from air-craft, were mounted around the Soldiers' Monument on top of the Rock; and the soldiers dashed to their stations, all ready. There was none of the dullness of compulsory warfare. Each man, respected as a man who could think; well fed, easily equipped with a thirty-eight pound pack, (75 pounds it took to keep a Civil War soldier from starving, in the days before condensed food and aluminum dishes), each man felt that he was an appreciated and responsible part of this great ideal, the Army of Peace. Each stood in quiet dignity, rather than martinetted severity of formation, while Jarl sighted through his televis.

Turning its sighting screws, he fixed on the German fleet. Unconscious that they were thus watched, the forty monster dreadnoughts, many thousand feet

long, nearly all with batteries of sixteen to twenty-inch guns, terrified the amazed waves as they hurled westward at forty-five knots an hour. But while they darted in, their every movement stood out, as in moving picture, on the ground glass screen of the televis. These on-rushing monsters promised inevitable destruction. For they were protected by deck armor from the light bombs that aeroplanes could carry; and accompanied by aeroplane carriers, huge flat boats with grooved starting-decks. Their hulls were protected against torpedos by delicate indicators and repelling tubes. What could stop these dragons-come-true? They had caught America while nearly all the American fleet was either at Panama or in Pacific waters. Now, now was the time for the Peace Army to save one of these "drunken men fighting."

Jarl himself ran to largest Hertzian, leaving the immediate command of his men to Arden. A quick command. Jarl's men lifted into the expellor of the Hertzian a huge shell. A button on a board commonplace looking as a checker board was touched. Off flew the shell, like a light wave, yet in perfect control of the switchboard.

As the shell neared the distant fleet, a smoke-tail burst out from its end; so that its swift movements could be traced on the televis screen. Pressing the guiding buttons, Jarl directed the shell down on the forward turret of the foremost Jap dreadnought.

Here on East Rock, all was quiet. The summer sun laughed on green New Haven and the blue Sound. The trees were dream-bound. The men were silent, at attention. The Hertzian officers were grouped about Jarl, watching his first shot. Near him, Gloria was translating cipher messages received from the reconnoitering rad-tips and delivering them to David Osborne or Arden. Si-



lent as any, Jarl pressed a button and—

A different sight out there, nearly a hundred miles away, where the giant fleet roared in to shore, stripped for battle; the half-naked jackies and nervous officers in the terrible tension of wholesale slaying. Through the upflung clouds of smoke from the stacks whirled a shell marked by a tail of crimson smoke. Darting down, it struck the forward turret of the Jap flagship, the Banzai. The percussion cap struck; the exploder of gun-cotton detonated the terrible main charge of picric acid, and the shell burst with showering fragments and bitterly fuming trinitrobenzol. The turret's sides spread like a horrible flower suddenly opening in a dragon garden. The shattered bodies of jackies were hurled high. The steel guns were tossed like straws. A Jap officer stood unharmed, then fell dead with the inconceivable sudden horror. His face was white as an Albino's.

"My God!" was the sighed awful prayer of Jarl. World-pity was there. But already the Hertzian waves were carrying another shell down on the center turret of the Banzai.

"So with all," Jarl said, to the waiting officers. "Take the ships according to your numbers. Smash all turrets. Nothing else. Don't touch the transports."

The officers ran to their stations. Many keen commands. Shell after shell was swung up into the Hertzian expellers. *In fifteen minutes*, the German and Jap fleets, attacked by such terrible shells as could never have come from the light swift aeroplanes, were steaming in circles, or helplessly adrift; wrecked, bewildered, by an attack of whose source they knew nothing.

Now, Gloria, quiet amid the Hertzian corps, reported to Jarl that the English and American biplanes, which had seen this distant battle, were hustling to

shore to report. So declared the Peace Army's rad-tips.

Jarl swung the field of his televis over to the American-English camp, and saw the scouting aeroplanes whirl in; then saw the troops leap out of their trenches, at orders, and fill the giant amphibious autos—great craft, each a hundred feet long, running with equal ease on sea or shore; speeded up on hydroplanes; terrible hornets of war, with Bizlet torpedo tubes. The English aerial cavalry mounted their cyloplanes—motor cycles which become light aeroplanes with a quick unfolding of supporting surfaces and a hasty mechanical transmission of driving power from sprockets to aerial propellers. Rushing out, urged by yelling officers, the Anglo-American army was ready to attack the helpless rivals.

Jarl gave a command. A lieutenant colonel let drive with a light auxiliary Hertzian. A small yet dreadful shell, shooting through miles, fell on the bow of the first rushing amphibious auto. It had already reached the shore as, to the horror of its crowded occupants, the whole bow was ripped off and the machine sprawled useless. Another and another went to smash, in a shower of smoke-tail shells. Though scarce a man was killed, the prized craft were destroyed. Already, other shells were attacking the cycloplanes, rending wings and smashing motors. Then a still smaller shell, like lightning, yet guided by a major over on East Rock, deliberately picked out the American lieutenant general commanding; and the general toppled off a motor car seat, dead. Another shell, another, another, another! The highest American and English generals were picked off. The army was left a howling mob; frightened to paralysis by this attack—directed by men who, literally, wept, as they obeyed the need of stopping their own countrymen from war; wept bitterly at the distant



Hertzians—and never stopped shooting.

Meanwhile, Jarl had focussed on the two divisions of what was left of the English fleet, after the famous Battle of the Canary Isles. One division, held in secret waiting, was dashing out from the northern end of Long Island Sound, to fall on the stricken German-Jap fleet. Suddenly, secret thunder smote it. Its turrets and sixteen inch guns were shattered into steel dust by smoke-tail shells from—where? The other division, rushing down from Canada, met a like fate.

By noon time, East Rock was as quiet as ever. Groups of men stood about each Hertzian, waiting further orders; while Jarl watched the demoralized armies, through his shifting televis. Both fleets floated useless. The aeroplane carriers were smashed. The army ashore cowered in fear of these Olympian thunderbolts; while the German and Jap transports had halted; awaiting orders from generals and admirals who were now dead. The wireless masts of the transports had been carried away. No one knew what had happened. No one was ready for further fighting.

Then it was that, with a rushing of wings, a rad-tip landed on East Rock and General Takahara sprang out. He rushed up to Jarl, mad with the destruction he had seen, in his command of the sea-division of the 'planes. He begged Jarl to destroy utterly the German battleships and troops. "For," he cried, "it was Germany that led Japan and England into war. Destroy her, and war ends."

"No," cried Jarl. "I've killed the worst of the officers. Now's the time to stop. No right to destroy further—we're policemen; we won't—No! We'll have peace without killing another man, except for such officers as try to lead after the warnings I'll give them."

And "no!" David Osborne echoed. "Now we can make them listen to the

THOUGHT OF PEACE. That's the only thing that can really bring peace. Killing men—that will only prolong the war. Even if we had the right to do it. We have made them ready to listen. That is enough."

Takahara saluted and was off to sea again.

All afternoon, while a few of the younger officers of the Peace Army raged with the desire to see the war ended right now, with destruction, Jarl sat tight; warning by wireless the officers who tried to recommence fighting. All this while, the Peace Army—the few thousands of men on and north of East Rock—had been discovered as the cause of destruction by only two scouting aeroplanes, which had been captured in swift dashes of Peace Army 'planes. The Hertzian shells had too badly demoralized most of the wireless service of the German-Jap and Anglo-American armies to let it be certainly known where the terrible shells came.

As evening drew on, the top of East Rock was very quiet. In the midst of the men stood David Osborne, his face like that of fabled splendid kings. He was thinking peace; throwing all his great soul into the thought. There came a crackle of gun fire.

He started up with a shout. He saw a rushing aeroplane darting over the fire from the outposts' aerial guns. It was the swiftest of all the German aeroplanes, and had followed one of Takahara's radtips into shore. From the aeroplane came ricochetting a bomb, straight toward Jarl, who stood talking over a cipher message with Gloria, conspicuous in his position by the largest Hertzian.

Rushing forward with arms wide-spread, his silvery hair outfloating, David dashed between his beloved children and the bomb. It fell, exploded, and a fragment of shell struck David full in



the breast. Had he not been there, the fragment would have ended Jarl.

David lay gasping, with Gloria and Jarl kneeling by him. But he panted, "Not done for yet! I've got—lots—thinking to do, first. Please call Colonel Samond—must turn over quartermaster work. . . . Now—back to Hertzian—can lie here and think just as well. . . . Thanks—"

Gloria had bound up his wound. At the command from David, her superior officer, she sadly turned back to her cipher messages. Lying there, seemingly neglected, yet in the hearts of everyone, David smiled into the sunset which bedecked West Rock, and thought, thought, thought. There was not a man of the Peace Army who was more strongly fighting for peace than was the wounded hoary poet.

Evening came on. The televises were useless in the darkness. General Jarl himself dashed out in a rad-tip—too swift and silent for detection by even the acutest 'plane-finders of the enemy—and saw the demoralized state of the two armies. Demoralized—perhaps. He smiled to see the soldiers, deprived of their officers, lighting fires on the Long Island coast, and gathering to eat; bewildered by the attack from nowhere; unofficered; but glad to escape the death that had seemed imminent in the morning. They had been saved from that death by the Peace Army.

The fleets were smoking wrecks, but afloat, and comparatively few men had been killed; less than four hundred on both sides, Jarl estimated; four hundred sacrificed, sorrowfully, to save the million and a half of the two armies from clashing death.

All night, Jarl hovered, waiting. Toward dawn, on his return to East Rock, he received the message he hoped for; one from his cleverest secret agent—an officer on Die Wahrheit, the flag

ship of the German fleet—to the effect that the German officers, in council under Prince Otto, realized that the mysterious attack had come from the Peace Army. Consequently, they were trying to decide whether they should make overtures for peace—or seek to join with the Anglo-American forces, against the Peace Army!

Gloria hesitated, as she translated the cipher message, "A million and a half against us? with no dissension between them?"

"Yes, perhaps," Jarl answered. "And what a glorious thing if they join and keep joined! They may wipe us out, but, at the same time, they will wipe out the war between them. Gloria, I love you more than anything else in the world than this—that peace come, whether it slay us or not. . . . But I do not think they will join against us. For, see, David Osborne is smiling as though he knew his thoughts of World Peace were going to be realized, and without our destruction."

David called them in clear feeble voice. He whispered to them, "A strange telepathic message has come to me from—where? everywhere? There is a glory of peace coming; but first there will be something strange. Something strange."

*(To be Continued.)*

### HOBSON'S CHOICE

BY FLORENS FOLSOM

Just trust:.

You know you must!

There's nothing else to do!


Trust, and wait;

Soon or late


Yours will come home to you.

WASTE no time on what you *can't* do.  
Look for the best you *can* do, and glorify that. That is Salesmanship—and Psychology.  
—ELIZABETH TOWNE.





## VIEWS AND REVIEWS



—BY—

WILLIAM E. TOWNE

*Try This When You Sleep.*

Our friend, Leigh Mitchell Hodges, Pen Pusher in Particular for the *Philadelphia North American*, is an optimist by nature as well as profession. He is also a father. In his department of the *North American* he recently printed this good stuff by one, Emerson (not Ralph Waldo) to be used as a meditation just before you sleep:

"I recognize that I am a child of the universe, a part of all that is, and that all is a part of me; that all is GOOD, but not in like degree, yet GOOD.

"I will live up to the highest and noblest standard of my clearest concept of truth, that I may thus bless the lives of my fellows, and through such right living and thinking, be blessed in turn.

"I am now conscious of losing myself, as if sinking into an unseen world; I do so in love for everyone, excepting none, knowing that ALL MEN are my BROTHERS and all of the same origin, and that while traveling by many different roads all are traveling towards a common goal.

"I recognize that LOVE, HARMONY and HEALTH are synonymous. May I remain true, brave and sweet to the end, daily holding silent communion with my REAL SELF, and above all may I be helpful and kind, learning to sit in silence, to stand alone and unafraid.

"May I learn to found my conclusions upon the everlasting rock of ETERNAL PRINCIPLES, and thus keep myself ever open and receptive to those finer influences and suggestions which seldom make themselves perceptible in the excitement of noonday life, but rather to

the aspiring soul who seeks and listens in the silent hour.

"For these things, Oh, Infinite Spirit of Good, I reverently pray.

"And now I close my eyes in perfect confidence and peace, knowing that in the arms of the INFINITE, I shall receive refreshing, harmonious sleep."

*Making Decisions Cheerfully.*

Are you one of those who live with a divided mind? Are you one of those who start to do a thing and begin to wish right away the next minute that they hadn't begun. Do you occupy thirty per cent of your mind with what you are doing and the other seventy per cent in regretting that you have to do it? Are you pushed into each step and each decision by Fate and circumstances and your associates instead of walking in of your own free will?

Do you make decisions yourself or does Chance and Fate make them for you? If the answer in your case to these questions is a negative one, then take my advice: Make your own choice of what you think is best *now* under the present circumstances, and then act *positively*. If it is best *now* under all the circumstances, why regret it? Give whatever you do your whole, complete, undivided, and undiluted attention. This positive action will help create in your mind a positive current of good, of strength, and of character, and this positive stream of good will take care of you in future emergencies. It is God working in and through you. It will help you on to





## VIEWS AND REVIEWS

By WILLIAM E. TOWNE



everything that is better and higher. But you can't climb out of your present difficulties and your undesired environment by repining and doubting and fretting and regretting. Don't drift with the negative. *Act* with the positive. Act with *all* your forces; live each day by itself. Then when night comes you will sleep calmly and be ready to make your choice fairly for the work of tomorrow. You can never reach the ideal. You can never reach perfection. All good is relative.

Do the best you possibly can *now* and in your present environment, and do it gladly, cheerfully, positively, and you will grow right along toward a higher, greater good, and you will find happiness and peace and success. The current of good which you will bring to life within yourself will protect you and help you at every turn and support you under all conditions.

*The Tempest.*

Ho, ye readers of Shakespeare.

What think you of "The Tempest"?

Is it filled with inner and subtle meaning, as some critics claim?

Or is it simply a beautiful piece of imagery?

I have just listened to a really masterful recital of "The Tempest," and while watching the reader's all too real impersonation of Caliban, the half-animal, half-human servant of Prospero, it occurred to me that Caliban was a good impersonation of the body of man, of that which is purely animal in his nature. To most critics he is "the climax of wickedness and brutality." But to me it seems that he is only wicked when torn from his proper element.

The body obeys the intellect when it

is not imposed upon by the intellect too far. But when the brain seeks to drive the body beyond its limit, the body rebels. The cell minds unite in sending a protest to headquarters—the brain.

So with Caliban. So long as he was left free to follow his natural life he was happy after his own fashion. But when forced by Prospero to become his (Prospero's) servant, and taught language and too much of the arts of civilization, he rebels and reproaches Prospero in such style as this:

When thou camest first  
Thou strokest me, and made much of  
me; wouldst give me  
Water with berries in't; and teach me  
how  
To name the bigger light, and how the  
less,  
That burn by day and night; and then I  
loved thee,  
And showed thee all the qualities o' the  
isle,  
The fresh springs, brine-pits, barren  
place and fertile;  
Cursed be I that did so! All the charms  
Of Sycorax, toads, beetles, bats light on  
you!  
For I am all the subjects that you have,  
Which first was mine own king; and  
here you sty me  
In this hard rock, whiles you do keep  
from me  
The rest o' th' island.

\* \* \* \* \*

You taught me language; and my profit  
on't

Is, I know how to curse. The red plague  
rid you

For learning me your language!

So might the body, the animal in man,  
rebel at being dominated and driven by  
the spirit.





## VIEWS AND REVIEWS

By WILLIAM E. TOWNE



In Ariel, the spirit of air and fire, who also obeys Prospero's commands and goes on missions afar, invisible at will, taking on form only for a purpose, never doing serious harm, loving freedom, we have what may be an impersonation of the higher nature of man. Ariel's ideas are the ideas of liberty and omnipresence. He identifies himself with the universal elements. "The ship," he says, "was all afire *with me*;" "I flamed amazement."

In Prospero we may see the ego, commanding both the body, or animal nature, and the mind or intellect, directing the very elements themselves, through his magical powers and by the aid of his servant Ariel.

In Prospero, too, we see the manner in which suffering develops strength. It was not until Prospero had been shorn of all worldly power, betrayed by his brother and cast away to sea, with his little daughter, Miranda, in a rotten vessel, and finally wrecked upon an uninhabited island that he displays the far-reaching power which enables him to peacefully defeat his enemies, bring them within his own power and then forgive them and successfully command the elementals of earth and air to do his bidding.

It seems likely that much of the subtlety in "The Tempest" is imagined, but it is certainly a fascinating piece of work.

*Releasing The Energies of Men.*

The late Prof. William James of Harvard held that in every man a goodly share of potential activities were bottled up—inhibited.

Part of the mind dams up the other parts.

A man may have sound, broad gage, ideas regarding business, for instance, lying latent in his mind. The man next to him has ideas also, not so good, perhaps, as the first man's.

Number Two brings his ideas up to the surface and uses them.

Number one is withheld by prejudice, we will say. He may think the ideas too radical. A proposed action too sensational. So he *inhibits* his activities in that direction.

As we cannot stand still, but must always go either forward or back, it is likely that Number One continues to inhibit what he considers his own radical tendencies and shuts off more and more of his energy thereby, generates less and less power, and perhaps finally faces failure.

Number Two, with less natural ability, does not allow prejudice to throttle his activities. He goes steadily on expressing his energies in new directions, laying aside prejudice and doubt and thoughts which dam up power while the man stagnates, and succeeds beyond the expectations of his friends.

Prof. James compares the man who dams up his own energies by prejudice, excessive conventionality and what he terms "deadly intellectual respectability" to one who should tie up all his fingers excepting one and try to do his work with that.

Judged by this standard there are many one-fingered men and one-fingered women.

There are many who lock up their energies because of having fallen into ruts of habit and custom. I have read that in most Chinese cities the paving has not been disturbed for hundreds of years,





## VIEWS AND REVIEWS

By WILLIAM E. TOWNE



the Chinese holding that it is a grave form of disrespect to tamper with the work of their honorable ancestors.

The revolution has released the energies of some of the Chinese to a rather astonishing extent. Today the papers report that the republicans in one celestial city are gleefully tearing down an enormous wall which their honorable ancestors erected about the town, perhaps a few thousand years ago, and—what do you suppose they are doing with the stones of the wall? Why, they are building and paving a wide and spacious boulevard where the Chinese magnates can speed their motor cars and Ah Sin and his lady love walk arm in arm of a summer's eve.

Enthusiasm is necessary to the release of energy. You have all met newly converted Christian Scientists and New Thoughtists who were as full of energy as a freshly wound clock. Perhaps you have met the faster, the chewer and the vegetarian each with his message of hope to a sinking world.

Let me tell you that the foolish optimist is very apt to accomplish more good in the world than the wise pessimist.

Enthusiasm is contagious. It is enthusiasm which makes things move. Energy refuses to flow at the call of pessimistic ideas.

When your energies flag, look around, for something to arouse interest and enthusiasm. Take up a new study. Become a socialist if you feel inclined. It is better to be a crank than to wither up and be nothing. Visit your friends. Use your will to break those habits of thinking which bind your energies to a narrow expression. Says Prof. James: "There seems no doubt that we are each and all of us to some extent the victims

of habit—neurosis. We live subject to arrest by degrees of fatigue which we have come only from habit to obey. Most of us may learn to push the barrier farther off, and to live in perfect comfort on much higher levels of power."

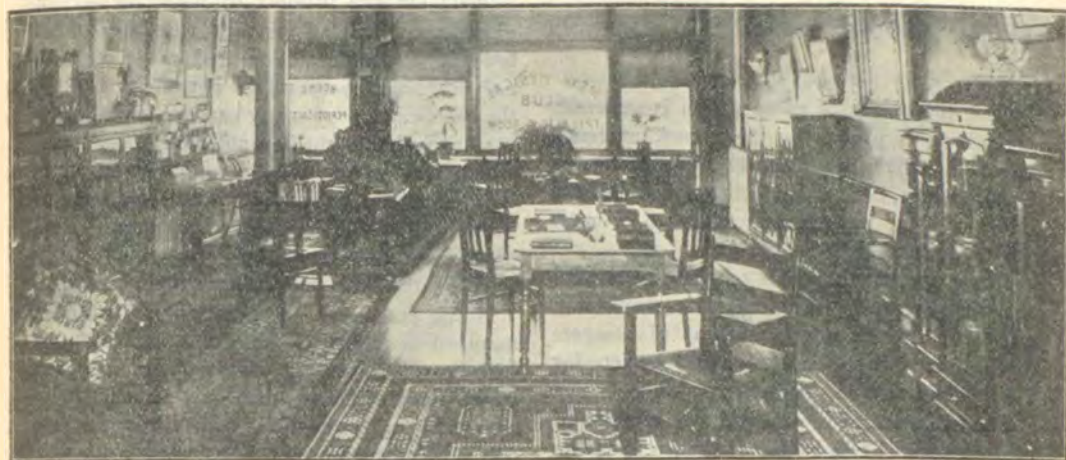
The habit of fatigue and attendant invalidism follows few interests and narrow thinking which locks up the energies. Fresh interests and the use of the will in constantly pushing out into new fields of activity will help keep one sane, healthy and happy.

The power to unlock energies lies in the *idea*. It is ideas which release energy. Therefore, whatever stimulates ideas, or brings forth new ideas, helps to keep you from becoming a chronic victim of habit—neurosis. But to be fully effective as releasers of energy *ideas must be carried into action*. Otherwise they are like the blossom that is never fertilized. They bear no fruit. They do not fulfil their purpose. They are not complete. The man who thinks and seldom does is incomplete and unbalanced. His physical energies are locked up by his mental bias. The hands should be trained early in life to carry into action the ideas of the brain. We gain power by doing things. By thinking and dreaming alone we lose power, or the consciousness of power, because our life is incomplete, one-sided, unbalanced. The value of our ideas, after all is said and done, lies in their utility.

WE are born to responsibility. And try as we will we cannot shirk it. Were every one to sweep in front of his own door, every street would be clean. Were we all to fully feel and realize our obligations and responsibilities, life would be much sweeter for many of us. Responsibility is simply a matter of keeping faith. And the plea of ignorance never lessens it.—FREDERICK M. WEBSTER.



*The Reading Room of the Metaphysical Club in Huntington Chambers, Boston.*



## FEDERATION AND NEW THOUGHT

*An Inspiring Symposium Expository,  
Explanatory and Prophetic, by*

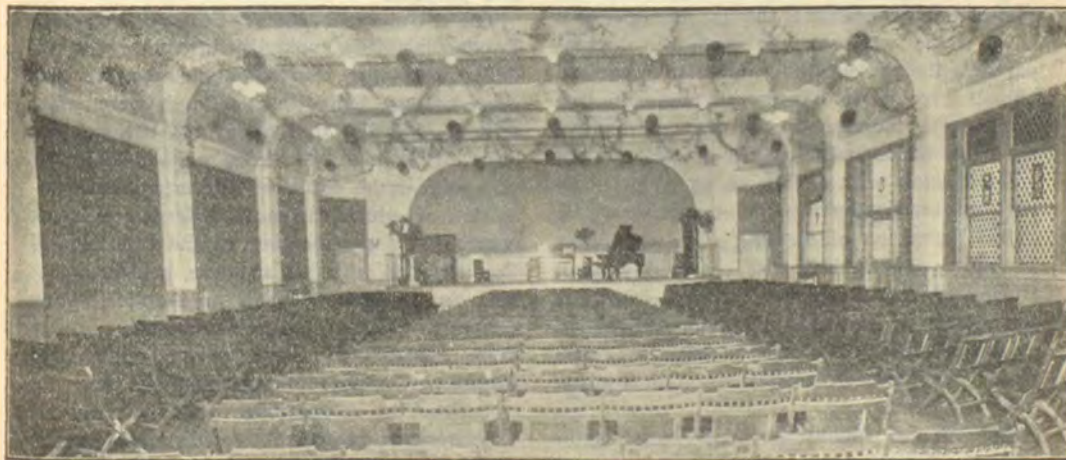
MAY WRIGHT SEWALL

B. FAY MILLS

CHARLES BRODIE PATTERSON

MINNIE L. DAVIS

HENRY FRANK



*Blanchard Hall, Los Angeles, where Miss Eleanor Reesbergs' Annual Metaphysical May Festival is held, with Audiences of over 1,000 Persons.*



**THE POWER OF CO-OPERATION****BY MAY WRIGHT SEWALL**

That the power of co-operation is generally recognized is proven by the almost universal use of it, which is witnessed by thousands of organizations whose very existence attests the effort of their respective members to co-operate through their Agency.

Every organization is at once an instrument for the generation of co-operative power and an agent through which a group of co-operatives bring this power to bear upon society for the advancement of their common aims.

The evolution of organization as a factor of modern social life were worth tracing from its feeble origins to its present supremacy.

However, in a short article much must be taken for granted; co-operation has been indispensable to the development of the material resources of the world:—Whether one consider agriculture, manufacture and mining, the industries which probably date from individual initiative and may be followed to some fruitage even in isolation, or, transportation and commerce which, even in their beginnings concern at least two persons and thus imply some degree of co-operation, all material activities as we now know them depend for success on the co-operative method.

Granted that all the people who follow all the trades, occupations and professions now known to civilized man could, in isolated segregated effort expend the same amount of intelligence, energy and skill that they now use daily in co-operative labors (a supposition impossible of realization) the product of such labor would we know, be infinitesimal compared to the present daily output of organized human force. The difference between the two products is the measure of the co-operative power of the industrial world of today. Considered solely with a view to its material activities, ours has become a co-operative world.

An illustration of the degree to which this is true is afforded by the recent Liverpool strike, which affected not only the cost of food stuffs in England, and the quotations of stocks in the world's capitals, but also determined the price of garden truck in Florida and California.

Only in the highest departments of intellectual activity may the worker still be found in individualistic isolation. Still, in the domains of Creative Art—of Original Thought

and of Invention, power resides in the individual; but the product of these highly individualized, isolated powers can be handled, brought to public notice and made available only through co-operative agencies. Only by the co-operation of many can the book holding the original thought be published;—the picture which was wrought by a single hand in the isolated studio be exhibited and sold,—the invention the most isolated of all human products be brought from the brain which was its secret birthplace—materialized and exploited.

If the power of co-operation is thus made manifest in regard to the industries which deal with matter—and in those finer industries which handle ideas—what may be said of co-operation in connection with ideas that are not yet industrialized?

This question is in part answered by the scores of thousands of organized societies formed for the furtherance of Philanthropy, Benevolence, Charity, Culture and the Social Amenities, not to mention Religion and Education which from one point of view are industrialized.

During the past summer or, let us say, the past six months, it is estimated that over two hundred international organizations in which Americans are members have been convened in Europe and during the same period at least five times that number of local, state and national organized groups have held their annual or biennial conventions within the borders of the United States. Of these I shall mention only four—two international, two national, perhaps among the smallest, measured by numbers but the most significant measured by name and purpose.

The "Universal Races Congress" held in London last July evoked little comment in our daily press—far less than the season's first game of base ball:—but within it were represented some fifty odd racial and national sections of Humanity, whose evident object it was to find the common interests in the promotion of which the most different could co-operate. Of the meeting of the International Council of Women's Executive, held in Stockholm in September, I saw no mention in any American newspaper—yet the women who met there represented some seven millions of women of twenty-four nationalities who are committed to co-operative effort for the advancement of five of the world's leading moral and culture interests.

The National New Thought Congress held in Omaha in June and the first national parlia-



ment of "The Aquarian Commonwealth" convened in Los Angeles in May—small in number but mighty in purpose—witness to the recognition on the part of their respective members of the availability of the power of co-operation for the promotion of the most exalted spiritual interests and for the generation of the subtlest spiritual forces.

Indeed, the measure of co-operative energy that has been generated and applied in Humanity's struggle to its present stage can be perceived only by contrasting the output of the isolated cave dweller with that of the highest contemporary forms of organized society.

Of all institutions developed by the race in modern times, no other has been so well organized as the church; but it seems to be a law of Nature that, when any quality, power or institution develops beyond its legitimate proportions, it must re-act and become self-destructive.

Protestantism, resulting from the attempt at first of the Roman Church, and then of its several successors, to transcend or annul this law, has been carried to the point of practical disintegration so far as thousands of the most enlightened men and women of our day are concerned whose religious life is one of utter isolation. In isolation spiritual perception may grow keen, and abstract dogmas may become crystal clear—but only in co-operation with others who in isolation have acquired similar powers, can the insight and the conviction be utilized for the advancement of the world's spiritual progress.

Thus far by way of introduction to the consideration of the availability of the co-operative method for the increase, the diffusion and the application of New Thought to the amendment of the wrongs and the promotion of the good in current conditions. Thought is the product of an individual mind exercising an isolated activity. Thinking is a secret process which brings forth after its own kind.

New Thought can proceed only from *new thinking*—i. e. from thinking in a new manner or from thinking on new lines, or from both. One hastens to say that being so individual an exercise, a mode of thinking with its product may be quite new to one mind which has long been familiar to another; may come as *new* to one period although in point of fact well known to a former period.

So it is that much, if not all of the body of doctrine known to our generation as "New Thought" was known to the Platonists and also to the Mediaeval mystics and above all

was it known to Jesus and by him set forth in parables, symbols and intimations intelligible only to those who have "ears to hear" and "eyes to see."

Going back to the fundamental proposition that New Thought can proceed only from New Thinking, what are the conditions of our own time, that have induced new thinking? Primarily this is due to the growth of Democracy.

The law of Cause and Effect always active, is also operative on all planes. What in today is yesterday's effect, enters into tomorrow as its cause. The Democracy which was born of new thinking, in turn has produced a generation of new thinkers. The principle of Democracy and the efforts to work out the problems of life by that principle have extended the habit of thinking to all classes—and to all ages of both sexes. This fundamental principle has not only fostered the habit, but has changed the manner of thinking. The new *thinker*, child, woman or man, does not consult precedents and seek guides, but consults nature, i. e. his own nature, his intuitions, his perceptions, his convictions, his desires and by these his manner of thinking is shaped to independence and freedom.

Bringing forth, after its own kind, the products of any number of thinkers must be as diverse each from every other, as are the thinkers themselves different. Thus it comes about that organization is difficult, and close organization is impossible to so-called New Thought people. They can establish nothing like a hierarchy, they can frame nothing like a code; for, to do so would be to abolish the fundamental principle of Democracy as applied to thought—and to such application of this principle they owe their origin.

Is co-operation therefore impossible to them?

The co-operation of subscribers to an identical doctrine for the attainment of a definite and identical aim they may not have. But may not a larger if looser—larger because looser—co-operation be enjoyed by them just because of the unlimited tether, which, binding them only to the conviction that all have an equal right to think in freedom,—and an equal privilege to think of the largest, most interior and most important subjects, all who have used that privilege have certain convictions in *essence* similar, although in degree, and in form of expression, widely different. All who share in the New Thought of our day believe that they have discovered the immanence of God; that their spiritual life is as real as their phy-



sical life; that however, on this plane the physical body being the instrument of the spirit, it is a sacred possession of the spirit—and as such should be maintained whole (holy) and sound for the Spirit's use.

Two doctrines therefore are the output of our new thinking which constitute a sufficient basis for co-operation. To a believer in New Thought, there are really only two camps whose fundamental convictions and whose watchwords constitute a ground for opposition though never for enmity.

People who believe that Man is a body of organized matter, possessing a mind, a soul or a spirit—(nomenclature with this class is a little uncertain and vague) for temporary use, belong in one camp.

People who, on the other hand, believe that man is a spirit (mind or soul) *possessing* a physical body for temporary use, belong in another camp.

Within each of these camps there may be a thousand different tents, each holding a group who differ on all other conceivable points—all the groups however being absolutely and unquestioningly agreed on the main proposition. How wise would it be to lay aside the minor differences which separate them into tents, and uniting on the great inclusive proposition which brings all into the same camp, oppose only that materialism which is their common enemy, and in whose extension lies the common danger?

That this is perceived by the ecclesiastical part of the second group is shown by the advances which the groups in ecclesiastical tents are making toward one another. Not only are different kinds of Presbyterians, different kinds of Baptists and different kinds of Methodists here and there trying to coalesce into one kind—but no year of the last decade has passed that has not witnessed an effort on the part of dwellers in tents floating utterly different denominational banners, to meet and to co-operate to some limited degree. At last it is generally acknowledged in enlightened communities that at least all tent dwellers above whose own banners the pennant marked "Evangelical" can float, may righteously affiliate, consort together, exchange pulpits with one another and co-operate for certain ends. Indeed an evangelical Captain of hosts may exchange tents temporarily with a Captain of another host whose title is "Rabbi." For years all kinds of non-evangelicals have co-operated with Rabbis. It seems as if the Jew may become the mediator between

Evangelical and non-evangelical Christians; co-operating with both he may bring them to co-operate with each other. He may show them that they are not in different camps, only in different tents.

It is New Thinking on the part of all these different groups that has from time to time united groups into a new and larger group for some specific purpose—often, only to unite in some religious festival—but nothing is more liberating than sharing our pleasures.

With all of these tendencies manifesting about us, may we of the New Thought circles by whatever name known among men, ignoring the things that divide, unite upon the one Great Doctrine? Man is Spirit and possesses a body—and the two great corollaries of this doctrine—the Spirit is God *in us*—the body is spirit's agent and therefore its preservation, care and use a sacred duty—and in this union we could turn all our batteries against materialism and the lusts, the greed, the selfishness and the grossness which are its natural fruits? To our respective tents, we may retire for rest, for reflection, perhaps for the enjoyment of ourselves and of those most like us—but we shall never regard the banner floating over and distinguishing our respective tents as superior to that whose watchword and device are equally respected by us all. Thus egotism will shrink—and our altruistic principles will be demonstrated on a higher plane than Benevolence and Philanthropy ever touch.

### IS A WORLD-WIDE FEDERATION OF THE NEW THOUGHT DESIRABLE?

BY CHARLES BRODIE PATTERSON

Before answering such a question, it might be best to go back to the beginning of two great movements and trace some points in their histories. It is only about thirty years ago since Christian Science began to take concrete form in the way of organized effort. During the time which has elapsed since then, it has established its Church practically all over Christendom, and I think it may be truthfully said that it is the one church, outside of the Church of Rome, that has given evidence of vitality. It has organized one church after another and has spent a vast sum of money in the building of churches and in spreading its propaganda, so that it stands today as one of the most thoroughly organized religious movements in the world. It is very doubtful



whether there is a single Protestant sect that is so thoroughly organized, while it has a firmer control over its followers than the Church of Rome. Month by month, and year by year it is making its conquests and gradually gaining power in the world.

I have no sympathy with the people who are continually predicting its downfall. Such predictions come from personal desires to see such a downfall brought about and have little of the true spirit of prophecy in them. It was said that, as soon as Mrs. Eddy passed away, disintegration of the Christian Science bodies would begin. There is comparatively little evidence of that yet. Indeed I may give it as my personal opinion that the Christian Science movement will continue to prosper. The healing done by Christian Scientists makes a very strong appeal to the minds of people and every Christian Scientist is a propagandist who is practically as much interested in getting people to join the Church, as in the healing of the sick; in fact, anyone who knows aught concerning the inner working of the Christian Science Church will testify to the truth of this. When you find a large body of people the world over, uniting for any definite end or purpose, and working heart and soul for it, you may rest assured that, if there is anything intrinsically good in the Movement, such work is of a necessity bound to make it a success.

Now this is one side of the question, but there is also another side. People pay the price for everything they receive, and the Christian Scientist pays his price for whatever advantages may accrue to him in the way of greater success in life and greater physical health. He pays in personal freedom; he is not allowed to think for himself; another has worked out for him his salvation, and as a member of the Christian Science Church he must blindly accept it. Individual freedom is swallowed up, and Church rules and regulations become supreme.

I believe that there are a very large number of people who are thoroughly satisfied with this condition of things, i. e., people who prefer to have others do their thinking, people who are content to surrender all freedom of thought and action to constituted authorities.

I know that much argument can be brought forward to show that one's greatest good is going to come through a meek surrender of one's mind and will to the powers that be, but I do not think that the Founder of Christianity had any such thought in view when He made the statement: "The truth shall make you

free; then shall you be free indeed." The truth can never be injected into any soul by any external process; Church laws, and rules and regulations are really no part of the soul-man. A knowledge of the truth is a discovery of one's own inner life, the consciousness of the presence of the Universal Spirit working within to will and to do.

There is greater freedom in the Church of Rome today, or for that matter in any church in Christendom, than is to be found within the Christian Science Church. Yet the people who want authorities to guide them in the way of life, the many who want the one or the few to do their thinking, have the same right that the broader or the more liberal mind has, to work out his salvation through the attributes of soul and faculties of mind wherewith he has been endowed.

The supreme authority of the Christian Science Movement of today is the Bible, and "Science and Health," re-enforced by many church laws and regulations. The Bible can be explained only through the light of "Science and Health"; in other words, "Science and Health" is the sole interpreter of the Bible, and one individual has done that interpreting for the members of this church for all time, so that on the Sabbath-day there is no free expression through the spoken word of any individual, as exists in the Catholic or the Protestant churches.

The whole literature of the Christian Science Church would not make more than three or four good-sized books. The Mohammedan studying his Koran and the Christian Scientist studying "Science and Health" are very much in the same position, with the exception that the Mohammedan has a far greater liberty, far greater freedom of mind and action than any loyal Christian Scientist can have.

In all that I have said or would care to say about the Christian Science Movement there is nothing said with any desire to hurt or to wound the feelings of that body. I grant that, in all they do, they are as undoubtedly sincere as New Thought people, or any other body of people, for that matter. Neither do I write this with any thought of deterring any one from joining the Christian Science organization.

My one and real object is to point out to New Thought people the world over, that personal rule or personal authority in the end would only add to the numberless churches now in existence, that any church or all churches bring about the destruction of indi-



vidual liberty, and that the authority of one's life is not, according to these churches, to be found in one's own soul, but rather in what they consider their highest authorities.

I am a thorough believer in organization, but I am not a believer in an organization that in any way destroys individual freedom. I can conceive of an organization, similar I might say to the human body, where each organ has its particular function, yet each organ, each part working in harmony with all the rest.

The Young Men's Christian Association (composed of more than 7,000 different branches) may not be all that we might desire it to be, but it is much wider in its freedom of membership than any one or all of the different Protestant organizations it represents. While there has been united effort the world over, the Y. M. C. A. has never had any Pope to govern it, to whom the organization owes allegiance. Again, it interests itself in the things of the outer world, in helping to make better physical conditions in every way it can, while doing all it can for spiritual uplift.

While I should like to see a Federation of New Thought people the world over, yet if it were going to result in another church with all the church limitations, I would much rather see it continue as it is, an unorganized leaven, leavening the whole thought not only of Christendom, but of the whole world.

I can look back to the early days of what was then called Mental Science and see the wisdom used on the part of its leading minds to keep the Movement free from any sectarian bias, from any church organization, in order that the souls of men might be left free to grow as God intended they should.

It has always been a cause of rejoicing to me that the early leaders of the movement were possessed of light and understanding enough to keep it free from the entanglement that comes from any highly organized movement and out of that freedom has come a literature such as no other religious movement has been able to give to the world in as short a space of time. When I first entered this movement, it had not half a dozen books; today it has more than four thousand. These books are being read in every part of the world, and each year the demand for such knowledge as they give is growing greater. Moreover the movement has so far exerted a greater influence upon the world than has ever been exerted upon it by any other unorganized body of people. Indeed it is only necessary for one to go back to either the secular or re-

ligious writings of thirty years ago and compare them with those of the present in order to see the tremendous changes which have taken place in the minds and thought of the world as a result of what this New Thought literature has done.

It should be understood, too, that as soon as any movement becomes sectarian at that moment it loses the greater part of its influence and limits its usefulness in the world. Christianity before it became highly organized as a church was a far greater power for spiritual, moral and physical good in the world than it has ever been since.

While the New Thought Movement the world over, is thoroughly united upon the great fundamental principles or laws of life, yet the movement standing, as it has so far done, for unrestricted, individual effort would make it a very difficult matter to unite in any hard and fast organization.

I remember, quite a number of years ago, when I sent out a call to leaders of the movement in some eight or ten states of the union to meet in convention at Hartford, Connecticut, that at that convention and also at a subsequent one in Boston, it was decided that we should take the name of the International Metaphysical League, and that we all felt quite satisfied with the name until a convention was held later in Chicago, when it was found that the word league because of its being thought a binding term, displeased many, so the word Federation was substituted. If the leaders of the movement had such difficulty in uniting upon a name, how much more difficult would it become when it came to the formulating of a creed, or the principles for which the organization should stand? In my opinion the result would be disastrous to the whole cause, for there is more individual thought and opinion in the New Thought Movement than in any other, perhaps, in the whole world. There are so many phases of it, all good in their way; some that deal with the more material side of life, some with the more intellectual presentation; some who take it largely from a psychic point of view, and others who make it almost entirely Spiritual; and while at the present time they can all work together for the common good, yet as one distinct, highly organized body, we would have no end of divisions, whereas as it is at present, on account of freedom of creed, ceremonial, or church law, there is a fellowship, a community of interests that is world-wide.

Let us Federate, if possible, the world over,



but only in such a way that we can come together and discuss all our different points of view without the majority in any way trying to force something upon the minority. Fortunately I feel pretty certain that this could not be satisfactorily done, and that it would result only in divisions such as do not exist at the present. We neither need nor want a New Thought Church. Why should this great movement repeat the mistakes of the past? Why should one person, or even a number of persons for that matter, become the dictators of the movement? But if we must have a Federation let us have one wherein there will be mutual good-will and co-operation, combined with the freedom we at present enjoy.

When I think of the good that is being done by the groups of people under different names, such as New Thought, Higher Thought, Divine Science, Science of Being, and many other names, yet in reality all working from one fundamental basis, I feel sure that they are accomplishing a far greater work than they could possibly accomplish if the movement were to become divided by sectarian dissensions.

Out on the Pacific Coast a little group of people are doing a blessed work in their Homes of Truth. In Denver, Miss Nona Brookes and others are doing splendid work. In Kansas City, the Unity Movement, with Mr. Filmore at its head, is doing an ever-increasing work for the enlightening of the minds and the healing of the body. The *Nautilus* going out to its many thousand readers, carries from the greatest thinkers in the movement its message filled with courage and uplift for the benefiting of many lives. Dr. Winkley, with his Practical Ideals, is helping on the great work. Here in London, with its Higher Thought Center, and numerous other allied bodies of people, the movement is pushing on with ever-renewed vigor, growing larger and larger through the earnest efforts of many workers who are unitedly working to spread a Gospel of peace and good will to all men, of healing for the sick, and recovery of sight for the blind. I hear frequently from Australia, that an active work is going on there. With New Zealand it is the same. We have every reason to feel satisfied that our movement is steadily on the increase the world over.

One can see the wisdom of such men as Julius Dresser, Henry Wood, Aaron Crane, Colonel Taft, and many others, in keeping aloof from and opposing everything in the nature of hard-and-fast organized movement.

What we do need is to have leaders of the movement, the world over, come together in convention and discuss in a general way the needs and requirements of the work, so that we may constantly get a larger outlook, and consequently be able to carry on an ever-greater and better work, backed up by mutual sympathy and mutual co-operation. We should make the ties that bind us together ties of heart and soul, not ties of creed or form, whereby individuals are held in bondage to the dictates of the leaders of some highly organized body. No, the something that is needed more than all else is that the individual shall remain free to put his own interpretation into what he feels, and into what he thinks.

At present there is a diversity, not so much in principles, as in the many ways and means for the expression of principles, that could not be employed to the same degree if we had church organization; yet all this diversity, remember, is working together as it now exists for a common end, for a common purpose. The different phases of the movement are all necessary ones and can be worked out only as there is individual freedom. Through individual freedom will come the larger social co-operation; co-operation that shall not be in any way compulsory, but one which will be the voluntary offering of the individual, wherein he will look upon whatever he does rather as an advantage to himself than a duty performed because it was required of him.

I believe it might be possible for the representatives of the many bodies the world over, to come together and find certain points of agreement, not in creed or doctrine, but rather in formulating the eternal Laws of Life, in such a way that it might be of the greatest profit to those who have not as yet come into our movement. But even in the doing of this, it would not be intended to bind anyone, but rather that every individual should be left free to put his own interpretation into these laws, and that he should do so according to his present state of development, one seeing more and another seeing less.

Let us have, then, that larger Federation that is going to make for greater individual freedom; that Federation that will seek to be led by everlasting Principles and eternal Laws, rather than by some one or more individuals who may subvert Law and Principle either to personal ambition or to what they consider the needs of the organization.

I know that the views that I have expressed in this article have been held to by many of



the greatest exponents of the New Thought Movement the world over, and also that any attempt to organize along church lines would not prove for the good of the movement, but instead of unifying, would cause only divisions. Let each of the different bodies the world over, work out what to its leaders, seems to be of the greatest good to its following; but let no national or international organization come into being that will seek in any way to make the smaller bodies become subordinate to some one great organization. This is the only great religious movement today standing for individual freedom of thought and action; let us try not to do anything that will by one iota diminish this freedom.

Let me say in conclusion, that I believe there could be a world-wide Federation of clubs working together for common ends and purposes, each club having its own membership and officers, but not being ruled by any authority outside its own body. In this way we would establish the unity of the Spirit through diversity of expression, and as this is the great Law of Life, let us follow rather after the Law than any personal leader or any self-constituted authority, and we will see the New Thought Movement expand into a real liberty and harmony such as the world has never known before.

### THE SPIRITUAL FEDERATION

BY BENJAMIN FAY MILLS

Organic union of all New Thought individuals or societies is not now either possible or desirable.

The New Thought is so fundamental and so perfectly a part of the modern world in all lines of intellectual, spiritual and practical activity that to combine all who are in any sense New Thinkers would be to form a Federation of Mankind. It will come to that yet,—and then we shall not need the formal organization.

New Thought is the practical recognition that "Power is in the Soul," and that man "is weak only because he has looked for good out of him and elsewhere." It is also the demonstration that when, so perceiving, "he casts himself unhesitatingly on his thought," he "instantly rights himself, stands erect, commands his limbs, works miracles."

Those who know and express this in their lives need no introduction to one another.

They would recognize one another through the earth's diameter or beyond the planet Neptune. Without this, mere fusion would be a combining only for certain disruption.

What New Thinkers need is a real vision and experience of God in Nature, Men, Conditions and their own Souls. Let us cultivate this, and all antagonisms, contentions and dissensions will melt away and we can unitedly give the world a real gospel, in the demonstration of the Reality of Truth, Goodness and Beauty.

Meantime, let us walk together so far as we may and sacrifice minor differences for the sake of the Great Unity.

### WHY SHOULD WE FEDERATE?

BY MINNIE L. DAVIS

Why federate? Because in union is strength. Our great republic would be shorn of its glory and power were it divided into petty and independent states, while now in spite of internal conflict and marked limitations it stands as one of the world's great powers. So would New Thought people gain in strength and prestige and value to the world could they unite under one banner.

I do not mean that one head should govern; one hand guide, one voice dictate—no, a thousand times no, for that would be the death knell of progress and freedom. I am suggesting a true mental and spiritual republic, a federation of men and women beholding a similar ideal.

The truths which New Thought teachers formulate with a working philosophy, are fundamental in religion and science. They are universals which we make concrete for mind and body. We agree in essentials, but differ in non-essentials. But some of us make too much of our differences, and accentuate our pet theory until it stands in the foreground to be first presented to the student.

For instance, some teachers believe in reincarnation, while others do not. Some seriously object to meat eating, while others think that is a point to be considered according to circumstances and personal preference. Some claim that while on earth we can attain bodily immortality, while others regard that doctrine as unscientific and most undesirable. Some teach that in realizing our innate perfection we will be placed in that consciousness where we will have no more disciplinary experience,



while the many believe that eternal progress means continued overcoming.

It is sometimes profitable to discuss these subjects pro and con, but they should never take precedence of the main principles.

*Here is our platform:* The oneness of all things in God, the universality of law and the creative power of thought wedded to feeling. This is a broad meeting ground, large enough for all humanity and inclusive enough to satisfy the most exacting mind.

Why then are we not all sailing under one flag? Why this school of philosophy and that other school? Why this especial cult and that especial cult? I answer my own question; it is because of the strong individuality of our workers, for New Thought people belong to the affirmative order of intellect. There is the passive order of intellect which accepts authoritative teaching and willingly lets the great leader do all the thinking.

The affirmative mind, however, questions, and seeks, and delves in the fields of thought and finding precious treasure feels a personal ownership therein. It is natural then and not altogether wrong, to desire to put an individual mark upon such precious findings. It is well to honor our own individual work and that of other thinkers, but we must remember that "Wisdom is humble that she knows so little," and also that all minds have access to the one fountain of truth.

Those teachers claiming that they have something entirely new to offer, and that they have truths to present to the world which no one ever presented before, are self-deceived and hence are not safe leaders. But happily, among our noble band of workers we have very few of this class.

We have a common cause which is worthy of our heart-felt devotion, then let us gracefully put self into the background and unite with this larger self of which we are an integral part, and work unselfishly for the universal good.

The inner meaning of unity is co-operation and harmony. Unity underlies the external aspect of Nature: it underlies the apparent differences in humanity, and it is the golden link which relates you to me and which relates us both to our neighbor. Unity is the mystic tie which links star to star and soul to soul in one perfect whole.

In order to bring about a greater consciousness of this unity, let us join hands in good fellowship and faithfully work for the uplift of humanity.

## THE FUNDAMENTAL BASIS OF FEDERATION

BY HENRY FRANK

I am asked by the editor to write a paper on Federation—Federation of all the forces of the New Thought that today are surging through the ranks of society and civilization. It is admitted that millions of people have forever bade adieu to the old ways of thinking—the ways of darkness, gloom and pessimism; the ways of hell, horror, damnation and death. These millions have seen the morning light glinting from a thousand peaks inviting to a "more excellent way"—to the sunlit paths of peace, hope, happiness and health. They have turned their backs forever on hell, and do not wait for heaven but find it here and everywhere.

The horned and hooved devil has vanished as well as the distant deity and the stern judge, summoning affrighted creatures to the Day of the Great Assize. The tragic masque of Fear is torn from the face of love and hurled into the depths of oblivion. Beauty beams on the brow of the Universe whose trend is good, whose being is benignity.

The Purpose of Life is to believe in life; the Success of life lies in Man's faith in himself.

The life that leans on any god, other than the god-consciousness within, is lazy, lop-sided and lost.

No God can redeem any man who does not know how to redeem himself.

There is no salvation but self-salvation.

There is no vicarious sacrifice; no one can carry another's burdens. If the Cross is essential to salvation, then each soul must hang on the cross of his own suffering till he learns how to ascend into the Heaven of his own strength and conscious divinity. He who thus triumphs awaits not a salvation to be, but possesses it now—the salvation of peace, hope, joy, health, power and dominion. Let the Past be forgotten; let the Future take care of itself; the Present is the only Eternal; to be awake in the NOW is never to be laggard or asleep!

This in a nut shell is the New Thought—at least as I comprehend it. Millions accept this New Faith and are waiting to be rallied to the standard that may be raised on the public highway. The problem is, however, whether they will follow any standard, whether they will unite under any banner. My own experience does not offer much encouragement.



For years I undertook to associate with the ranks of the New Thought workers, to assist in formulating a plan for association or federation, to build up something like a concrete body or compact organization. For awhile I even accepted the presidency of the National New Thought Alliance.

But I confess to utter disappointment. We held what was to be a great convention in Chicago. The upshot was that every one who had an axe to grind, a scheme to forward, a money-making proposition to promote, a mercenary machine to mint coins for his own pocket, was in conspicuous evidence.

The few who were there to guide the movement into the harbor of respectability, dignity and worthiness were unable to hold back the cormorants that came to feed on the convention.

A similar result occurred at St. Louis a few years before. Hence I withdrew and felt there was but little possibility of unification of forces, of federation of individuals and societies, in the movement as a whole.

But that is all past. The movement was then a babe in its swaddling clothes. It has now grown to manhood (or perhaps I should say to womanhood, as the women are predominant) and it may be better counsel will now be heeded, more acceptable methods will be encouraged.

To this end I will suggest a few thoughts.

First, we should remember the essence of federation. It does not consist in agreement of faith, belief, religious theory or scientific deductions. It is useless to think that in a cause so new and fertile as this all will think alike. There must be diversity of opinions and independence among individuals. If a muzzle is to be put on one's mouth or a fetter on one's mind, then the movement is out of alignment with the age and reverts to the bigotry of the past. Authority is dead; save only the authority of Truth as it appeals to each individual.

The *one* only ground on which a federation can stand is the *Common Purpose* of those who federate. Have we a common purpose? I think that such a purpose exists not only among those who call themselves the New Thought people, but among many others who should be invited to unite with us.

The only purpose we have or can have in mind is the *Direction of Right Living through Right Thinking*. Thought is the builder of body, the creator of character, the minter of motives; alike saver and slayer of the soul.

But thought operates in a double strata: in pure intellect and in the emotions. Right

thinking in pure intellect is absolutely essential to the acquisition of a truthful science and a just creed of life. But right thinking in the emotions is likewise essential to the ennoblement of individual character and the betterment of the world in which we live.

For thousands of years the whole of humanity has been thinking wrong on both these strata. Hence the revolt of the intellect—Free Thought; and the revolt of the emotions—New Thought.

My insistence is and has been for years that we should unite all the modern rebels against ancient Wrong—in Science, Religion, Art, Philosophy and Life—under one common standard.

Free Thought is New Thought in the form of pure intellect; New Thought is free thought in the form of enlightened emotions. They each need the other; and an effort should be made in my judgment to formulate a plan of union and co-operation between the two.

But in order to do this every phase of charlatanry, of self-arrogating ignorance, of money-making chicanery, of intellectual deceit, of undignified mental buffoonery, must be frowned down and discountenanced. The united cause must be kept on the high plane and lofty conception of Truth, Beauty and Love. Unselfish devotion to this cause alone, to the uplift of the race and the beautification of life, must be the one ambition we encourage.

We are not out to hoodwink humanity—we do not seek to make a new religion on the old foundations of deceit and hypocrisy. That cannot be the purpose of a Federation that hopes to command the respect and honor of the ages.

Under such a standard as I propose for Federation all progressivists, by whatever name, may be assembled—all who stand for the Good of Man, for the enlightenment of Mind, for the Betterment of Human Health, for Release from Traditional Ignorance and Religious Tyranny, for the Republic of Redeemed Souls in the Commonwealth of Economic Justice.

Under these heads millions can be assembled, who will not come together to fight over a name, over a creed, over a religion; but who will emphasize the positive purpose of life, the joy of living, the grandeur of truth, the happiness of health, the splendor and glory and goodness of the world which we may create, if we are but wise and willing.

For such a Federation I would gladly try; if such be possible it shall have my co-operation and assistance.





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.

Let every educator in the country, and all the parents and near-parents read that splendid article on education in the *Open Road* for January, written by Andrew Lester, Superintendent of Schools at Beaver Falls, Pa. Send 10c for it to Pigeon-Roost-in-the-Woods, Ind. Let all the women Suffragettes or Antis, read Judge Ben B. Lindsey's "If I Were a Woman" in *The Housekeeper* for February. Speaking of woman's suffrage, don't miss Theodore Roosevelt's article on "Women's Rights: and the Duties of Both Men and Women," in the *Outlook* for February 3d. Let every man and woman read that series on Home-Making which is running in the monthly *Outlook*. There is a specially fine one on "Savings or Efficiency" in the number for January 27th. Ho! all ye who would keep well and grow young as you grow old, read that Thomas A. Edison article in *Ladies' Home Journal* for February, where he and his wife tell how the Edison ancestors all followed Cornaro and approximated the century mark and beyond, and how Mr. Edison and his family keep right on in the lines set by Cornaro. This article throws a sidelight on Mr. Edison's tremendous power for ideas and endurance. Get the *Literary Digest* for January 20th and read what Edward Gordon Craig is doing toward apothecizing stagecraft in the theater. And read "Giving Back Their Childhood" in the same number. Those who are interested in developing art in America, let them read "Abbey's Last Mural Paintings" in *Scribner's* for January; and all the nature lovers—boys and girls—will enjoy "The Sheep of the Desert" by Kermit Roosevelt, in the same number. By the way, are you reading that "Famous Affinities of History" series in *Munsey's Magazine*? The story of Karl Marx appears in the February number. Read "The New Game of Business Management" in *The World Today* for February; and don't overlook "The Mysterious Octopus," Charles Edward Russell's story of the organization that controls American Lumber trade. It is almost time to go gardening and housecleaning, and the best help you can find in this line is the *House and Garden* magazine, published by McBride Nast & Co., of New York. The February number is particularly full of inspiration. All women who earn their living can gain pointers and inspira-

tion from Mrs. Simcox's own story, "Why I Refused \$25,000 a Year," told in the *Delineator* for February. In *Current Literature* for February appears a valuable study on "Memory and Its Transmission From Parent to Child," another on "The Chemistry of Morals," and a third on "Superlative-ism: the New Insanity," which will specially interest students of psychology. In the same number appears a review of Ellen Key's essay on "The Morality of Women," which will repay careful reading. Read Hugo Munsterberg's "The Germany of Today," and Booker Washington's "The Negro as a Farmer" in *North American Review* for February.—E. T.

What has been announced as a forerunner of a plan now being perfected for permanently establishing lower prices throughout the country, the second reduced living cost sale of produce will be held by Dr. Madison C. Peters this morning, at No. 443 East 123d street. The following scale of prices has been announced:

	Cents per lb.
Apples (select Baldwin).....	2½
Apples (select Greenings).....	2½
Potatoes (smooth, light).....	2½
Red onions .....	4
Turnips .....	4
Carrots .....	2

Dr. Peters said the living cost sales would eventually spread throughout the country, but first would be established in greater New York and the neighboring territory.

"The country will be divided by states into districts," said Dr. Peters, "and the districts will be divided into local stations. The heads of the departments of each state will co-operate with each other in the purchase of supplies and in a general advisory way for their mutual advancement.

"All of the active or executive work will be in the hands of the most able and practical business men in their respective departments to be had for the money."—*New York Tribune*.

Los Angeles takes the lead with a law school for women, registration for admission to which has just begun. It was founded by Mrs. Clara Shortridge Foltz, who for the past two years has been teaching a class of women law students in her offices.—*Springfield Republican*.

Mrs. E. H. Harriman has done a most gracious thing in deeding back to the government a tract of 2,000 acres of land in Nevada that was obtained illegally by the old Central Pacific road.—*Holyoke Transcript*.

A new kind of street car track has recently been laid in Chicago and its trial there should be watched with much interest. The principal feature of the rail is that it is laid in two sections and that the top part, when it wears down, can be replaced without disturbing the base or tearing up the pavement in the too familiar manner which so impedes and interferes with traffic in general. It appears that this rail is an English invention, and an English mechanical engineer has been at work in Chicago with a rail-laying machine which was



especially imported for the purpose.—*Springfield Republican*.

In six high schools of Chicago during the last few months there have been groups of schoolboys meeting under intelligent leadership with this as their slogan, "Clean living; clean speech; clean athletics." Think what that means for the future. The boy who determines that he won't play off-side, or play rough even if the umpire isn't looking, the boy who determines that he won't foul at basketball, even if he is not being watched, is going to be a man who is far less likely to foul even if the law isn't looking. The boy who determines that he will rule his spirit under any and all conditions, the boy who determines that he will keep his speech clean, and himself clean, is a boy who will be more valuable when he comes to manhood in dealing with some of the great questions that we face. The boy who keeps himself clean in his teens will be a useful man, honorable and upright in his twenties and thirties and forties.—The Rev. Charles W. Gilkey, in *Official Bulletin*.—*Christian Science Monitor*.

"Woman should be free in all things—free from man's regulations, free from the critical regulations of woman. No one should judge her at all, for who has a right to judge? Woman should love whom she chooses—one man, perhaps, or hundreds. No law should hold her to unhappy life. Divorce, for those who are so unhappy as to need it, is a godsend even more important than marriage itself. 'Tis a waste of time, this foolishness of the ballot. Woman is not made to usurp men's ways. Let her be free in love and in life, but let, oh! let her be a woman."—*Georgette Leblanc-Maeterlinck, Interview in New York Tribune*.

Santa Rosa, Cal., Dec. 21.—An hour's discussion of California's fruit problems with Luther Burbank, during which the horticulturist answered freely various questions asked by the delegates, constituted an interesting session of the California State Fruit Growers' Convention here today. Mr. Burbank made the announcement of a wonderful discovery in the further use of spineless cactus. This time he bids fair to revolutionize the whitewash, paint and automobile tire industries. When Mr. Burbank told of the use of the leaves of the cactus plant for whitewash and paint, the delegates were tense with interest. Mr. Burbank said he is negotiating with one of the largest paint houses in the world to supply it with cactus leaves for paint purposes. "One leaf," said he, "will make ten gallons of paint. The mucilage of the cactus leaf will not dissolve in water, but it will dissolve in alcohol. This mucilage will readily take oil colors and is easily handled. I am not as far advanced in my experiments with the cactus leaf as a paint product as I am with its possible use as a whitewash, but nevertheless I am sure of its practical value."—*New York Tribune*.

Cincinnati is thinking seriously of incorporating in the franchise contract sought by the Union Depot Company of that city a clause

which will enable the municipality within a given number of years to become owner of the proposed new \$40,000,000 terminal station. This end, according to Prof. Delos P. Wilcox, chief of the bureau of franchises of the public service commission for the first district of New York, who has been appealed to for advice, may be accomplished without making the undertaking any the less attractive to private investors. The method would be to write off the capital by degrees and provide that the surplus earnings above a fair return be converted into a sinking fund. The ownership of a union railway station would afford a very handsome municipal revenue to Cincinnati or to any other of the larger American cities. Such ownership, too, would be perfectly legitimate, since a union railway station may be properly classified as a public utility. Chicago, as its share of 55 per cent in the net earnings of the traction companies, is now drawing from this source an income of nearly \$1,000,000 a year. This money is to be applied to the construction of municipal subways, which will themselves become revenue-producers. Detroit is earning a considerable annual profit in the operation of its correctional institution. San Diego, Cal., has recently planted on its 7,000 acres of waste land 40,000 eucalyptus seedlings, and from the municipal forest in time she expects to derive revenues that will more than offset all of the city's expenditures. Los Angeles is constructing a system of aqueducts to bring water from the mountains, which will not only supply water for all domestic purposes but create power for factories. This enterprise, she hopes, will ultimately lighten the burden of local taxation, if it does not altogether remove it.—*Christian Science Monitor*.

#### 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. 367.*

So far as I have been able to discover in my own experience there is but one way to succeed: "He that hath ears to hear, let him hear." Listen, listen, always listen. And when the voice is clear and unmistakable have an unflinching faith to obey instantly and exactly. But in this secret there is yet another (will it be always thus, I wonder, a wheel within a wheel), and this inner secret is the law of discernment. For there seem to be other voices; whether they are but the one voice of our own inclination colored by fear or education, or whether they are the voices of the opinions expressed and unexpressed in the minds of those about us,—they come crowding upon our attention. And the great-

er the crisis, the more there is at stake, the harder sometimes it seems to be able to discern through the clamor the one true voice of eternal wisdom. To him who has mastered this innermost law of discernment, Success will be inevitable.—H. A. C.

*Success Letter No. 368.*

In striving for success, faith has been my guiding star. I have climbed the ladder to success, rung by rung, for six years. I know I am half way up. I know with the help of the infinite love I will reach the top. I have had many a knock and bumped against many a wall, only to throw my troubles on the law, and know that God is love. My troubles are dissolved and I climb another rung, stronger, freer, more constructive than before.—LIZZIE McCox, Denver, Col.

*Success Letter No. 369.*

Educated and refined until we have become high-strung neurotic creatures, the women of today are very apt to be impatient and go to fanatical extremes in whatever they undertake. "Going into the silence" lifted from my heart a great load of worry and the fear of terrible things happening to those dear to me. Holding communion with the spirit fills my heart with a wonderful peace, and as my understanding broadens and deepens, I am possessed of a patience unknown before. Though always having had good health, only lately since becoming a New Thinker have I known the deep joy of living and am full to overflowing with the health and energy that is spelling for me in big letters the word Success.

May your good work continue is my earnest desire.—CARROLL.



*Success Letter No. 370.*

"Nothing succeeds like success." Note the cleaving, or *stick-to-it sound*, of these words. They, within themselves, (succeed and success) express *how* that which they symbol is to be attained.

If you get a right-down stick-to-it attitude and hold to the same, success is coming your way.

Good is New Thought for it leads to success. Look at the great Thomas A. Edison, and the many others who have made a success. If they had not had *new ideas* how could success have been their lot?—F. W. G.

*Success Letter No. 371.*

We can find helps toward success all around us, if we will but look.

The little tree outside my window has filled me with inspiration. I have watched it battling against frost and storm in its wild desire for life and growth. I saw the tiny buds appear, only to be nipped by the frost. Although it looked lifeless and sad, the roots were at work, becoming stronger each day. The warm sunshine came to assist it and it has blossomed forth, more beautiful than ever. With my interest in this little tree has grown a deeper interest in my own growth toward success.

How often on the road to Success do the storms of trouble assail us, our hopes seem blighted, and we are tempted to turn back? Will power comes to our aid and holds us firm; then the strong desire for success pushes us on, and we resume our upward journey with a soul and will strengthened more by the resistance against the temptation to give up than they would have grown by any act we might have done.—H. F. K., Memphis, Tenn.

*Success Letter No. 372.*

I made affirmations for success faithfully, earnestly and devoutly for years with only indifferent results.

Now, I know there was nothing the matter with the affirmations themselves. My trouble lay in looking so strenuously *outside myself* for their materialization.

One day when outer sources failed me completely and I was heart sick and discouraged, and entirely worn out with the stress and strain of trying to *force* a materialization of my affirmations, I "let go" completely. "Lost my grip" I called it then, and

lo! I found a gold mine, a veritable treasure that shows better every time it is prospected and can *never* play out.

In the secret recesses of my own being I affirmed "I look ever *to the Lord* as my support and supply and He pours *out* upon me His bounteous plenty." Then I rested serenely, content in the glorious thought. O! what joy, what security to have such a support. "The earth is the Lord's and the fullness thereof."

But this doesn't mean that I pinned my faith to a far-away God on a golden throne. O, no; but to that inner, invisible abundant, never failing supply that was within me, and which would pour out from that source a bounteous plenty if I would only "be still" and let it.

The secret was mine and with it came immunity from worry, anxiety, lack and more evils than I can think of, now that they have passed me. For now, I never lack for any good thing. I *cannot* for the source is always there, and I have the key of understanding which unlocks the storehouse of unfathomable treasure. More sure, more safe, than money in the bank, my fountain of all good is always with me, ready to be tapped by faith and prayer.

And the weight of worry about the future and the nervous strain over the present has been completely removed from my life, and has added years to it, and better still "a peace that passeth all understanding."—L. O. B.

*Success Letter No. 373.*

The best way to succeed in this world is to set a goal before you that you can reasonably expect to reach. Then, after you have reached that goal, you can set another goal before you; and if you do not reach the second goal, you will feel that you have succeeded in part, anyway. On the other hand, if, at the outset, you set a goal before you which it is almost impossible to reach, you will always be struggling after that goal, and, if you fail to reach it, you will never be satisfied or content, no matter what position you may hold in life.—GORDON HARRIS, Portland, Ore.

**THE PRIZE WINNER** for February is F. M. Barnes, Minneapolis, Minn., who wrote Success Letter No. 366. We will gladly 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 oursel'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 Mudge will mail you a copy of my dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small matters how shall you obey God and be blest?  
ELIZABETH TOWNE.

S. J. E.—I never heard of your quotation that "he who measures himself by himself is not wise"—and I am almost positive that it occurs nowhere in the writings of St. Paul or any other of the Bible writers. If you can cite me to chapter and verse I shall be very glad. But that has nothing to do with the statement I made. I didn't tell you to measure yourself by yourself for any other purpose than to convince yourself that you really do grow in wisdom and in power. I told you not to try to see yourself grow from day to day but to look back over periods of time and you could readily see that you *have* grown; and this would add to your faith in The Spirit which works in and through you to will and to do of its good pleasure. No matter what St. Paul said or did not say, it will not affect this fact of all human experience.

Engine.—The opinion and advice of others in answer to such a question is worth less than the breath it takes to utter it. Whether you are to give up your present livelihood and branch out into something entirely new and for which you have no capital, is a matter that only you can decide rightly. One man would do it and make a success of it; another would do it and fail. All depends upon YOU and I tell you right now that if you have to have advice on the subject, and if you need to be bolstered up in your opinions and desires you are not the man to make the change successfully. Make no change until you know in your heart that it is the right thing to do. "Blessed is he that doubteth not in that thing which he alloweth." In the meantime do your best in

the work which lies at hand. Make a splendid success of it. And at the same time take regular hours every day for studying out the new line of work in which you wish to engage. To make a success of one's work and at the same time to prepare oneself for something higher

or different, is the one sure way to the realization of your desires.

G. E.—You ask me a question that no human being in creation can get the correct answer for EXCEPT YOURSELF. Do your best where you are, and be still until you *know* whether to change your work. It seems to me you made a great mistake in getting onto such a footing with your employer that he would dare to make any remarks about your personal acquaintances. It looks to me a little as if he himself is trying to get back again to the strictly pleasant business footing with you, and you are resenting it just a little bit and trying to break down the barriers and get back onto the old footing. You will never do it. Accept the pleasant business footing and maintain it in the sweetest Good Will, and I haven't a doubt you can keep your position. IT ALL DEPENDS UPON YOUR OWN SELF-CONTROL. Adjust YOURSELF and the position is undoubtedly yours as long as you want it. But just try using a little bit of your mental or verbal energy in adjusting him to suit your ideas, and the fat will be in the fire quick. Wipe out the past. Go to business each morning as if you were just beginning with a brand new employer who of course was pleasant but with whom you could never think of being anything but strictly business. Let your yea be yea, and your nay nay, and don't say any more yeas than are absolutely necessary. But don't let there be any prunes and prisms about your attitude toward your employer. The faults are your own in so far as they affect you personally. Adjust *yourself*, correct *yourself*, radiate the same sort of polite soul-shine on your employer that you would on any other business acquaintance whom you met only once in a year or two, and you will have no trouble in solving your problems and keeping your position. And be sure to learn your little lesson and if you *do* change positions see that you don't start in on the same too-familiar footing with anybody else.

E. F. P.—I think your husband and your mother-in-law are right and that it is up to you to adjust yourself to the family conditions and go visit your mother-in-law at times and be just as nice and polite and entertaining to her as if she were somebody else's mother-in-law. If you can't be congenial with her, then at least keep yourself on the footing of friendly acquaintance. You can ignore her shortcomings and put your own best foot forward in all cases. If you have any love whatever for your husband you will be glad to make things as smooth as you can for him. My heartfelt sympathy goes out to a man who tries to live his life between two logger-heading women. If women only realized how perfectly small and contemptible such resentments are, they would cut them out at any cost.

What if your mother-in-law is *sarcastic*? I haven't a doubt that you have faults that grate on her just as badly as her sarcasm grates on you. And I *know* that you can both overlook and ignore each other's faults and each of you can be as



kind and pleasant as possible when you are together. I know that each of you can look for the good points in the other and magnify them, rejoice in them, and you can minify the unpleasant features. I know that you can be friendly to each other for the sake of the man you both love. I know you can keep yourselves remembering that every human being has his faults which should be overlooked by those about him, and that he has his good points which should be appreciated, praised, and called out by his friends and acquaintances.

It is your duty and privilege in life to magnify God by magnifying *the good* (which is God in expression) in each human being; and you can train your eyes so that they will be like God's eyes, "Purer than to behold evil" in those about you. You can quit trying "to make her your friend," and you can simply *be* a friend to her; without ostentation, without doing anything to express your friendship except when you think she will receive it kindly. I know you can quit being "perfectly miserable" when your mother-in-law does something that displeases you. And I know that above all you can forgive to seven thousand times seven—which means to forget it too—you can do it for your husband's sake if not for your own and your mother-in-law's. Of course you have tried hard but you have tried to make her over instead of trying to adjust yourself. Now change your tactics. LET her be what she will, and what she is. Adjust yourself, make light of the unpleasant features, be as pleasant and agreeable as possible yourself. Don't go to see your mother-in-law too often. No matter if you loved her she would hate you if you went too often. There is a Bible proverb that says "Withdraw thy foot from thy neighbor's house lest thy neighbor hate thee." Don't slop all over *anybody*. Don't spend too much time visiting anybody. Keep yourself on the footing of a friendly acquaintance, with your mother-in-law and with all other women. It is your "duty" and your privilege to adjust yourself to these conditions, and to be so good a friend to your mother-in-law whether she likes you or not that you will gain her respect and friendship in time. And you will add to your husband's love immeasurably.

Ask the Spirit to lead you. Be still and know. If your mother-in-law doesn't wish you to voice an opinion in her neighborhood don't do it. Don't cast your opinions before—well—anybody who doesn't want them.

As to the little gifts she has a right to think them extravagant if she wishes. And you and your husband have a right to indulge in them if you and he wish it. But you are both very foolish to resent her resentment. And you would be just as foolish to forego the things you appreciate simply because she does resent them. If you cannot stand a "hurt," or an "insult," once in a while for the sake of your husband you must be pretty mushy. I know you belie yourself when you say that. You can solve this problem in your life and you can solve it in the one right way that will bring all three of you closer together. Live love, listen to the spirit of love within you.

## 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

*O Son of Spirit, I have made thee rich,  
How is it thou art poor? And I have  
made thee mighty, How is it thou  
art weak? And from the very essence  
of love and Knowledge I have manifested  
thee. How is it that thou occupiest thy-  
self with something else? Turn thy sight  
to thyself that thou mayest find me  
standing within thee, mighty, powerful,  
Supreme.* —From the Hindoo.



## LITTLE VISITS

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

### *About the Next New Thought Convention:—*

Here I am again to give you a few items of interest which are planned for the convention of the New England Federation of New Thought Centers, to be held in Boston, March 15th and 20th, the invitation for the conference having been extended by the Metaphysical Club of this city during our Portland conference last November.

The sessions open Tuesday afternoon with a welcome and address by Mr. R. C. Douglass, president of the Boston club. This will be followed by messages from all New England delegates. As the "hub" is a great center we are anticipating that many *spokes* in the New Thought *wheel* will radiate from this locality during the March gathering.

The delegates present their work and their queries most informally which seems like a family council, while the love and harmony which prevail eventuate in invisible links of fraternal interest and sympathy in each others' work and progress. This is the vital issue of our federation work that out of it may come definite plans for helping our family, our neighbor and our city and ourselves.

At the Tuesday evening session the federation members and their friends will be greatly privileged in hearing Rev. Adolf A. Berle, A. M., D. D., Professor of Applied Christianity in Tufts' College. His wide knowledge and original methods of application have been exemplified in two of his own children who were in Harvard and Radcliffe at the ages of thirteen and fourteen, their entrance interesting the world. As Dr. Berle claims that any normal child instructed through the same methods of concentration can omit many years of hard study, he will have much of interest for all who are fortunate enough to be in his audience.

Wednesday morning a business session of special interest will be held as the election of officers takes place for the incoming year.

Wednesday afternoon a symposium of the leaders of New Thought Circles in Boston and some in New England will close the series of meetings, to be followed by a social hour in the beautiful club rooms in the same building.

All public sessions will be held in Huntington Chambers Hall, 30 Huntington Avenue, opposite the Public Library on Copley Square.

Prominent platform speakers will take part who have made the New Psychology a life study, providing this series of meetings with instruction and education for us all from their viewpoint. And a musical program will add harmony.

All who are in any way interested to learn what we will have to give, are cordially in-

vited. Our lecture room is commodious and a large number can be comfortably seated.

I hope every New Thought Circle in New England not now enrolled with us will send me word of their desire to be represented by letter or delegate at our gathering in March.—SARA G. M. LA VAKE, President, 29 Thorndike Street, Brookline, Mass.

### *Fraternity in Portland, Maine:—*

I want to tell through the Federation number of *Nautilus* of the great good the New England Federation brought to the Portland Metaphysical Center, at its meeting with us last November 8th and 9th.

Our beloved president, Mrs. Elbra B. Carr, passed on in October, leaving us few in numbers, and ignorant of duties for the coming Federation; but with brave, loyal, hearts, and frequent communication with dear Mrs. La Lake, we succeeded so well that we were highly complimented by our fraternal guests. Now the best is to be told—for the good cheer, cordial greetings, courage, and up-lift we received to carry on the work, the interchange of thought, and great pleasure we enjoyed in so many ways cannot be expressed in words—only felt.

We were fortunate to have as speakers Rev. Lucy C. McGee, minister to the Church of the Higher Life, Boston, in the afternoon of the first day, and Rev. De Witt Talmage Van Doren, D. D., of Norwalk, Conn., in the evening. It was a pleasure to meet them personally and included in the latter clause—the president of the New England Federation, Mrs. Sara G. M. La Lake, who won a warm place in our hearts.

Our second day was very interesting, and instructive, listening to the delegates, and plans for future development. Our Center is anticipating the convention to be held in Boston in March, when we hope to meet our Federation friends, of the past, and many new ones.

It certainly is a delight, and I am sure strength, courage, and knowledge is gained. May the New Year bring to every Center an increase in numbers, fulfillment, and loyalty to Good.—ELLA A. BENSON, Secretary, 754 Congress street, Portland, Me.

### *Attracted to Other Worlds:—*

The severance from this life's arena of that good man and fine thinker, Mr. W. D. Wattles, does not strike me as being out of accord even with New Thought tenets or principles, as much as some of our friends seem to feel. There is a Law of the Spheres, which is powerful and compelling, both in terrestrial and celestial realms. That fine domed head of our esteemed friend showed plainly where the center of his being was located. If I were to judge as to cause of passing, should certainly *not* give it as being the physical ailment named by medical men as such but because the affinity for a higher existence had reached such a stage that his physical nature could no longer hold him here. It is true that the so-called disease of hookworm was the malady of the flesh, but I would simply account it as the *mode of release*

(Continued on Page 64.)



## A Trouble Maker

Coffee Poison Breeds Variety of Ills.

A California woman who didn't know for twenty years what kept her ill, writes to tell how she won back her health by quitting coffee:

"I am 54 years old," she says, "have used coffee all my life and for 20 years suffered from indigestion and insomnia. Life was a burden and a drag to me all the time, and about once a year my ailments got such hold upon me that I was regularly 'sick in bed' for several weeks each time.

"I was reluctant to conclude that coffee was the cause of my trouble, but I am thankful that I found out the truth.

"Then I determined to use Postum exclusively—for a week at first—for I doubted my ability to do without coffee for any length of time. I made the Postum carefully, as directed, and before the week expired had my reward in a perceptible increase in strength and spirits.

"Seeing the good that my short experiment had accomplished, I resolved to continue the use of Postum, cutting out the coffee entirely. This I did for nine months, finding, daily, increased cause for gratification at my steadily improving health. My indigestion gradually left me, my sleep returned, I gained 26 pounds in weight, my color changed from sallow to a fresh, rosy hue and life became a blessing.

"Then I thought I would try coffee again, and did so for a few weeks. The punishment for deserting my good friend, Postum, was a return of my old troubles.

"That taught me wisdom, and I am now and shall be all my life hereafter using Postum exclusively and enjoying the benefits it brings me." 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.**

(Continued from Page 63.)

from the natural body at the appointed time when he was claimed, irresistibly, for the higher plane of existence. Truly "the lot is cast into the lap; but the whole disposing thereof is of the Lord." (Prov. 16-33.)

That he came nearer than many who have seemed more outwardly successful, to trans-

muting life in the flesh, or the life which is,—into that which is immortal and unassailable by disease or death, seems quite plain to me. That his passing out was due to the close relation to a general law by which claim he was particularly fitted to fulfil a specific need in the Divine purpose I feel quite assured. Only sin, that man designedly or wilfully commits, can bring evil upon him, or render him *subject* to so-called ills of the flesh. We have the continual assurance of actual and oft-repeated demonstration, that the power of faith is limitless, within the sphere allotted to each individual soul, wherein we are permitted to overcome all things. We know, both by soul-instinct and verification, that "Faith, purpose, and a steadfast will, can all our highest hopes fulfil," as far as our connection with this present life is concerned, and the future life we can leave with God.

I send this word simply for your own perusal and consideration, unless in your estimation you think well to give it out to your readers. It was genuine sympathy with the troubled thoughts of many beloved though unseen friends amongst these, which led to this expression of my views here forwarded.—KATHERINE A. MOSES, San Geronimo, Cal.

*New Thought in Lynn:—*

After the lovely notice given us in the last number we desire to be reckoned among the New Thought Centers who are to stand up and be counted in this number. Our center is alive and doing good work. We number in active membership about 30 members with an unattached following of as many more. We hold a Sunday service at 4 p. m. Have good speakers, who teach the Christ truth. We pay them a small fee, which we hope in time to make larger. These Sunday meetings are productive of much good. Our Thursday class for Metaphysical study at 10 Kenwood Terrace is a regular feature as it has been for the past 18 years. Sometimes we have 25 or more; sometimes three or four in attendance, but we have the class. It costs us nothing but a voluntary offering. The good it has done, and the peace it has brought into many lives is worth all the effort to carry it on.

This service at the present time is conducted after this fashion. Every member is expected to bring in a good thought. Today several gave verses of scripture. Others told of interest aroused, in the New Thought. Others of cases of healing; each one bringing in something good to think of. Next a scriptural read-

*Say you saw it in THE NAUTILUS. See guarantee, page 5.*



ing and the discussion of its leading thoughts. Today it was the 91st Psalm and the subject, "What is the secret place of the Most High; how can we reach it, and how abide there." It was a fine subject. We expect and ask an opinion of each one. In this way we open up a large field of ideas. We have a silent healing service. At one of the last meetings we treated a case of insomnia. The report came in today of the most favorable character. "Don't know how it happens, but sleeping like a top." Today we had a case of nervous exhaustion, and a case of alcoholism, which we fully expect to reach. Another pleasing incident of the past week was the surprise birthday party tendered to Mrs. Sarah F. Meader, leader of the Thursday class, who rejoices in every day which has rounded out the seventy years of a life filled with the usual record of joys and sorrows, but which was told in the evolution of character. Not a day to spare, not aged, as the world sees it, but older and wiser, and better fitted for the Master's use.—MRS. SARAH F. MEADER, President, 10 Kenwood Terrace, Lynn, Mass.

*News from the Federation Secretary:—*

The Cambridge New Thought Center, of which Mrs. L. C. Harriman is the leader, holds its regular meetings Thursdays at 3 p. m. in Suite I, Burton Hall, 10 Dana Street. All are cordially invited to these meetings.

The Worcester Metaphysical Club held its first annual meeting in Board of Trade Hall, January 5th, and elected the following officers: Mrs. S. C. Cutler, president; Mrs. A. T. Matthews, first vice-president; Dr. Charles O. Batchelor, second vice-president; Mrs. B. N. Clark, secretary; Mr. Herbert F. Sanderson, treasurer; Rev. R. J. Flood, honorary president. Committees were also chosen and the club starts its second year with good prospects for success. Interest in the movement is expressed all through the city and there is every reason to think that a flourishing Metaphysical Club will be firmly established.

Those of our New England New Thinkers who are taking a trip across the Pacific this winter should not forget that there is a flourishing New Thought Center in Honolulu. Its meetings are held Tuesdays at 10 a. m., at 3235 Lilika Street. The present organization is an outgrowth of the interest aroused by Miss Stacy of England who visited Honolulu three years ago, on her round the world trip of teaching and lecturing, although the nucleus of the society already existed then.—HARRIETT E. BRAZEE, Secretary for New England Feder-

## The Doctor Habit

### And How She Overcame It.

When well selected food has helped the honest physician place his patient in sturdy health and free from the "doctor habit" it is a source of satisfaction to all parties. A Chicago woman says:

"We have not had a doctor in the house during all the five years that we have been using Grape-Nuts food. Before we began, however, we had 'the doctor habit' and scarcely a week went by without a call on our physician.

"When our youngest boy arrived, five years ago, I was very much run down and nervous, suffering from indigestion and almost continuous headaches. I was not able to attend to my ordinary domestic duties and was so nervous that I could scarcely control myself. Under advice I took to Grape-Nuts.

"I am now, and have been ever since we began to use Grape-Nuts food, able to do all my own work. The dyspepsia, headaches, nervousness and rheumatism which used to drive me fairly wild, have entirely disappeared.

"My husband finds that in the night work in which he is engaged, Grape-Nuts food supplies him the most wholesome, strengthening and satisfying lunch he ever took with him." Name given by Postum Co., Battle Creek, Mich.

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

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

ation of New Thought Centers, 25 Winter Street, Boston.

*I wish to renew my subscription to Nautilus. I have greatly enjoyed reading the copies I have had, and have lent them to some boys who are interested in Wireless Telegraphy. Though the remarkable story "Captains of Peace" was, I confess, the attraction Nautilus held for them, yet I know that this magazine cannot be taken up by anyone without their experiencing its power and uplift and helpful influence. Though an infant in New Thought, I am living the Truth so far as I have realized it, and daily have something more to be thankful for. The Christmas Number of Nautilus seems specially written for me.—MRS. MARGARET E. HUGHES, Philadelphia.*



## (Nautilus News Continued.)

a newspaper or a magazine without a reference work of this kind.

THE NAUTILUS has made arrangements whereby it is enabled to supply all our readers with the best little reference book of this kind that we know of. It is THE PEOPLE'S HANDY ATLAS OF THE WORLD, the largest and most complete handy atlas ever published at a modest sum.

THE PEOPLE'S HANDY ATLAS OF THE WORLD contains the greatest number of maps ever published in Handy Atlas form. It gives the maps of every state and territory, the United States' island possessions, all printed in beautiful colors. It also gives maps of the Canadian provinces, European countries, and for the first time special feature maps showing farm products in each productive area, located where wheat, oats, rye, tobacco and other products are raised. It gives the evolution of dairy products also. The new conservation map with irrigation maps, also the new weather map are very instructive and attractive. New maps of the world, illustrating the commercial languages, forms of government, and races of men, are to be learned at a glance. The Atlas also contains the 1910 census of the United States for towns of 5,000 population and over, and a list of principal towns in the world in all countries outside the United States. The Atlas contains 123 large pages, bound in red cloth.

Whether you have another Atlas or not, you need this one. We find ourselves needing one at each of three desks and another in our living room. If we had children we would want one for each child, to be kept with its study books.

AND THE PRICE OF THIS ATLAS IS NOTHING AT ALL BUT A LITTLE EFFORT!

We will send you the Handy Atlas of the World FREE AND POSTPAID as a premium for one new subscription to NAUTILUS at \$1.00.

Or we will send the Atlas free and postpaid if you will send us two six months' trial subscriptions to THE NAUTILUS at 50 cents each.

Or, we will send the Atlas free and postpaid to any address if you will send us ten three months' trial subscriptions to NAUTILUS at 10c each; these subscriptions to go to ten separate addresses, no one of which is already on our records.

And there are a lot of other splendid things that we can furnish as premiums for NAUTILUS, all the way from New Thought books and dictionaries to a fireless cooker or a safety razor! Just look over our premium list—sent for the asking.

*Mildred Beardslee says that Elizabeth Towne's NAUTILUS is worth its weight in gold to womankind. I should like to meet Elizabeth. She certainly looks good to me.—ZOE ANDERSON NORRIS in The East Side, 338 E. 15th street, New York City.*



*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.*

—"Distinctive Homes of Moderate Cost," edited by Henry H. Saylor, should be con ned faithfully by every family, whether the home is owned or only rented. The book contains hundreds of half-tone illustrations printed on coated paper, forming a liberal education in every department of the art of building and furnishing a home. A home anywhere from a \$500 cabin in the woods, to a \$500,000 Newport "cottage." There are chapters on every detail of construction, on the porch and paved terrace, the fireplace, heating systems and water supply, lighting and lighting fixtures, built in conveniences, book cases and wainscotings, floors and floor coverings, Oriental rugs, wall coverings, furnishing and furniture and hangings for every room, portieres and window draperies, picture hanging and ornaments, the garage—all completely explained and profusely illustrated. This book should be in every home. It constitutes a comprehensive course in the art of making and furnishing the sort of house that is a home, not a curiosity shop. It is published by MacBride, Nast & Co., New York, and the price is \$2.25 postpaid.—E. T.

—"The Mountain That Was God" is a beautiful book about Mt. Rainier, otherwise called Mount Tacoma, which has hundreds of most beautiful illustrations in natural colors, with the description of this snowcapped peak and the country surrounding it. It is a large book sumptuous as to interior, properly adorned as to exterior. There is a paper bound newsstand edition at 88c postpaid, a library edition at \$1.66, and a de luxe edition in flexible ooze leather at \$2.66, covers and prices suitable for all purposes. This gorgeous book is published by John H. Williams, 938½ Pacific avenue, Tacoma, Wash.—E. T.

—"A History of England," by Rudyard Kipling and C. R. L. Fletcher. A History written for young people, in interesting narrative style, and elaborately illustrated with fifteen colored plates and many drawings. The book gives an outline of all the peoples who have lived in Britain so far as they are known. The narrative is bright, interesting and makes one of the best books for boys. A novel feature of the book is the descriptive poems interspersed here and there throughout the volume. We surmise these poems are the work of Rudyard Kipling. 308 large pages, cloth binding. Price, \$1.98. Doubleday, Page & Co., Garden City, N. Y.



# MAN'S STRUGGLE FOR EFFICIENCY

INTERESTING METHODS HE IS USING TO MAKE  
AND KEEP HIM ENERGETIC AND CAPABLE

BY WALTER GRIFFITH

Perhaps the most interesting phase of the present day struggle to realize our ambitions in whatever direction they may lie, and one indeed on which it were well for everyone to be informed, is the different methods adopted by Americans, both men and women, to keep themselves physically fit to stand the strain of keeping constantly up to "concert pitch."

They are not by any means always adopted until Nature has cried quits and the subject is struggling to recover his efficiency, but whenever employed they are well worthy a study and oft-times ludicrous to the looker on, though perhaps not to the performer.

If you were to arise at six o'clock some fine morning and visit Central Park and Riverside Drive, New York, you would be amused by viewing, among a number of others, some stout gentleman who looks very dignified after nine a. m.; now, however, he is on a horse (part of the time), or even running on foot, and looks hot, uncomfortable and funny. This is a consistent practice at the present time of many New York business men, as well as those of other cities.

In convenient proximity to several large cities there are Health Institutions that could perhaps be aptly called "Training Institutions." Those who visit them are placed in the hands of a veritable "Trainer" who runs them, rides them, trots them, exercises them, and supervises their diet. They are under strict discipline which does not always set well, but accomplishes what they are there for—puts them in good physical condition.

There are many gymnasiums and physical culture schools located in convenient places in the large cities where an opportune hour a day is taken in giving the body its much needed exercise.

Osteopathic Treatment might be termed, in a way, "exercise without ef-

fort," or, better still, "involuntary exercise," for certainly the manipulation exercises the subject though not of his own volition.

Many and diverse kinds of massages, Swedish, German, etc., combined Diet and Exercise, Sour and Sterilized Milk Treatments, Raw Wheat, Fruit and Nut Diets, etc., are being liberally patronized to the end that men and women, under our present mode of living (which is hardly natural) may maintain or even increase their capacity for strenuous effort with its attendant reward.

All of these methods have their advantages—some undoubtedly greater than others—I am not competent to choose.

But mark this:

Every one of them that is effective, has for its primary purpose and ultimate result the elimination of waste from the system.

This cannot help being the fact, for the initial cause of probably 90 per cent of man's inefficiency is the inability of the system, under our present mode of living, to throw off the waste which it accumulates.

The result is a partial clogging of the colon (large intestine) which is the direct cause of sluggish livers, biliousness, slight or severe headaches—and with these, or any one of them, comes inability to work, think or perform up to our usual standard.

That eminent scientist, Professor Metchnikoff, states unqualifiedly that the poison generated in the colon is the chief cause of our comparatively premature old age.

Now if these exercises or diets were entirely successful in eliminating this waste from the colon, they would be, with their strengthening and upbuilding properties, wonderfully resultful—but they do not and cannot.

One might as well chop a tree down from the top, or try to pump a lake dry



by starting at one of the brooks that feed it.

When you are ill, and a physician is called, the first thing he does is to purge the system—Why—first, because the waste has to be disposed of before any medicine will take effect—second, because if there was no waste, you probably would not have been ill at all.

Also remember that healthy blood will destroy almost any germ that is known to science, but unhealthy or contaminated blood welcomes them with open arms and says, "Come and feed and multiply."

Our blood cannot be healthy unless our colons are kept pure and clean; the blood is constantly circulating through the colon and will immediately take up by asorption the poisons of the waste which it contains, distributing it throughout the entire system.

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

This accumulated waste is the direct, immediate, specific cause of appendicitis, for instance.

Now the first help that we have been calling to our aid when this waste becomes unbearable, or lays us out, is Drugs. These have some effect, but there are a few vital reasons why they should not and need not be used.

Drugs are violent in their action and convulse and sap the vitality of other functions before they reach the colon. The colon is the last spot they reach, therefore it is impossible for them to clean it thoroughly—and last, but not least, the using of Drugs for this purpose must be persisted in—making one a slave to them and constantly weakening parts of the body that should not be touched at all.

So great an authority as Prof. Alonzo Clark, M. D., of the New York College of Physicians and Surgeons, says: "All of our curative agents are poisons and as a consequence every dose diminishes the patient's vitality."

No, none of these are necessary or effective for the specific purpose of defeating this greatest of all foes to man's efficiency, for Nature herself has provided a means which, if applied in the proper way, will, without any evil effect or inconvenience whatever, keep the colon sweet, pure, clean, and healthy.

That "Nature Way" is Internal Bathing with warm water properly applied; but it must be properly applied to be effective.

It would perhaps be interesting to note the opinions of a Physician, an Osteopath and a Physical Culturist on this subject:

"The results that I have had from the use of the Internal Bath in my own family are marvelous." George H. Davis, M. D., Springfield, Mass.

"I have two Internal Baths, one for myself and one for a patient. I am an Osteopath, and find in connection with my work that it does wonders." G. L. Bowdy, D. O., Denver, Col.

"I find the Internal Bath of immense benefit to me. I look upon it as an absolute necessity to the attainment of perfect physical development, and think every person, especially those engaged in physical culture, ought to use it." Anthony Barker, Professor of Physical Culture, New York.

A New York physician of many years' practical experience and observance of the colon and its influence on the general health, has made a special study of Internal Bathing, and has written an interesting and exhaustive book on the subject called, "Why Man of Today Is Only 50% Efficient."

This he will send without cost or other obligation to anyone addressing, Charles A. Tyrrell, M. D., 134 West Sixty-fifth street, New York City, and mentioning that he read this in *Nautilus*.

It is surprising how little the great majority of people known about this particular part of their make-up; and inasmuch as it plays so important a part in the general health and the maintaining of 100 per cent of efficiency, it seems as though every one should at least enlighten himself by reading this little treatise on the subject, by one who has made it his life's study and work.



# Vitality Must Have an Earthy Foundation

Copyrighted by Dr. Julian P. Thomas

In my last article in this magazine I told you that vitality was the living force (See February number), and I explained to you that in its simplest form vitality was always found as tiny little particles of living matter, and that these tiny particles of living matter were called cells.

Now, each of these tiny cells of living matter has a tiny shell composed of earthy matter somewhat like the shell of an egg. It is this shell of earthy matter that gives to the cell its peculiar shape and in fact fits it for its peculiar environment, the same as an oyster shell answers the purpose of an oyster, making it possible for it to live and do its work. Some forms of life have their earthy matter outside like the oyster and it is called a shell. Some forms of life have their earthy matter on the inside and in this case it is called their skeleton. In either case it is their physical foundation of earthy matter that makes it possible for the vital forces to keep their proper shape, proper place, and do their work well. In the case of simple cells some of them have a shell so thin that it cannot be seen even with the most powerful microscope, but can only be seen with the mind's eye. In other cases its framework is inside of its tiny body and can only be found by chemically analysing millions of them at the same time.

It is well known to every farmer that his crop will not grow well unless the earth has plenty of lime, soda, potash, nitrogen, silica and a number of other elements that go to make up the body or framework of the plant. It is well known to those who raise chickens that eggs will be soft-shelled in the place of normally hard, if the chickens do not get a sufficient quantity of calcium, etc., in their food. All of you have seen bow-legged children and it is known to everyone that they need more earthy matter. Anyone who has been in the country has seen an over-fat hog which was raised on slops containing too little earthy matter; the hog loses its shape, character and health. The same condition is found in Human Beings.

Besides acting as a framework for the entire individual, the uses of this earthy material in Human Beings are many. For, besides acting as a framework on which our muscles act to take us from place to place, it is scattered through our entire organization and enters into the composition of every tissue, sufficient of it in the nerves, muscles, blood vessels and bones, causes them to have their normal toughness. Too much of it causes them to become over-stiff, brittle or form deposits. Sometimes the material does actually form into stone, the entire body becoming stone-like or ossified.

It is these materials that keep us from being too acid or too alkaline and gives to each of

our secretions and excretions their character of acid or alkali, so that without these elements, assimilation and elimination in highly organized beings would be impossible. Sometimes these salts pass out of our body through the kidneys, skin, and bowels in a remarkably short time, especially in fevers and other acute and chronic disorders. It is well to keep a little of the urine and examine it and see if there is an excess of deposit in it. If the urine is very impure, it is a sure indication that the body is impure and if the salts are being lost too rapidly in the urine the system will surely suffer. If the urine is too pure, that is too watery like, it indicates that the kidneys are not doing their work properly and that the system is rapidly filling up with these salts.

Children, as a rule, have very little of these tissue salts. Old people have too much and yet I have seen babies not six months of age that looked seventy years of age and I have seen people quite far advanced in years whose tissues were as soft and pliable as a child's!

**NATURE INTENDED US TO USE THESE ELEMENTS IN AN ORGANIC CONDITION SECURED FROM OUR FOOD AND NOT FROM THE LABORATORY OF THE CHEMIST.**

If we get them from our food or from some lower form of life which has already organically combined them our system can use them, but if we get them in a pure chemical condition not combined with life, as we find them in the laboratory of a chemist or a drug store, they will poison and may even kill us. As I say, Nature intended that we should get these elements from our foods, but the miller separates the elements that GOD has combined and some of them go to feed stock and some of them are sold to feed us, and when we get them we further change them by the disastrous effect of cooking, making them almost the same as if we had gotten them from the drug store, and we in time soon become over-filled with earthy matter that was never intended to be in our organization and we suffer sickness and die early.

If you are interested in this subject of Vitality, I will be pleased to send you my book, "Raw Foods and Vibratory Exercises," if you will send two 2-cent stamps to cover cost of mailing. This book goes thoroughly into the subject, explains in detail the sources of vitality and tells just how it can be obtained in the fullest measure.

It is a very interesting little book and I think you will enjoy reading it, particularly if your vitality is below normal.

DR. JULIAN P. THOMAS,  
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So I told him I wanted to try the horse for a month. He said, "All right, but pay me first, and I'll give you back your money if the horse isn't all right."

Well, I didn't like that. I was afraid the horse wasn't "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse although I wanted it badly. Now this set me thinking.

You see I make Washing Machines—the "1900 Gravity" Washer.

And I said to myself, lots of people may think about my Washing Machines as I thought about the horse, and about the man who owned it.

But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way.

So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now, I know what our "1900 Gravity" Washer will do. I know it will wash the clothes, without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in Six minutes. I know no other machine ever invented can do that, without wearing out the clothes.

Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes, fray the edges nor break buttons the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me. I'll offer first, and I'll make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months, in wear and tear on the clothes alone. And then it will save 50 cents to 75 cents a week over that in washwoman's wages. If you keep the machine after the month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week 'till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Drop me a line today, and let me send you a book about the "1900 Gravity" Washer that washes clothes in 6 minutes.

Address me this way—H. L. Barker, 573 Court St., Binghamton, N. Y. If you live in Canada, address 1900 Washer Co., 357 Yonge St., Toronto, Ont.







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It will so strengthen your lungs—your heart, in fact every vital organ, as to successfully guard against weakness and disorders.

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The following are a few examples of the wonders my system works. They are taken at random from the many, thousands I have received.

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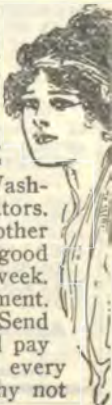
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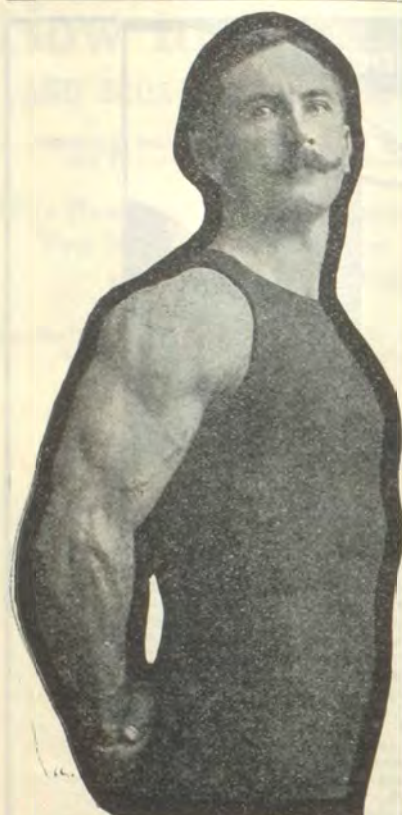
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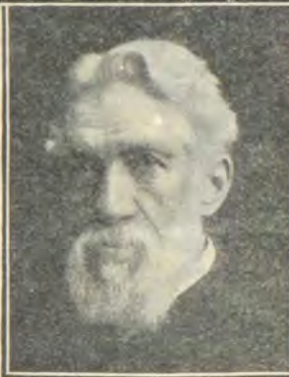
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MAN'S DIET by Dr. Lee—Diet in England by Dr. Haig—Value of a Fruit Diet by Dr. Gibson—Drugs a Delusion by Dr. Patrick—Vaccination by Harry Weinberger—Mechano-Therapy by Dr. Irving—Impure and Adulterated Candies—Curiosities of Sensation—The Acquiring of Health—The Value of Beauty—Development of Children—and other papers are in the January issue.

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APPENDICITIS by Dr. Lee—Diet and Health by Dr. Haig—The school and the Home—Food for the Children's Table—The Bible on Health—Giving Up the Corset—The Vermiform Appendix—Doctor and Patient—Robert Louis Stevenson—The Children's Health—and other papers in the March number.

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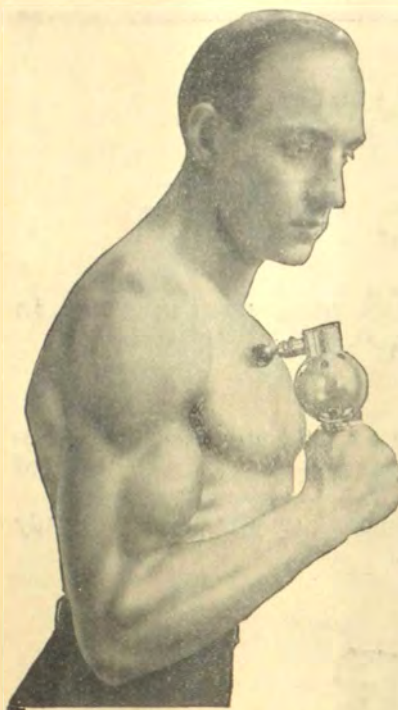
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