

MAY 22 1912

NEW THOUGHT IN CHURCH AND CLUB

The NAUTILUS

For the Month of

JUNE



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advan-
ces by extra
achievement of
the individual.
YOU are the
individual!

—Elizabeth Towne.

Edited
by
Elizabeth
Towne

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Recommends Turkish Baths at Home for Health and Beauty



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

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- BILLINGS, Okla.**—Dr. H. G. Coffeen.
- BOSTON, Mass.**—Miss Leonora Hsley Joslyn, Suite 610, 59 Temple Place.
- BOSTON, MASS.**—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.
- BRUNSWICK, O.**—Co-operative Book and Subscription Agency, R. 3.
- BUFFALO, N. Y.**—Mrs. Candis J. Hall, 528 Delaware avenue.
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- CANTON, Ohio.**—Ralph W. Young, 323 North Market street.
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- MINNEAPOLIS, Minn.**—The New Life Fraternity, Amelia A. Randall, Room 480, Auditorium building.
- NEW YORK CITY.**—Mystic Light Library Association, 49 John street.
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- NEW YORK CITY.**—Roger Bros., 429 Sixth avenue.
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- OAKLAND, Cal.**—Rest Reading Rooms, 727 14th street.
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- SALT LAKE CITY, Utah.**—Shepard, the Magazine Man, 77 East 3d South.
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- SAN DIEGO, Cal.**—Loring & Co., 762-766 Fifth street.
- SAN DIEGO, Cal.**—Miss Cella B. Slocum, 1638 First street.
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- SEATTLE, Wash.**—Mrs. Agnes J. Galer, 516-518 Crary building.
- SPOKANE, Wash.**—Spokane Book and Stationery Company, 114 South Post street.
- TACOMA, Wash.**—C. Albin Thorell, 1014 South 11th street.
- TORONTO, Can.**—W. H. Evans, 488 College street.
- VALPARAISO, CHILE, S. A.**—Georgina Hammetton, Carilla, 271 P. O. B.
- WASHINGTON, D. C.**—Oriental Esoteric Society, 144 O street, N. W.
- WILLIMANSETT, Mass.**—Mrs. S. A. Emerson, 13 Emerson street.
- YOUNGSTOWN, O.**—Flora G. Whiteside, 108 West Wood street.
- THE AMERICAN NEWS COMPANY**, supplies *The Nautilus* on a returnable basis to all newsdealers who request it.
- AMERICAN WOMAN'S LEAGUE.**—*The Nautilus* is a Class A publication. Subscriptions taken by every American Woman's League Member.

Why Not Sell It?

Probably each reader of the NAUTILUS has some article of value he or she would like to trade or sell. Have YOU a BICYCLE you don't want? Would you like to trade it for a good CAMERA? Would you like to buy or sell LAND, BOOKS, a MUSICAL INSTRUMENT? Then advertise in the Yankee Trader department of the NAUTILUS. It was started specially for NAUTILUS readers, and is serving them well.

Ida Helen McCarty, Pennville, Ind., says: "I have had many, many replies to my 'ads.' in your magazine from nearly every state in the Union. The magazine certainly 'gets there.'"

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Nautilus News

By THE EDITORS.

Adventures in New Thought.

The special feature of our July Number of *Nautilus* will be a symposium of "Adventures in New Thought," in which will figure some of our prize articles. The first relates the self-healing experience of one who completely healed herself of a bad case of paralysis by the use of New Thought principles.

Another begins with a woman and a little child living all alone in the midst of a prairie and tells their own story of prayer, adventure, realization and development.

The third is the story of a woman doctor who grew up in a family where the family was pinched that the heathen might thrive, and describes how she came into New Thought and evolved a free and healthy self and a better environment.

The fourth is the story of a sane and natural realization of more health and prosperity.

These stories of intimate personal adventure and victory over adverse conditions are the sort that afford inspiration and enlightenment for every reader.

Esau and Jacob.

Appropriate to the message of the special feature in July *Nautilus* is a splendid treatise on "Health Through Right Living," by Dr. Orison Swett Marden, and a lucid explanation of "The Principles and Practice of Prosperity," by Annie Rix Militz—with a lesson on Esau and Jacob and the mess of pottage.

And there will be a series of delightful little "Reflections," by Anne Warner, on "The Clouds," "The Sacred Place," "The Practical Everyday Subconscious Mind," and "Poor Things in Cages."

And a breezy business-building article by that young "Vagabond," Thomas Dreier, on "The Grape and The Vine."

And there will be a story of what New Thought is doing in and through a Presbyterian church in one of the large cities of the middle west, by Harriet B. Bradbury, one of the church workers.

July *Nautilus* will contain a new and lovely poem by Ella Wheeler Wilcox, called "Brotherhood." It comes to us written on a letter-head with the little red pennant of the steamship "Olympic." Mrs. Wilcox must have written it on shipboard, with an inspiration so great and loving that it makes beautiful even the Titanic disaster. The poem doesn't mention that by name but surely it was in the background of the poet's thought when she wrote "Brotherhood."

"Pathways to Peace."

We are pleased to announce that we have just received a splendid series of articles for *Nautilus* from Dr. Horatio W. Dresser, Professor of Psychology

Important Notice To Nautilus Subscribers.

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

THE ELIZABETH TOWNE CO., HOLYOKE, MASS.

at Harvard University, author of "The Power of Silence," "Voice of Freedom," "Living by the Spirit," "The Perfect Whole," etc. These articles afford a most lucid exposition of what that old priest, Brother Lawrence, called "the practice of the presence of God." Among the subjects treated are "Pathways to Peace," "The Art of Resting," "The Results of Peace," "A Living Gospel," "The Fullness of Life," and "The Realization of Spirit." The first of Dr. Dresser's articles will appear in the July Number of *Nautilus*.

Another notable contribution to our July Number is a basic exposition on the subject of "Cell-Minds," by William Walker Atkinson.

A New Stork Book.

We are publishing a 25c book that we think will answer the thousand and one calls we have from mothers and would-be mothers and might-be mothers who want to understand better the principles and practice of pre-natal culture in the light of New Thought.

We have found what we consider the best things on the subject that have yet been written. "The Mother as a World Power" is written by James Henry Larson, Ph. B. (The Chicago University), explaining the effects of pre-natal thinking, the relation of the subconscious mind to the nervous system, with lucid directions for re-educating the subconscious mind of the mother, on attaining the highest spiritual temperament for the child. This is followed by a supplementary chapter on "New Thought and Maternity" based on the personal experience of Mrs. Kate Livingstone.

Dr. Larson's treatise on "The Mother as a World Power" was published in *Nautilus* several years ago, where it attracted very wide attention and commendation. The little book is daintily printed in two colors, bound in heavy paper, and sells for 25c.

But you may have a copy free as a premium with a new 6 months' subscription to *Nautilus*

for 50c. The book and magazine may be sent to separate addresses, if you wish.

Education and Story Telling.

We have just purchased the rights to a small book by Helen Rhodes-Wallace that we think will be greatly appreciated by every parent and every educator in the country.

This book is "Religious Education for New Thought Children," with a supplementary chapter on "How to Tell Stories to Children" and a second supplement on "Bible Stories Not in the Bible." The little book gives complete and concise instructions on these subjects, with a full bibliography that in itself is invaluable. Helen Rhodes-Wallace has now gone abroad but she was for a long time connected with the Divinity School of Chicago University and with the Teachers' College of Columbia University, and she is the founder of the New York Story Tellers' Club. In addition to this she is a lecturer and teacher of note and wide experience.

The "Bible Stories Not in the Bible" are superb and they illustrate the art of weaving and forming archaeological data into a story in an easy and natural manner so as to intensify the interest of the child.

This little book is invaluable and we are glad to offer it to our readers. It is paper bound, price 50c. But you may have a copy free as a premium with one year's subscription to the *Nautilus* at \$1.00. Book and subscription to separate addresses, if you wish.

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The Get-Acquainted Society.

The Get-Acquainted Society of Los Angeles is to have an Elizabeth Towne evening on Sunday, May 26th, at Blanchard Hall in Los Angeles. This is the hall where I spoke to an audience of over a thousand persons, at Eleanor Reesberg's Metaphysical May Festival, in May, 1909.

Howard Carleton Tripp is the head of the Get-Acquainted Society at 717½ East Ninth street, Los Angeles, and he says they are mak-

ing great preparations for the Elizabeth Towne evening. He announces that "several parties who are personally acquainted with Elizabeth Towne, who knew her in her adversities and who have been associated with her in her prosperity will be present to give impressions."

I wish I could skip across the continent and get acquainted with all those Get-Acquainted folks—and see myself as others see me. But maybe I would need the invisible cap of the fairy story to hide my blushes. (I hope my ears won't burn Sunday evening, May 26th!) There will be a special Elizabeth Towne souvenir for everyone who attends this Get-Acquainted meeting on May 26th.

Howard Carleton Tripp announces Elizabeth Towne as "editor of *The Nautilus Magazine*, expounder of New Thought ideas, lecturer upon human life and a splendid representative of her own philosophy." There will be a special lecture, literary and musical program by members of the Get-Acquainted Society.

This Get-Acquainted Society has been organized for three years, has four meetings on Sunday and meetings every Tuesday, Thursday and Friday night. And they are planning to build a club house this year with artists' studios, literary rooms devoted to American philosophers, work places for men and women of genius. If I lived anywhere near Los Angeles I would certainly hunt up that Get-Acquainted Society. And Mr. Tripp has invited me to speak for them the next time I go to Los Angeles.

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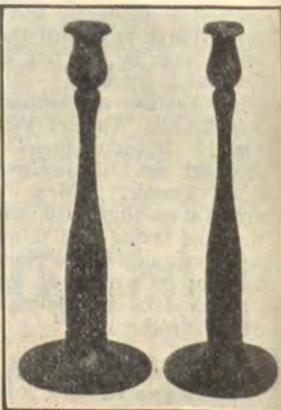
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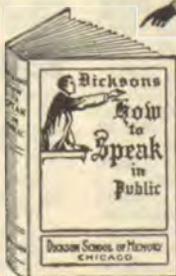
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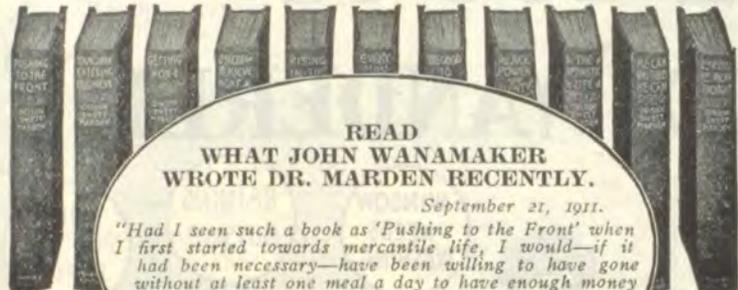
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THE NAUTILUS.

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JUNE, 1912

No. 8.

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THE NAUTILUS

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

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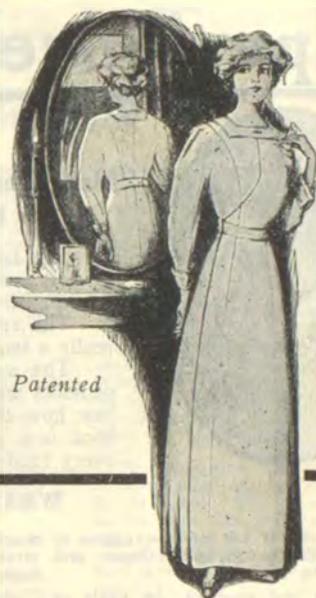
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It tells of her early struggles to keep the house spic-and-span and the baby neat.

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How there came into her life a time of darkness when she seemed to have failed in everything and how faith was revived and a way out discovered.

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Her many experiments with what Hudson calls the subjective mind.

How she grew the habit of concentration in connection with work and the use of her hands.

How many backsets came and discouragements and finally permanent results.

How she used suggestion and

how you can use suggestion for self-training and the setting of right habits.

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Primitive Healing—(Telling How the Author Cured Herself of the Hurry Habit)—The Darkest Hour—(How She Learned to Think and Let Go)—The Dawn—(How She First Saw the Light of Truth and Found a Principle to Live By)—Brighter and Brighter—(How Concentration was Developed)—Spiritual Tides—(How to Work With the Tides of Spiritual Forces)—Just How—(How Spiritual Activity is Awakened and the Love Nature Developed)—The Spirit Leads Me—(How to Get Into Harmony with the Law)—Quick Healing—(Several Instances)—How I Healed My Purse—(How the Yoke of Bondage to Debt Was Thrown Off).

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A MAGAZINE OF NEW LIFE.

The Nautilus is the leading magazine of the New Thought or mental healing movement. Practical articles which make for human efficiency, for better health and greater success appear in every number. These articles are by people who have lived and experienced and who know whereof they write.

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The New Parent and Teacher

By **ELLA WHEELER WILCOX**

FOR many years this column has printed periodical pleas for a more systematic method of developing the minds of children and for the intelligent co-operation of parents in this vast work.

References have been made from time to time of the great value to humanity found in a thoughtful study of the work done by Luther Burbank in the plant kingdom and in the experiments of Elmer Gates, of Washington, in building brain cells for animals and children by patient, steady labor.

It is gratifying to know that organized societies now exist for teaching TEACHERS and parents how to develop the minds of little children to bring out their best and noblest powers.

Our public schools, our private schools, our colleges and our Sunday schools have failed to do this, but the New Thought of the day, combined with Science, will produce a wonderful race of human beings in a few generations, after the enlightened few become the illuminated many.

Among recent recruits to the ranks of wise instructors for the young is Helen Rhodes Wallace, who for many years gave her attention to purely artistic and scientific studies.

Mrs. Wallace has been identified with the University of Chicago Divinity School, Teachers' College, Columbia University; Director, Department of Religious Education, Lake Chautauqua, N. Y.; Instructor in

Religious Education at Union Theological Conference for Vacation Bible Schools of New York and Brooklyn; Lecturer on Biblical Literature, School of Higher Criticism; Teacher in Model Sunday School, Teachers' College, in Life of Christ.

She has now a book for use in the education of children, "Religious Education for New Thought Children." This book may be used as a text-book in the school room and in the home, and best of all, in mothers' clubs, in bringing to pass a new standard in religious education, which is the paramount problem in the churches today. The psychological data and methods are the same as used in the Model Bible School of Teachers' College, Columbia University, New York.

In her book Mrs. Wallace says in the foreword:

The principle of the New Thought Movement is the meaning locked up in these two little words "New Thought," "New Thought about all of life." The hunger and thirst after righteousness is an elemental appetite, a hunger for union with the universal Soul, that which sent it forth on its long voyage of self-discovery.

The God of our fathers was the God of the little girl who, when asked if she loved Him said, "Yes; she was afraid not to."

The God of this generation is an abiding spirit immanent in all things, the embodiment of love and law, rather than law and power.

The New Thought mother asks: "What shall I do for the religious education of my child? We have no Sunday school, nor a body of teaching material adapted for the child, and I certainly shall not send him to the orthodox Sunday school to be taught the most precious truths by untrained and undeveloped persons, frequently in their teens and with the same notions about God that I have abjured. Where shall I go?" Where, indeed? May it not be the New Thought who may contribute something of value to this mooted question?

The confusion of story books is bewildering and appalling. Who is to warn the young mother against the bad and the unmoral and point out the beautiful and the true for her children? The need of such help was the reason for forming "The New York Story Tellers' Club," whose members are Barnard and Teachers' College students and professional literary workers. Our plan is to appoint at one meeting those who are to tell stories at the next. No one in the club is allowed to read a story. It must be told, for telling a story is a vastly different thing from reading it.

We have tried to answer the question: "Which stories are most interesting and best for children, and why? Which stories will not hold their attention or are not wise, and why?"—From copyrighted article in N. Y. *American*.

Religious Education for New Thought Children

with

How to Tell Stories to Children

Reprinted from Ladies' Home Journal,
and

Bible Stories Not in the Bible

By HELEN RHODES-WALLACE

THIS book is invaluable for mothers and teachers. The psychological data and methods are the same as used by the writer in her Model Lessons throughout New York and in the Model Bible School of Teachers' College.

"How to Tell Stories to Children" includes the best work done by the New York Story Tellers' Club and its lists of books.

"The Bible Stories not in the Bible" are superb, and they illustrate the art of weaving informing archaeological data into a story in an easy and natural manner so as to intensify the interest of the child.

This book is paper bound, price 50c.

These two books with "How to Train Children and Parents," by Elizabeth Towne (price 25 cts.) are a trinity on New Race Culture, the study of which no parent or teacher can afford to postpone. All three sent postpaid for 80 cts. Published and sold by

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The Mother as a World Power

By JAMES HENRY LARSON, Ph. B.

with

New Thought and Maternity

By MRS. KATE LIVINGSTONE

A BOOKLET of special value to mothers. Should be in the hands of every young woman. In it Dr. Larson makes clear the way of pre-natal culture, the relation of the subconscious mind to the nervous system, gives a plain practical method for re-educating the subconscious mind of the mother. Tells how a mother can give to the child beauty of form, harmony of disposition, and highest spiritual temperament; how a man's vocation may be determined before he is born. How to insure a perfectly formed, healthy child. How women may cure themselves of nervousness. How birthmarks are caused and how to avoid them.

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Elizabeth Towne talks in the June number on "Each Work in Its Place is Best." There will be four or five pages of short, snappy "Points" on a great variety of subjects.

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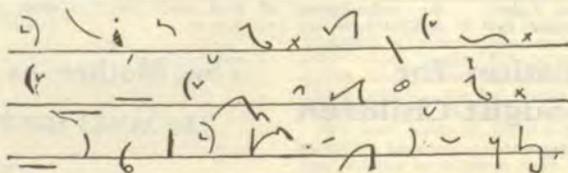
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SOME NEWS

That recent Nautilus ad. entitled "An Ideal" attracted a widely known Sanatorium man and has already resulted in actually starting a Sanatorium work at the seventeen-room residence of Mr. Loomis, which is located at one of the most beautiful points along the world-famed Hudson. An equally beautiful river-view site within three blocks from the depot has been set aside for a fireproof building of about sixty bedrooms—aside from office and dining-room floors—which is about to be begun. The plan is to offer greatly reduced prices to patients—but the same expert service—while the proposed building is in process of construction. If you are in need of very superior Sanatorium care under pleasant conditions, this is your opportunity. Send for circulars. **E. LOOMIS, Peekskill-on-Hudson, N. Y.**

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

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By William Walker Atkinson

Former Price Cut in Half

Atkinson's great book, "MIND-POWER" (including "MENTAL MAGIC"), has just been published in new and cheaper form. 441 pages, 5½x8 in., cloth bound, for only \$1.00. (12c for postage.)

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The Teaching of the Wise Man. In the brain of each of us a Mentative Couple dwell, and a knowledge of their characteristics is very valuable. The credulous, imaginative, fanciful, desireful, emotional and the watchful, who should guard the gate of the castle.

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Mental atmosphere of places. The effect of Mental Currents. How successful man creates centers of Mental influence. The secret of the Captains of Industry. How some persons consciously use Mind-Power.

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Individual Requirements. Natural Laws of Brain-building. Mental Architecture of Children. The attracting Power of Desire. The Desire which Demands. How to develop Desire-Force. "Desire is the Soul of the Law of Attraction." The Magnetic Will. How to Master the Physical Channels of Expression. How to Concentrate. How to Master Habit. How to Cultivate Fixity of Purpose.

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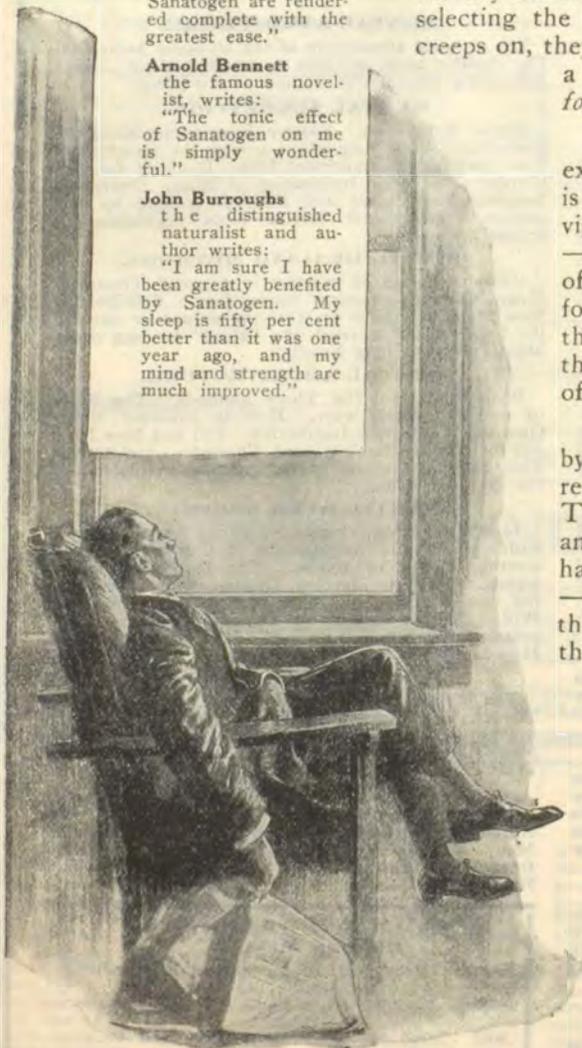
the famous novelist, writes:

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John Burroughs

the distinguished naturalist and author writes:

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Under the stress of present-day life—our nerves feel the strain first—a strain that announces as plainly as speech that nerve energy is sapped. And when this happens—when nerves are on the ragged edge—their health becomes seriously impaired.

Normally your nerves are masters of themselves—wonderfully efficient agents of health—renewing lost energy by selecting the food they require. But when exhaustion creeps on, they are too often reduced to actual *food need*—a need that must be promptly met with a *food answer*.

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

The NAUTILUS  MAGAZINE

Self-Help Through Self-Knowledge.

MONTHLY
One Dollar a Year. }

JUNE, 1912.

{ VOL. XIV
No. 5 }

EDITORIALS 

Circulation of Ideas.

YOU and your friends are bound by invisible nerves and arteries through which your thoughts and emotions circulate mutually. Not a true thought of yours but will have its effect on them, and vice versa. Hold them in truth, and know that whatever realization you achieve is shared by them.



The Final Roll Call.

THAT bright little *Reformatory Press*, edited in the prison at Anamosa, Iowa, propounds this "Snappy-gram" conundrum:

"At the final roll call which name would you prefer to answer to—Father Damien or John D. Rockefeller?"

It all depends upon what was *inside* of these two men. As far as the outside is concerned John D. Rockefeller has done more good for more people than Father Damien ever saw, let alone helped. It was John D. Rockefeller who said, "Let there be more light," and there was more light. Likewise cheaper

light. And it is John D. Rockefeller who has shown the world how to conduct its business on an efficiency basis. The Standard Oil furnishes to the world the best and biggest example of an efficiency organization that the world has seen. The next step from Standard Oil is Standard Oil efficiency in government-owned business, and municipal public utilities. When the smoke has rolled away Rockefeller will be hailed as a world benefactor.

Not to mention the good he has done through endowing a few universities and things. And who can calculate the good that is coming to this world through the thousands of students whose lives are enlarged, enriched and better directed through attendance at schools made possible by John D. Rockefeller?

When Gabriel Blows His Horn.

BUT when John D. Rockefeller stands up at the toot of Gabriel's horn he will not think of the good things he has done on this earth. *He will think of the things that trouble his conscience.*

To my mind it is quite possible that John D. Rockefeller has no more things to trouble his conscience than Father



EDITORIALS

Damien. Ida Tarbell thinks he has, but Ida's father was one of those who couldn't see that his own best financial interests lay *with* Rockefeller instead of against him. So far as we can learn he was one of those who clinched his fists and stood up straight in the path of the juggernaut.

Rockefeller was "called of God" to do a certain work. To me it is quite thinkable that he did that work by the best efficiency methods he could devise at the time. He may know better now. He probably does. But suppose he didn't know better at the time he was doing those things. And why assume that he did know better when at the same time, in those benighted days of forty years ago, all other business men, big and little, were doing the same competition-crushing things in the same way, but on a smaller scale?

May be when John D. Rockefeller appears before the judgment throne the Judge will say to him: "John, you did some pretty rotten things down there. You deserve to fry for a considerable length of time. But you did the best you knew how, didn't you? And you know better now. That is the chief thing—that you have learned better. And anyway—to err is human, to forgive divine. I am divine—go thou and get a harp and learn to sing."

And when Father Damien comes up before the Great Judge he also will not be likely to remember the good things he did. He, too, will remember the things that trouble his conscience. It may be that the motive which led Father Damien to a leper colony is the same identical motive that, possibly, led Rocke-

feller to endow universities and things—a sneaking desire to buy off God, so he will not punish them for the things that trouble their consciences.

And if the Bible tells the whole truth this is a great joke on the sinners, for "God's eyes are purer than to behold evil"—in which case he doesn't see the misdeeds at all.

May be God sees nothing but THE HEART of the individual. And may be he metes out merit and demerit exactly according to the decree of that heart itself.

If the individual can forgive himself and forget his sins, then, I imagine, God can forgive him and forget his sins.

This accords with what Jesus said to St. Peter: "Behold, I give you the key to the Kingdom of Heaven: *Whatever sins ye forgive on earth they shall be forgiven in Heaven, and whatsoever sins ye bind on earth—by unforgiving—shall be bound in Heaven.*"

So, after all, I am not sure that Father Damien will fare better on the judgment day than John D. Rockefeller. Or John Doe. Or Jane Doe.

I think we can leave it safely to the Great Judge to look upon the heart and judge righteous judgment.



The Genesis of Business.

IT is said that business does not deal with man's relation to God, but with man's relation to his neighbor. True. But God is the medium of that relationship. In God men live and move and have their being, and by God they are held together as one.


 EDITORIALS

BY ELIZABETH

God is the principle of all living, and whoso deals justly with his neighbor demonstrates God.

For God is good—the Good of all creation.

“God is love,” and Love is the only wisdom in the world. Love is the only dynamic energy in thought. The only regenerator of soul, body and business.

Love is the moving spirit of evolution in all departments of life.

Love is Life.

The story of the Creation is repeating itself in business. Man created business out of the dust of materialism, denying Love, God, the unity of mankind in God or Love. Man formed a great structure of business in which each part existed at the expense of every other part, a business of cutthroat competition, a mechanical structure held together by artificial means. A feelingless Moloch to which men sacrificed generations of its young.

And through the ages the seers and the sages held up the truth of Unity, Oneness, *God*.

At last the people heard the prophets of Unity, and man began to breathe into the nostrils of his Moloch, Business, the Breath of Life. The breath of love, wisdom, ONENESS.

And behold the business Moloch feels the thrill of One Life. Its eyes light with the first glimmers of Intelligence. Its heart softens to the throb of Feeling. Its fires cool from the passions of Grab to the fireside glow of Give. Its rapacious arms reach farther out, laden with good gifts for ALL its devotees.

For its creators and worshippers are BREATHING INTO BUSINESS THE

BREATH OF ONE LIFE—the Life of the God who is immanent Love.

It is recorded that the Lord God made man out of dust and afterward breathed into his nostrils the breath of life, of himself, THE ONE. In creating Business and breathing into it the breath of life and love, man is an infinite little copier of God.

It is true that if man is at peace with his neighbor he does not have to make peace with the Skies. But it is also true that man does not make peace with his neighbor until he first makes peace with the Oneness of the Skies. To be at one with God is to manifest oneness with man.

Why steal God's thunder and deny Him?



The Recall of Judges.

AT the Board of Trade Banquet the other night the chief speaker was President Harry A. Garfield, of Williams College. He advised the Board of Trade to enlarge its interests and its outlook by federating with other Boards of Trade, in working to put through some movement of national interest; and he suggested as the most important and likely thing he could think of just now, a movement to prevent the passage of a law enabling the people to recall judges, or judges' decisions.

President Garfield's address set us thinking. We discussed the question at some length, and then we slept on it. And the next morning we began it again as soon as we waked up! William and I agreed in our conclusions, which I ex-


 EDITORIALS

pressed to President Garfield himself, in a letter of which the following is a copy:

MARCH 8, 1912.

MY DEAR MR. GARFIELD:—We heard you speak the other night at the Board of Trade on the matter of recall of decisions of the Supreme Court. It was an able statement of the case. Mr. Towne and I agreed that you presented logically all the arguments that can be presented against recall of decisions.

But we feel that you merely stated the case for the defense. In this case it is the people who are the prosecutors. And it is the people who must sit as judge between the prosecution and the defense.

The people cannot afford to perpetually alienate its rights by the present Medes-and-Persians principle of Supreme Court decisions.

Your position in the matter would be easier maintained if it were not for the self-evident fact that the Supreme Court does not end with interpreting the Constitution—it is perpetually modifying the Constitution to suit the privileged classes.

If by hook or crook the Supreme Court decides that Cunningham, Guggenheim, Morgan, et al, shall own Alaska in perpetuity the people MUST find a way to recall its decision. You surely know just how near this thing came to pass.

You seem to be afraid that the people as a whole have not common sense enough to know what is right in a case, even after they know all the facts; and you seem to forget that in this day of journalism, telegraphs and telephones the people in the remotest districts are

in better position to receive all the facts in regard to any single case that comes up in our country than were the "twelve good men and true" in any one case that came up fifty years ago. Telephones, telegraphs and journalism are welding the country into one great jury; a jury of far greater education and enlightenment than could possibly have been brought together in earlier days.

Thinking these matters over carefully, we came to the conclusion that you, and many others, overlook the most important factor in this matter of recall of Supreme Court decisions, or of Supreme Court judges: i. e. THE INERTIA OF PUBLIC OPINION.

It would have to be a very important decision of the Supreme Court that would arouse enough persons in the United States to make possible a recall of that decision.

It would take a very important unjust decision of a State Supreme Court judge to arouse the people of that state to exercise the recall.

And it would take one very unjust decision, or many small unjust ones, to arouse enough public interest to enable the people to recall the judge who made them.

Don't you think that the people of this country are rather TOO long-suffering? I do. And I am quite sure that we should have had direct primaries and direct elections, initiative, referendum and recall long ago if it hadn't been for this same too-patient attitude of the people of this country. THE INERTIA OF PUBLIC OPINION is a tremendous force to overcome.

Since hearing your defense of the unjust judge, realizing that there is noth-


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ing more to be said for him than you said, we are more positive than ever that it is a part of our work to do all we can to overcome the inertia of public opinion against the recall of decisions, and of judges, and of all other public officials from the president down to the dog-catcher.

We think the country has left legislation too long to the lawyers, who seem to have made such a bungle of it that no half dozen can agree at the present time as to what any part of the law means.

For a long time we have stood for every man his own priest, and every man his own physician. Now we shall add to our slogan every man his own lawyer, and the Supreme Court for the people. Up to the present time they have been for The Privileged.

Open up the case again won't you?



India and Its Religions.

THE Indian nation is one of the oldest on the globe, its recognized history beginning with legends and sketches from Sanskrit literature dating 3,000 years B. C. About 2,000 years B. C. the original inhabitants were subdued by the Aryans, a people already advanced in civilization and in industrial arts who inhabited the northwestern part of India—the same people from whom are descended the Greeks, Latins, Slavs, Celts, Teutons and English.

Balyogi says Brahminism dates back to the Vedas, the Upanishads and the Bhagavad-Gita, and other books writ-

ten more than 5,000 years ago. For thousands of years Brahminism has been the great religion of India. There are 301,000,000 people in India, and *more than 230,000,000 of these are Brahmins.*

According to the encyclopedia there are about 62,600,000 Mohammedans in India, their first invasion being over a thousand years ago. There are now about 9,500,000 adherents to the old Buddhist religion. Besides these there are 8,500,000 nature worshippers. The Christians of India embrace 3,125,000 souls, the largest proportion of these being Roman Catholics.

The Brahmin religion is professed by about five-sixths of all the inhabitants of India and the Brahmin priests comprise the highest caste, the most powerful "trades union" in all India. These priests spend their lives teaching, inspiring, organizing and directing the energies of the other castes. They are the leaders, consecrated to leadership. Consecrated to the highest good of India. Among them there are progressives, reactionaries, and dead heads. Just as there are in the American political caste. The chief difference we can see between the East Indian priest caste and the American political caste is that the East Indian priests are in sociology, morals, ethics and effective organization at least a hundred years in advance of the American political caste.

All this in spite of the fact that the English law makes it a crime to teach sociology to the natives. We talk a great deal in this country about socialism, but so far as we can determine, socialism is better practiced in India. I wouldn't wonder if America would make the noise


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while in the end India will flower into freedom and practical socialism before America does.

Each Caste for All.

MADGE says she can see just how the Elks in this country, and the Masons, and the Knights of Columbus, and the Foresters, and the Y. M. C. A.'s, and the W. C. T. U.'s might develop into castes, each one taking in all the family of its members, each one holding for itself and considering itself just a little bigger and a little better than any of the others. And I told her to stop right there—that so far as I could learn no East Indian caste thinks itself any *better* than any other, but that each one sees itself as distinct and as providing the right conditions and customs and schooling for those of its own particular craft.

There seems to be in the Indian mind a clearer idea that one guild and its members is just as high and just as important to the well being of the nation as another. This accords with Balyogi's statement that we shall find his people very "humble" and kind hearted, and always ready and eager to supply the needs of those about them, whether they are natives or visitors from abroad.

Also it accords with the Indian attitude of patience and forbearance toward the English, whom they surely cannot look upon as anything less than their oppressors.

Expression or Impression, Which?

“OUR people had to be oppressed in order to teach them,” says Balyogi.

Apparently the Indians have through the ages despised outer conditions in proportion as they valued inner peace. When invaders came they said to themselves that outer conditions did not matter, they would do anything they were told to do, pay any tribute, only so they were allowed to live in peace. When the Mohammedans invaded India 711 to 1000 A. D. and occupied the whole country the Indians still said in effect: “Let us have peace, no matter what it costs.” Not until the English came, less than a hundred years ago, bringing more oppression, more taxation, and at the same time presenting an object lesson in efficiency of government—not until then did the Indians begin to realize the necessity for making outer conditions correspond in some measure with the spiritual and intellectual beauty and peace and efficiency which they wrought *within* themselves.

Only now are they learning that salvation must be proved in terms of outer order and efficiency.

India is discovering that when the individual or the nation doesn't take command of itself and order its outer life to correspond with its inner, some outside power takes command of it and compels it from without.

For India it is a matter of expressing efficiency for itself or having it impressed by the invader.

Believing that expression is the natural mode of all growth and that freedom is inevitable, impending, we can see for India nothing short of an early awakening and eventual freedom from English rule.


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BY ELIZABETH

Comparisons.

FROM what I have learned about India it seems to me to be the antipodes of America. America represents a sort of outer hemisphere and India an inner one. America is objective, India subjective. America represents organization, India represents reflection, reason, inspiration, the sources of life.

For scores of years we have been sending missionaries to India. For a score of years or so India has been sending missionaries to America. India should follow the example of China and Japan, sending its young men to American colleges and to our business, technical and industrial schools. India can learn of us those efficiency methods which will enable her to govern herself in outward affairs.

The American needs to learn how to *know* himself, how to connect with his source of infinite wisdom and power, how to establish rapport with God and man; how to meditate, reflect and enjoy.

Yoga Teaching.

THE word yoga means unity, or union. The Indian yoga teaching has to do with the science of unity, the science of union or oneness in God.

There are six grades of Indian yoga, which I will tell you about later.

All the American philosophies are based, more or less unconsciously, on the Indian philosophy. Americans have a good many yoga teachings. Aside from these we are working out one only and original yoga of our own, the yoga of Scientific Management of Business.

India's Urgent Needs.

THE recent coronation ceremonies in India cost all told some ten million or twelve million dollars, all taken from India in taxes. One million, six hundred thousand dollars of this money was given by King George as a "present" to India, the money to be used for educational purposes. In addition to this King George made a number of concessions to undo some of the wrongs perpetrated by Lord Curzon in the last year of his reign. The balance of the money went to make a big show to impress the Indians that they must not on any account think of throwing off the English yoke; for they say England was scared into making a big show, and into granting those concessions to please India.

But King George, like his predecessors, still turns a deaf ear to India's greatest need, the need of two irrigating canals to be run from the Indus on the north to the sacred river Narmda on the south, through the famine district of India. We are told that these two canals would forever heal India's famine.

And the English, they say, are at the bottom of the famine. They denuded the great forests of this district, so that the snows will not hold in the mountains but come rushing down in floods that destroy the crops and bring famines.

It would cost only about three million dollars to build these two canals, so cheap is Indian labor. AND FOR SIXTY YEARS THE INDIANS HAVE BEEN PRAYING THE ENGLISH TO BUILD THESE CANALS OUT OF THE TAX MONEY COLLECTED FROM THEM. But the Eng-



Infinite labors in gaining an ant-hill's
vantage-height;
Constant, ceaseless, grinding effort,
travail, FIGHT.

I smile 'mid my scars and stains, be-
neath my dust and my mire,
Through tears I smile, and 'neath writh-
ings vile of graveworms. Higher,
higher
Through Failure, Loss, on Madness'
Cross, past Malice, Scorn, and Spite,

I strain, I mount, I gain, I count mine
own true stature-height.

It is neither contempt nor indifference,
my shielding aura thick,
Which blunts the thrust of Hate's
poinard to no more than a rose-thorn's
prick;
It is this: Enough LIFE to be wounded
sore, yet to steadfastly onward go;
Enough Life to desire, more and more,
to grow, to be, to KNOW!



TOUCHING WITH TENDERNESS

BY

FRANK ANDREWS FALL

Bursar of New York University



THE golden wedding had been celebrated with whole-hearted joy and good cheer, and the last guests were leaving. One of them, a life-long friend and neighbor, whispered to the silver-haired bride of half a century: "This is an anniversary of something more than your wedding. Fifty years ago tonight, as you and your husband were just getting into the carriage to start on your wedding journey, I saw him stroke your cheek and hair with his hand, when he thought no one was looking. Tonight, as we were leaving the dining

room, I caught him doing the same thing." "Yes," was the happy response, "but it is scarcely an anniversary, for he has made his life with me for fifty years one kind caress."

And a good philosophy of life it was. The word-books say that to caress is "to touch with tenderness." For fifty years this man and woman plodded side by side; had gone "through thick and thin" together, and had grown old beautifully because of their habit of touching with tenderness. The pathway had not been always smooth; through certain stretches it had been decidedly rough, but such hardships as there were seemed easy to bear because of the talisman of the tender touch.

The two aged lovers probably never stopped to philosophize about the secret of their happiness. But thoughtful ones who knew them could see that they had grasped a great truth, no less firmly because unconsciously. They had discovered that happiness came from meeting every duty and every emergency as they met each other, in a spirit of love. They had discovered that there were two ways of doing things,—the indifferent way and the affectionate way,—and that the latter was invariably successful, while the former often resulted in failure and regret.

While the caress is generally regarded as a proper and useful phenomenon of human society, it is not commonly thought of as a peg upon which to hang a philosophy of life. A man might reasonably say: "I caress my wife and children, of course, and sometimes there is real affection in the way I stroke the coat of my Irish setter, but that is as far as it goes. I see no use of making a philosophy out of that."

Well, let us see whether there is any legitimate field for the caress beyond that indicated in the preceding paragraph. The yogi Ramacharaka believed that there was when he wrote on prana-absorption as follows: "The yogi moves his jaws slowly, and allows the tongue to *caress* the food, and the teeth to sink into it lovingly; knowing that he is extracting the food-prana from it by means of the nerves of the mouth, tongue and teeth, and that he is being stimulated and strengthened, and that he is replenishing his reservoir of energy."

Most of us eat three times a day, or two at least, so here we have daily opportunity to test the philosophy of the caress as applied to the mastication of food. In these days of quick lunches and highly seasoned foods, we need to be continually reminded of the laws of digestion, and of the necessity of giving due heed to them if we are to keep ourselves healthy, cheerful and efficient.

If our manner of eating is important, the same may be said for our drinking. The yogis know how to caress a drink of water, Ramacharaka tells us. "They drink frequently, but they do not drink large quantities at any one time. They do not pour the water down, believing that such a practice is abnormal and injurious. They drink it in small quantities, though often during the day. When working they often keep a vessel of water near them, and frequently sip therefrom. In sipping water, they let

it remain in the mouth a moment before swallowing. The nerves of the tongue and mouth are quickest to absorb the prana, and this plan proves advantageous, particularly when one is tired."

Food and drink, then, are considered as subject to the beneficial influence of the caress. What next? Our work, and the tools we work with. Said one carpenter of another: "He handles his tools as if they had feelings." And there was not the slightest doubt that the tools responded. They were always whole, and sharp, and free from rust, and they gave the carpenter genuine cooperation in his tasks.

A New York man was leaving a trolley car in a rainstorm. He tried to open his umbrella with a jerk. Something caught, and the man gave another jerk. Two ribs of the umbrella were pulled loose, and one rib of the man received a sharp punch. In an outburst of temper, the man broke the umbrella across his knee, threw the pieces onto the pavement and jumped on them with both feet. He then went his way, a wetter, and let us hope, a wiser man.

All that the umbrella needed was a little coaxing, a little touching with tenderness. But the man's education had been sadly neglected, and he did not know that an umbrella has a personality, and that occasionally, in bad weather, it has to be humored a little like other folks.

From our tools to the work we do with them is a very short step. The carpenter who handles his saw, hammer and plane as if they had feelings, is likely to approach a difficult job in the same way. He will study it, fraternize with it, smooth it in the way of the grain. So may those of us who work with other tools.

In every great business there is need of a man who is a good disentangler; one who has a genius for settling difficulties,

smoothing out troublesome misunderstandings, and correcting the mistakes of less diplomatic employes. Such a man's value to a business or an institution can scarcely be reckoned in dollars.

Of course it might be argued that the tender touch is not always the best means of settling difficulties; that "suaviter in modo" should, at times, give place altogether to "fortiter in re." But I believe that in nine cases out of ten gentleness is far better than force as a means of adjusting differences. And with the gentle method there is no "come-back." When things have once been put right by means of the tender touch, they stay put.

If this truth holds in business and public affairs, and I maintain that it does, it holds also in the various experiences of our personal, private lives. One who goes rushing, pushing, crowding through life, elbowing his way, stepping on everybody's toes, as though life were one long ride in the Subway, can scarcely hope to do any real good, or to leave the world any better than he found it. But the world is growing better, and the credit belongs largely to the quiet, unselfish men and women who have learned the white magic of the touch of tenderness.

A THOUGHT FOR TODAY

By C. W. GOVIER

IF you meet a fallen "feller"
 Help him up,
 If he's tired, sore and hungry
 Let him sup;
 Even if he's good for nothing,
 And to you is only "bluffing,"
 You have something; he has nothing,
 Help him up.

LET your thought into Action today:
 Or it may spoil tomorrow,
 And spoil you the day after.
 —Elizabeth Towne.



NEW IDEAS FOR THE NEW TIME

By

BENJAMIN FAY MILLS

Lecturer of the Chicago Fellowship

What Are Worlds Made of?—Famous Lecturer Answers the Question—How Life Comes Forth—Communicating With the Living Cells of the Body.

III. ABOUT THE UNIVERSE.

THE first great lesson is to believe in the Perfection of God, that God is good, wholly good and nothing except good. This may be expressed by saying, Only the Good is.

The second lesson concerns the Divinity of Man,—that whatever God is in essence, man is in embryo, and will be in reality when he perfectly expresses himself.

The third lesson is the Spiritual constitution of the Universe. The Perfect God, the Divine Man, the Ideal Universe.

If God is omnipresent and omniscient, then He must be in all and conscious of all that is. A recent writer says: "God has nothing but His own perfect substance to make worlds and all that they contain out of. * * * They are Spirit, because He is Spirit.

They live because He lives. There is only one mind and they share it; there is only one life and in that life they live; there is only one spirit and they are spirit." It is as true of the remotest ion as of man that "In Him we live and move and have our being," and the old Greek might have added, "And He has His expression in us." In this sense, man differs, not in kind, but only in degree, for all believed him in the great cosmic procession.

The world, at the present time, and through all the historic ages, has been subject to the processes of evolution. But the vital principle must have been involuted. There is that in the cooling surface of the whirling sphere that awakens life and causes the plant, the animal, the man and the super-man, to successively appear. "God has delegated his authority to every atom." "All the majesty and beauty of the Universe are latent in every iota of the Universe."

When the inorganic substance beats upon the ceiling above it, up rushes organic existence. Life, first manifesting itself as the vegetable. When the gate above is opened, out rushes the animal. When the next gate is opened, out rushes man, and when the gate above man is opened, we discover God. Man is nature coming to self-consciousness, but he differs not at all in essence either from the God above or the world beneath.

There is
 "One God, one Law, one Element,
 And one far-off divine event
 Toward which the whole creation
 moves."

My most rational thought of the universe conceives of it as a self-limitation of God, "a projection of God into the unconscious," a sort of divine adventure in which the Infinite projects itself into system of system of worlds, through in-

creasing degrees of density, until it arrives at the most remote expression possible, and then by the intelligent energy latent in the least conscious form of existence, it returns through the various stages of development that we know as evolution, to perfect self-realization.

Why God does this, no one has the faintest idea, but this is the best description that I can give of what He seems to me to do. And if this is the fact or something approaching it, a vast field for human culture and endeavor is opened to our race.

Professor Drummond says that when organic evolution produced "a thing through which thought was possible, nothing more was required of matter. Organic evolution might now even resign its sceptre of the world; it had made a thing which was now its master. Henceforth man should take charge of the processes of evolution, even as until now he had been the one charge of it." This is the first of the great implications contained in the conception of the spiritual evolution of the universe and the divinity of man. Certainly today man is beginning to translate his world into new terms.

He believes he has learned how to communicate with the living, intelligent cells of his body, so that they rejoice to reorganize themselves to preserve and increase and restore his physical welfare.

He is able to commune with his lesser brothers and sisters of the animal world, so that this horizon becomes enlarged, and thus he also enlarges his own.

He so communes with the One Life in the plant universe, that roses hide their thorns and cacti their spears, and the sympathy he bestows on the grain and the flower and the tree is rendered back to him in a thousand helpful ministries.

He may so listen and see with inner senses that he can truly say:

"I hearing get, who had but ears,

And sight, who had but eyes before," while he hears the marvelous symphonies and chorals of the unseen universe, and looks at every bush until he discerns the light at the soul of it.

Every electron becoming visible with radiant glory, every bush living and not being consumed.

The man who realizes his own divinity and the spiritual character of the ideal universe will sigh for no far-off, materialistic heaven, but will "look up and down and find no room for the creature to stand in." He will say with the entranced Emerson, on Greylock mountain, "God, it is all God."

He will discover knowledge and comfort and power, without and within.

He will bring the God without into harmony with the God within—

"If a man could feel,

Not one day in the artist's ecstasy,
But every day, feast, fast and working day

The spiritual significance shine through
This hieroglyphic of material shows,
Henceforward, he would paint the
world with wings."

THE BROTHERHOOD OF MAN

BY ELEANORE SEE INSLEE

THE brotherhood of man is no fond dream;
Of some far distant hope, a fitful gleam;
No Holy Grail is this for Galahad;
No charity; no whim; no foolish fad;
It lives today to make the whole world kin,
But we are blind to that which dwells within,
And greed of gold, ambition, lust of fame,
Too often hide the pure and holy flame.

But let some great calamity befall;
Some dreadful woe fling down its horrid pall;
Then watch and you shall see that Holy Light,
The Brotherhood of Man, a blessed sight;
No difference now in kind or in degree,
One mind, one heart, one soul there seems
to be,

And love, which fills the heart for other's woe,
Fans up the flame into a mighty glow.



THE RENEWAL OF THE BODY

By

ANNIE RIX MILITZ

NINTH LECTURE.

GENERATION AND REGENERATION.

MEDITATION: *The Lord is in His holy temple: let all the earth keep silence before Him.*—HABAKKUK 2 : 20.

Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy: for the temple of God is holy which temple ye are.—1 COR. 3 : 16, 17.

THE physical body while passing through this realm of opposites is in one of three states, and in its different parts may be partaking of all three, namely: generation, degeneration and regeneration. The cells are reproducing themselves, or passing through dissolution, and when these processes come under the influence of Spirit, the laws of regeneration finally bring forth forms that altogether cease from birth and death, being the bodies of the resurrection. The perfect reflection of the Spirit in the flesh shows forth a body of beauty, strength, health and immortality that is a true interpretation of the human vision of the ideal.

Therefore, because of the reality that

is back of this human flesh, we honor even this mortal frame instead of despising and misusing it. The veneration which the Hebrews had for their tabernacle because consecrated to God, we give to this human form and for the same reason. It is our opportunity to glorify God on the earth, and therefore we would present our "bodies a living sacrifice, holy, acceptable unto God," and would have our "whole bodies preserved blameless unto the coming of our Lord Jesus Christ."

In the tabernacle of the Hebrews which typified the body was a Holy of Holies in which the priest entered once a year to make atonement for the people, and it was considered the place of the indwelling Spirit, upon which the Shekinah light rested. Nothing could enter it that was unclean and abide in its presence, and the priest before entering had to have a special preparation that he might be able to bear the light and the pressure that was brought to bear upon him of purity and sublimity.

This Holy of Holies is in you and it is represented especially by the realm of generation. This is truly the sacred realm. And no one can know the truth about it but by having the purest, cleanest, most holy thoughts concerning all the generative organs and their functions.

The subjects connected with generation have been tabooed with almost everybody. Even words to express the functions and the forms are unknown. It has been expressly held secret until such a time as humanity would hold it sacred. The subject cannot be approached except from the standpoint of absolute purity.

Truly, this is what we should believe of ourselves that the purity that was ours as babes is still with us, and the assumptions of the years of carnal-

ity are as old garments to be cast off forever as no part of us at all. "I am pure! I am pure! I am pure!" cries the wise devotee of Osiris, brought before the forty-two judges of the dead. Let us be healed of our belief in the reality of impurity, by keeping our eyes ever upon God's Holy One, our own true Self. Thus shall we be able to face this, the great mystery, the key of which is the key to heaven or to hell.

There have been three false attitudes toward generation: first, ignorance, second, fear, and third, hatred.

Ignorance is back of misuse and misunderstanding, and those who have suffered because of ignorance are filled with fear concerning the subject even, and certain ones have gone to the extreme of hatred, and these must be put away completely in order that a normal expression may be had in the organs of generation. For back of diseased physical organs lie errors of thought.

When looking at the subject of generation, there should be high ideals. The highest ideals that have been held all down the ages about generation are not too high. Here is revealed the same truth which Paul had, that marriage is honorable; not to be condemned, not to be counted unclean nor placed in a despicable light, but be seen from the highest viewpoint, even though there still seems to be a higher. We are not prepared for the highest of all, until we can put marriage in its right place.

In looking at the true marriage, the husband is seen as the Lord, the wife as the Soul, and thus this relationship symbolizes the union with God, and God is the one to be held in mind continually between husband and wife. He, making it a matter of principle that to deal with the woman that is his partner as he would with his soul, it matters not how ungrateful she may seem to be. As he would have his own soul honored and

uplifted and held in high repute by his fellow beings, so also he should place his wife. And she should honor the Lord in her husband, it matters not how little he deserves it, how far he is from expressing the divinity that dwells within. Because of truth, she will seek to find the Lord in him and in so doing she uplifts and aids her own union with God. All this earthly relationship is but a sacrament, a symbol; and like baptism and the communion supper, symbols in the church will pass away when the reality comes, because they have served their purpose, and are no longer necessary, for then the false thoughts that made sex will have utterly passed away.

In Spirit there is no sex. Sex means separation. The origin of the word shows that. It comes from the Latin "To cut; to separate." And there is an old teaching, that has come down, that we are cut apart and away and from our other half; that we are separated from ourselves; and the natural feeling is that our other half is here somewhere and we must find it on this planet. When the truth is that you are already perfect in your real being, and that what you seem to be separated from, is your God. And when you find your God, you find your whole Self, and that Self includes both male and female.

In generation is death. They who generate also degenerate. But in regeneration is life and immortality. Regeneration carries us out of generation.

In the renewal of the body, the generative organs come to a normal expression by true thoughts concerning generation. The organs represent our (1) thoughts about our creative power; (2) our beliefs about the fruit of our works; (3) our belief about sex. If you have true balanced ideas concerning these three you are not troubled with any ill health or disturbance in the functions or form of these organs. But, if you feel yourself

not having much (1) creative power in any one department of life and you depreciate yourself; or feel that you have not much initiative and lack efficiency then there is a sense of hunger, a missing of something, and this is pictured out as weakness, and lack of satisfaction in the generative region. If you feel that (2) the fruits of the work of your brain, your heart, or your hands are not perfect; or that they are not appreciated; or that they are failures; then this belief pictures out in the form of failing, falling or loss in the generative realm; again, if there have been perverted and false (3) thoughts about sex, these will be expressed in forms of disease or disturbance among these functions, tissues or secretions.

We need only to remember first of all, the source of our creative power; that it is unlimited; that our creations are spiritual, not material. Keep the aspirations high and free from thoughts about people or money or fame. Put soul into your work and create only for your God—the Ideal of all the ages.

Meditate upon the Fruits of the Spirit which the divine Self brings forth through you.

Give yourself to absolute Purity in every thought and feeling as to sex.

To those who are able to receive it there is a teaching of complete transmutation of the fluid of the body, beginning with the seed by which the body of regeneration may be a tangible, practical presence here, the vehicle of union between heaven and earth. The Chinese mystics call the process *ny tan* and name the breath, the saliva and fecundating fluid as the three constituents of the new body through being conserved and transmuted. But even this body is not the highest, as they know who receive it, but is on the Way.

Whoever walks this way of the regeneration walks in satisfaction; is compan-

ionable to himself; is not seeking companionship because of finding ideal company in every human being and in all nature; knows no lonesomeness; is full of light; is full of new ideas and revelations continually. So he is a good companion to himself every moment of his life. And there is a marriage takes place of his body to his soul and they can never be divorced by death. He keeps his eye upon that perfect One which he is in his Real Being, that transcendent sphere wherein both male and female are as one, and enters into the real joys of which the earthly experiences are but temporal symbols.

The Soul and Body joined together by Truth can never be separated for "whom God hath joined" no man can put asunder, and thenceforth all knowledge comes to both, conjoined; and "there is no more night"; no more conflict or warring of selves. And the new Adam-Eves have passed by the angel with the flaming sword, and henceforth eat of the fruit of the Tree of Immortality, having returned to their first bliss, their Eden, never to wander again.

DESTINY

BY EMMA KENYON PARRISH

SINCE the Ark-born laughed on the face of
the limitless waters,
Since Aldebaran splendidly reddened out of
the star-drift,
Since new-cast was Chaos and set into orderly
motion,
Since the fingers of God carved the first of the
ultimate atoms
And with impulse supernal caused Being to
undulate onward,
Thought of thee, even thee, poured into the
awful alembic,
That by men yeleft Time; thence it streamed
through the tides of the ages.
Is it well, then, to deem thyself useless or
little?
Nay, thou art worthy to grasp all things the
Aeons have brought thee,
And worthy to give, if thou wilt, to the heaven-
wrought fusion
Of the mind of the God with the minds of all
mortals that follow.



MADAME CURIE: A COURAGEOUS WOMAN

By

THOMAS DREIER

BECAUSE of love Madame Curie is known as the greatest woman scientist the world has ever known. Her discovery of radium came as a reward for years of toil, of poverty, of self-sacrifice.

Born in Poland, the daughter of an ill-paid teacher of chemistry, left motherless when a babe, this girl was working with test tubes, while other children were playing with dolls.

She learned all her father could teach her, studied in other departments of the University of Warsaw, became filled with that patriotism which has lighted so many of her countrymen to Siberia, resolved to serve her country and to that end became a traveling governess. Every saving from her small wages was made because she was determined to go on with her studies in chemistry.

Two years later we find her in a garret in Paris—a garret so cold that milk left before her door froze in the bottle. She allowed herself so little food that she lived on ten cents a day.

Books were needed and to this woman books were of greater value than food.

Her earnestness, her intensity, her passion for knowledge attracted attention. She was made assistant to a young professor. They worked together as equals and finally Professor Curie asked her to become his wife. She fled back to Warsaw and wrote Professor Curie that she had decided long before to devote her life to science. He convinced her that together they could do work, not only for Poland, but for the world. Two weeks later they were married.

In discouragement and poverty they worked for years. In 1898 Madame Curie showed her husband a substance she had succeeded in segregating from pitchblende. The husband dropped his experiments and helped his wife. Together they managed to extract a single gram, which glowed in the dark and gave off heat without growing smaller or cooler.

Radium was discovered.

The world hastened to pay them tribute when the news of the discovery was given out. The Nobel prize was awarded them. Medals and honors showered upon them. The money they needed was theirs.

Professor Curie was killed in 1906 by being run over by a heavy wagon. It was thought that the loss would rob the world of the wife. But she went back to the laboratory alone and with the courage that characterized her as a girl she is working and lecturing and writing—serving the world as she once dreamed she would serve her little much loved Poland.

Here again have we the story of one who made her dream come true because she desired with all the intensity of an intense personality to make it come true.

Here we have the story of one who had the sincerity, the earnestness, the application, the courage, the backbone to pay the price of years of privation and discouragement in order to secure that which she most desired.



OLD SAYINGS TURNED INSIDE OUT

By

ANNE WARNER



The Hero and His Valet.

EVERY time that I learn a little more about Truth, or gain a little clearer insight into its higher meaning, I like to take the old proverbs and examine them by the light of my new understanding. It is astonishing how they alter when thus illuminated.

We all know that "No man is a hero to his valet," and we've all felt a certain curious satisfaction over the undeniable truth of the statement. Somehow it has seemed to bring Napoleon straight down to the same level as everyone else, and has subtly cheered the souls of all the envious from time immemorial. We like to think that there are those who do not see the hero as a hero, and that even if the whole world is acclaiming a man there is *somebody* who doesn't think him so very great after all.

I was meditating this today and wondering *why* the valet is always so very unappreciative of lofty talents, when it suddenly flashed over me that we all find in this world only that which we give forth to be reflected back. The world is only a mirror; charity finds

those who need; love finds love; hatred hatred; and the valet whose mind must be a mind that can find expression in shaving, boot polishing, coat brushing, etc., naturally sees in the greatest hero in the world only that object which he shaves, whose boots he polishes, whose coat he brushes, etc. It isn't the hero's fault that he is a mere lay figure in the eyes of his valet nor does he concern himself with the other's point of view. The man who is building an empire is to his housekeeper only a person who makes a deal of litter with papers, to his cook only one who continually spoils dinner by his lack of punctuality, to his valet one who sits up out of all season. This is all a perfectly natural view for each to hold,—as natural as it is to the empire builder to be absolutely careless of the opinions of all three.

Suppose we turn the proverb about a bit and see how it reads: "No valet is a master to a hero." We can all see its absurdity then. And if we give it yet another twist to make the sense yet more distinct we get, "No hero is a valet to anyone," and then we smile indeed.

"All is not Gold that Glitters."

I don't know that I shall turn that "around" so much as "inside out." Proverbs are quite as interesting turned inside out as turned about, I think.

In the first place when I hear the words, "All is not gold that glitters," I always want to reply, "No, thank heaven." There are so many other things that glitter, too. There are sunbeams and moonbeams, and firelight and the eyes of the children grouped about the fire. I wonder why when "glitter" is evidently meant to be a pleasant term in the proverb, it sounds so unpleasantly in the children's eyes. We would rather that they *shone*, and we would really rather that the sunbeams and moonbeams shone, too. I think that we would

rather that all things shone than that they glittered. I wonder why! And then I begin to ponder and I read the proverb over again and I begin to fill in the spaces and somehow to glitter begins to look a very dubious compliment. I feel an uneasy suspicion that it is better not to glitter, that it is rather unpleasant to glitter, that it is much better to shine even if it doesn't give quite as scintillating an impression. I expect if it were polished with a properly prepared chamois that even gold would rather shine. So now I have my proverb all to pieces like a little puzzle and as I begin to piece the bits together again my fancy is busy wondering just who first joined its meaning, and then I wonder which word in it casts that disagreeable taint about it. Has the glitter of ages cast suspicion on the good worthy world work done by gold, or has the gold caused good people to look askance at glitter and condemn more substances than one to fall under its ban.

And then it comes to me that it is neither. I see that it is just some quip or quirk in our own makeup that does all the mischief. If we were full of life and love and bubbling joy as were the little angels who—we hope—trotted earnestly about trying to be of some help, while their elders were building the universe, we should say—with them—

"Glitter is one of the gayest, brightest, most rainbow-like, words that we have. Fireflies glitter and so do Christmas trees, and the feet of dancing fairies. And things that glitter are all good because all things are good and if we do not see them as good it is because we are reflecting back from within ourselves something that wasn't there before."

And then we pick up the worn-old proverb and lay its bits almost reverently back into the box, feeling that what we meant for a play has turned out

cheerfully serious. It is a little like coming on a splendid true story in a book of fables. "All that glitters is not gold," we say with new thoughtfulness and new meaning, seeing that instead of a reflection on disappointment the *real* meaning is that brightness is everywhere and that it is all ours,—not "for the taking," but for the simple *seeing* of it. And seeing is, as we know by experience, even easier than breathing. Therefore—?

THE COSMIC LAW

BY RAY CLARKE ROSE

THERE is something you are wanting,
dearie—

Earn it!

Earn it, not by growing weary
In a ferment of desire
Vague and hopeless to despairing,
But, with all your soul's proud daring,
From the Cosmos drink the Fire
Of Determination; then,
As Fate comes to ask you "When?"

Spurn it

With the answer, "Thou
Art too late—I triumph NOW!"

Be your need as legion, still I answer,
"Earn it!"

Say not that you can't—YOU CAN, sir!
Gird your soul with one good Purpose
First; then break your will to serve it;
Let not man nor mammon swerve it—

(God himself dare not usurp us!)
With this guerdon to your might
You shall press on with delight;

Turn it

As a shield to catch the blow,
Fearlessly, of any foe.

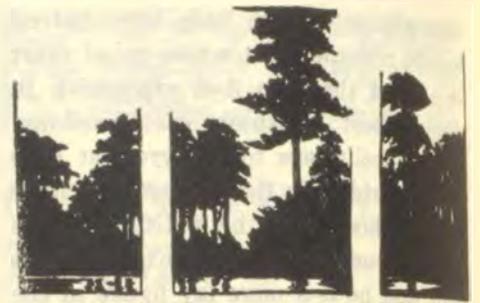
Echoes through the Arches of Creation,
"EARN IT!"

This the Law of tribe and nation,
Rock and flower, flesh and spirit,
Sun and atom, time and distance;
Rule of Right above resistance—
Listen to it, comrade, hear it!
In your soul's most secret part
Sense this Song of Life, near-heart;

Learn it,

And forever be
Free from doubt and weakness—FREE!

THE race advances only by extra achievement of the individual. YOU are the individual!
—Elizabeth Towne.



CAPTAINS OF PEACE

By

SINCLAIR LEWIS



CHAPTER IX.

THE great Palace of Peace, at The Hague, had been destroyed at the treacherous Battle on Neutral Ground, early in the war. So it happened that workmen were finishing the last bit of interior decoration in the committee rooms when the great processional wound toward the welcoming entrance of the palace.

Fully a million people, coming on countless special trains from all over Europe and America, lined the way along which passed the processional, with fourteen kings, three presidents and two emperors at its head. Splendid in gold lace and noble medals, wearing swords gemmed and chased, the king and princes strode arm in arm with the frock-coated presidents. Behind them, another magnificent array of minor rulers, statesmen, generals; all in golden garb.

As the head of the procession reached the palace steps, the German Kaiser cried

out something in Esperanto. A welcoming shout greeted his suggestion. The crowd of great personages drew up in two long lines, for the party following them to pass through. As this little group approached the eagerly, gravely saluting line of kings, a cheer thundered out from the million spectators, even those farthest back in the crowd repeating the names of the little group—three persons in simplest khaki—Jarl, Gloria and Arden, surprised and blushing.

At the head of the palace stairs, Jarl whirled about and stood with a finely military simpleness, saluting the greatest monarchs on earth. They returned the salute as though they were his adoring subalterns; with those quick, almost embarrassed smiles that are the most friendly and most genuine. Jarl drew his arm through Gloria's. Again the cheer, as the procession closed in behind the three in khaki.

The heads of the nations assembled as a legislative body, within the great hall of the Palace of Peace. First, they heard the report of the councillors of the four warring nations; to the effect that immediate peace was determined upon; with no indemnity from any nation to any other. For the future, if any one of the four nations threatened war against any other, the remaining three pledged themselves to join against the offender—unless this keeping of world peace should be taken up by this congress.

Then the report of the world-committee on peace, headed by gray Baron von Ethelheld-Weizbar, former premier of Germany, the only statesman in that land who had always stood against war, publicly. The old statesman, holding the report, the little roll of parchment which meant a whole new world, cried to the assembly, "But is it not your wish that

General Nordenhaus read this? I beg of him that he will."

"Yes, yes, General Nordenhaus!" shouted prince and president, again holding toward Jarl, modestly seated at one side, the tremulous hands of acclaiming friendship. Jarl shook his head, but rose, took the roll of parchment from Baron von Ethelheld-Weizbar, and held it to Gloria.

The rulers shouted her name. She blushed. Then Jarl joined the chorus, and she read; read the resolutions of the world committee composed of eighty of the wisest and most powerful statesmen in the world. They were fairly long. Only a résumé can be given here:

First: There shall, henceforth, be absolute and universal peace. Even border fights—or any other sort of armed international dispute—shall be absolutely prohibited by the action of the nations in the present congress. Arbitration shall be compulsory wherever disagreement shall have come to a head.

Second: Civil—internal—struggles shall be judged by the world-courts immediately upon request of either party to the dispute. If neither party make such complaint, and the civil strife lead to considerable armed strife, then shall the world peace authorities hereinafter described, upon recommendation of their ubiquitous agents, take steps for the immediate ending of such strife.

Third: There shall be an all-powerful parliament of nations; with supreme power; composed of delegates elected by the several nations—NOT appointed by rulers. It shall make laws for the world in regard to all international affairs—as, tariffs, shipping, etc.—leaving purely internal affairs to be settled by the individual congresses of the several nations.

Fourth: A supreme court of the world shall be appointed by the world parliament, as final and absolutely authoritative judge of all such interna-

tional disputes as may be carried up to it from minor world courts appointed by it and under its jurisdiction. It shall be permanently constituted and hold regular sessions. Committees to be appointed by this present world council shall appoint times of meeting for both world parliament and world supreme court.

Fifth: In regard to all internal affairs, the several nations shall still remain supreme within their own domains. Colonies of nations shall decide by popular vote whether they prefer to continue as appanages of the mother-nations or as separate nations.

Sixth: The expenses of the institutions shall be met by a tax levied pro rata upon the several nations; and enforced, where necessary, by the agents of the world federation.

Seventh: There shall be complete and immediate disarmament of all nations. Armies and navies shall be disbanded and all the paraphernalia of war turned over to the world government. As suggested by a certain wise thinker, the battle ships, except such few as may be needed by the world constabulary, shall be used as school ships, giving all school children a chance for such cruises as will make them acquainted with other nations; hence, desirous of world peace with these evidently brother nations.

Eighth: There shall be a world constabulary, constituted by the world parliament, to act with policing power; to stop all armed dispute between nations, haling the leaders of such disputes before the world tribunal; but using their own armed power only so far as absolutely necessary for stopping warfare.

Ninth: There shall be a world army of nature fighters, as suggested by William James; constituted by the world parliament; in which the virile young men shall have the vision of forceful struggle hitherto given them chiefly in

warfare against their fellow men. Constructing canals, railroads, cities, they shall have the clash and glory of warfare; its uniform and trappings; without destruction or bloodshed; rather, with construction and the purifying of the blood of all men. It shall be a pageantry of peace; the usefulness of peace with the glory heretofore so often associated with war only.

Tenth: There shall be recognized by all officers of the world federation, as THE instrument of their power of cooperation for universal good—recognized as infinitely more efficacious than the law-making of the parliament or the armed intervention of the constabulary—THE POWER OF THOUGHT. The results of the Day of the Thought of Peace having shown how immediately practical is this world current of thought, it shall be used, and no longer left as a theory. The thought currents of the world—this shall be the power at once cementing the several atoms of the world entity, and charging them with effective vitality.

Eleventh: That this wave of world thought may be pure, it shall be sternly recognized that thinkers, not adroit politicians and ingenious self-advertisers, shall be the men who shall most influence the election of the various members of the world parliament, hence the formation of all the parts of the world government. That they may not be deprived of their privilege and duty of thus influencing this formation of world power, by the machinations of self-seeking politicians—these thinkers—the genuine philosophers, metaphysicians, scholars, scientists; the artists who have really vital inspiration; the really valuable business men, agriculturists, statesmen—are hereby urged to USE their joint power of thought.

Such were the resolutions of the world-peace committee, heard with re-

spect and enthusiasm by the great, quiet congress of leaders.

Besides the resolutions, there were the following suggestions by the committee:

For the benefit of such nations as may hesitate in ratifying the treaty of world federation, this committee respectfully presents some of the arguments which lead to the adoption of these resolutions.

Let it be understood that there is no impracticability in world peace. It is no more incredible than the fact that today there is undisturbed business and an effective police force in American and Australian mining towns where, forty to sixty years ago, gambling hells ruled and every man carried a revolver to protect himself. So, the nations need no longer "carry revolvers."

There is no sentimentalism in the ideal of world-peace. It is the most practicable and sensible manner of conducting international business. It has happened that the work of the Peace Army has created a crucial moment when it has been possible to put into effect the world peace long desired but not apparently attainable.

And, inasmuch as the Peace Army has had this effect, the committee suggests that the men who made this new relation of nations possible—David Osborne (though no longer corporeally alive) and Jarl Nordenhaus—be paid world honor. It suggests that to Jarl Nordenhaus the nations offer the choice of (1), the presidency of the first world parliament; (2), chief justiceship of the first world supreme court or (3), command of either the world constabulary or the army of nature fighters.

Gloria's clear voice ceased. She stood, looking not at the cheering leaders of nations, but at Jarl. His head was bowed. He wished no color o' glory. Let that go to the Ideal he served; the Ideal which had stood by his bedside, seeming

a visible presence, when he was a private on the German Zeppelin.

In brief speeches, the representatives and rulers of nations promised that they would use all their power to have this treaty of world peace ratified by their parliaments. No few brought word that the action of the world peace committee was already ratified by anticipatory votes of their parliaments. It was evident that the formation of the world federation was a matter of only a few months. So the main session of the delegates was dissolved.

Jarl and Gloria returned to the two simple rooms they had taken in a shabby side street *pension*. While Jarl wrote messages regarding the disbanding of the Peace Army, his sentry at the door was kept busy. This sentry was a private of the Peace Army who had refused to be disbanded. No, sir! He had heard that Jarl was too poor to have a train of followers such as accompanied the rulers to the world congress. All right; he'd be a train of followers himself; and he made two conditions—that Jarl was not to try to dismiss him, and not try to pay him! His expenses, he explained, were met by members of the Peace Army—who would have followed Jarl in a bunch, had they not been afraid of displeasing him.

Standing stiffly at the door, the sentry saluted Arden—plain Mr. Arden, now—come to bid Jarl and Gloria good-bye. Then the sentry very haughtily saluted a group of half a dozen dignitaries in gold and blue; a committee.

Said committee was very respectful. Would Jarl, they requested, when admitted, be so gracious as to signify which of the honors—presidency of the world parliament, or what—he was pleased to desire, that his choice might be ratified by the committee, then by the separate nations.

Gloria, blithely humming over her own letters, in the next room, smiled to hear Jarl answer, "No, no. None of these. If I am ever promoted to them, why, all right. That will be a matter of duty. But you, my friends, don't quite understand that it was really David Osborne who made the Peace Army. All I want—and all I'll take, at first—is a minor command in the army of nature fighters. Besides, I haven't touched my disinfecting-current experiments for all these months. I want to get back at them."

"Yes, general, a minor command, general," bowed the leader of the committee. (He was a duke and scholar and things.) "A colonelship general?"

"Uh, no—make it a first lieutenantship," smiled Jarl.

"Certainly, general," bowed the leader, and the committee bowed its way out and everybody bowed—while Jarl grinned with the Yankee sense of humor he had been contracting.

For a few moments, Jarl had quiet again. Then he heard the sentry outside his door remarking, "I don't believe you can see the general. He's busy."

"Really, I must," came a voice with a slight German accent. "I have an important message for him, and I leave the country tonight."

"Well," said the sentry, "who shall I say wants to—"

"Oh, just say 'a humble person wants to present apologies.'"

"Let him come in," sang out Jarl. A humble person would be a change!

The man admitted was dressed in quiet English tweeds, with a cheery little Alpine hat. He approached modestly, in a comradely way, till Jarl raised his head to find that the humble apology person was the German Kaiser.

And the Kaiser grinned like an old friend coming in unexpectedly, after years. Sitting down on the front edge of a chair covered with frayed brocade, he said, "I *do* come as a humble person. I want to present the hearty apologies of the German folk. I have just found out that you were drafted by our army, at the beginning of the war."

"That's all right," laughed Jarl. "Uh—have a cup of tea?"

"Delighted," asserted the German Roosevelt.

Over the tea, served by Gloria (so different now, with the soldierly khaki and soldier straps replaced by a charming tea gown), the Kaiser leaned forward and said confidentially, "I have but one ambition, General Nordenhaus (oh yes! your *are* a general—to all the world!), just one ambition: to have you take me up in one of your rad-tips. Would you be willing?"

"Of course."

"Fine. And then, won't you come with me for a boar hunting trip? Or a mountain climb? I tell you, I must learn how a man can be such a fine stout fellow that he can dare the whole world. But maybe the secret lies in Colonel Gloria, eh, *nicht*? In these days a ruler must learn to take care of himself, eh? I say, I think I shall be out of a—what is it? a job very soon. That will be a relief." He grinned, confidentially. "Then I shall come to you for a job in your laboratory! Well, I must be back to my subjects—my future rulers. Good-bye, *my friend. Lebe wohl, Frau General—und Generalin!*" He was gone, with a gay, affectionate wave of his hand.

Other visitors—and visitants!—came; but, finally, peace. By the window overlooking the courtyard, where maids in sabots clattered, Jarl lifted Gloria to the arm-chair of faded brocade, as an impromptu throne.

"So all is well," he smiled in the dusk, "all well with the thought of peace. And now we shall have our honeymoon, that has been put off so long. We'll steal away from all the kings and all the committees, in a rad-tip, and go a-sailing over Algeria for a while, before the work calls again. We'll find out why the Mediterranean is blue, by watching it all the lazy day, eh?"

"Yes, and for a little while I'll have 'my general' as just my dear Jarl."

THE END.



A TALE OF TWO WOMEN

By

KATHERINE QUINN

THOUGHTS

IF you are ill and take medicine and believe in it you will get well. If you take an affirmation and believe in it you will get well. And if you do nothing and believe you will get well you will likewise be cured.

There is no special limit which we can mark and call "perfection." "Perfection" is but a relative term. We can never be so good but that we can be better. What then did the Christ mean when He said, "Be ye therefore perfect even as your Father which is in Heaven is perfect?" He meant, I take it, to be like unto the Divine Mind in our own mental kingdom. In other words, to be true to our highest ideals. To be perfect is to be sincere to our highest ideals. And as we go on our ideals get higher and higher.

There's always a way out of every difficulty. (*Who wrote this?*)

IF you could make a pudding wⁱ thinking o' the batter, it 'ud be easy getting dinner.
—George Eliot, *Adam Bede*.

"WHAT helped you over the great obstacles of life?" was asked a successful man. "The other obstacles," he replied.

How the Plain Girl Became the Really Attractive Woman—How She Succeeded Where Her Naturally Beautiful Sister Failed—The Real Source of Enduring Beauty—How It was Brought Forth Into Outer Form.

*"Tell me where is 'beauty' bred,
Or in the heart or in the head,
How begot, how nourished?"*

I sang these words to a friend one day, and in reply to my question she told me the following story:

Mary and Jane were born in a small town in central Illinois, almost within a stone's throw of each other. Mary was beautiful; Jane was not. When Mary was a child everyone commented on her loveliness. Nobody ever mentioned Jane except to remark that she was good-natured.

As Mary grew into girlhood and young womanhood she became more and more beautiful. She was queenly as Juno, graceful as Hebe. Her hair was dark and abundant; her eyes were like violets; her teeth, like pearls; her lashes, long and sweeping; her mouth, a Cupid's bow. She was considered the

prettiest girl in the town. The night of her graduation someone who saw her on the stage surrounded by her classmates, of whom poor Jane was one, remarked that she looked like a queen with her attendants.

Jane in those days would not have stood much show in a beauty contest. But it was still remarked that she was good-natured and some of the more discerning among the village wiseacres began to add that she was bright. In looks she compared but poorly with Mary, but she had the highest grade in her class. Her uncle, who prided himself on being facetious, told her not to mind, she would sometime marry a handsome husband, because plain girls always did.

At that time Jane was slender and almost abnormally tall, with hair of a nondescript hue, a good many freckles, and dark eyes with a hungry, puzzled, half frightened look in them. One of her teachers told me that Jane's eyes used to haunt her,—they were sometimes so sad. But Jane was not sad. There seemed to be some inconsistency between her and her eyes.

The fact was the girl had looked out upon the world and seen that there were apparently many things amiss in it. There were sorrow, and shame, and defeat and heartache, and despair, and she knew not what to make of them. So she sorrowed in secret over them, pitying the poor souls that as yet she knew no way of helping. Her soul was hungry for light, understanding, wisdom. That eerie look which sometimes haunted people was the soul of her speaking through her eyes and asking for a solution of the riddle confronting her.

Someone has said that Nature is an economist who never gives brains and beauty to the same woman,—when she gives one she expects the other to be cultivated. Jane was not a born beauty

and she knew it; moreover, being a normal woman with a natural craving for love and happiness, she deeply lamented her lack of physical perfection. But she had brains and she believed that with their help she would be able to remedy her deficiencies.

Jane read somewhere (Jane was always reading) Rocheaufocould's maxim that a woman cannot help it if she is not beautiful at sixteen, but that it is a woman's own fault if she is not beautiful at sixty. And she formed her resolution.

Somewhere else Jane read of the power of thought to mold character and change environment. In time she arrived at the conclusion that right thinking always is *loving* thinking. That is the one infallible test. Circumstances alter cases, and what would be right at one time and under certain conditions might be entirely wrong at another time or under different conditions. Morality is not static, but is moved hither and thither by the dynamic power of love. All this Jane was some time in learning, but gradually she became convinced that "love is the fulfilling of the law."

Thereupon she resolved to learn love, and with that object in view she "practiced" upon every person she met and every piece of work she had to do. In the beginning this was not easy. Jane was one of those ardent souls who, in their natural state, love the poetry of life but detest its prose, and as a great many of the tasks which fell to her were rather prosy ones, she had not at first much pleasure in their performance. But she poured her interest and good will into the doing of each of them, working patiently, concentratedly, and stimulating herself from time to time with a vision of her reward, which was to be that inclusiveness of spirit which sees all things in God and God in all things.

And as Jane practiced upon things,

so likewise she practiced upon people, upon the poorest, the lowliest, the most cantankerous of them all.

Of course, she was not always successful. Sometimes she failed in her exercises; sometimes her work did not come up to her expectations or her relation with somebody would terminate unpleasantly. On these occasions she would suffer a temporary discouragement, but she never despaired. And she never attributed her failure to the indifference of Providence or the perversity of the world. She believed that all things might in some way be turned to beautiful results, and she made it the aim of her life to expedite the transformation.

Day by day Jane grew more loving, more inclusive, more appreciative of the beauty of God's world, until at last like Browning's "Duchess"

*"She liked whate'er she looked on,
And her looks went everywhere."*

Her eyes grew lovely from mirroring tender thoughts; her lips were modelled by the sweet words she spoke into soft and bewitching curves; a well of joy bubbled up within her, inundating her frame with health and vigor, while her hair, "sucking in the warmth of many suns" began to give forth a golden glow. Her eyes became lustrous, her cheeks rosy. All this, of course, was years in happening. Her apotheosis came about so gradually it was hardly perceptible, and when at length her loveliness broke upon her astonished townsmen they viewed it wonderingly.

Meanwhile Mary was having a far different experience. She became so accustomed to hearing herself described as beautiful that she began to think people existed for the purpose of admiring her. No one was kind enough to tell her that the only imperishable beauty is from within, and that it is only as the fountain of life is kept open in the soul that

the body is refreshed by its stimulating waters. The fountain of life in Mary's soul dried up. She considered herself so superior to her companions that she was unwilling to hear a word in praise of them. She became cold and critical. She admitted grudges into her heart; she looked upon all who would not own her supremacy as enemies.

In time her features grew sharper; the soft contours of her once lovely face were lost in the hard lines and unlovely wrinkles of the fault-finder. Her eyes became dull and cold; the corners of her mouth drooped; her voice was high and shrill.

One day I was on the street with a companion when Jane and Mary passed us. I told her that Mary had been the belle of the town in her youth. She smiled incredulously. "But who is that lovely woman with her?" she asked. "Oh, Jane was one of the 'plain' girls whom nobody bothered about." "Country people have queer standards of beauty," rejoined my friend, who was city bred.

"And now," resumed the lady who was telling me the story, "can you tell me where beauty is bred?"

"Judging from your story I should say it originated in the subconscious mind. Jane made her beauty as the perfumers make attar of roses—by extracting a certain amount from each of her experiences. In time it permeated her whole nature. Am I right?"

"I have told my story," she replied, "I leave you to draw the moral for yourself."

CHARITY is like a narcotic to the pained patient. It does not touch the root of the trouble.

ALL outward wisdom yields to that within. Whereto no creed nor canon holds the key.
—Bayard Taylor.



ASTRONOMICAL INFINITES

By

EDGAR LUCIEN LARKIN



*Is There Any End to the Universe?
—The Wonders of the Calculus—The
Symbol of Infinity.*



THE long-time, ever recurring question that has been asked so many times from the days of the founders of philosophy, namely: Badarayana, of Vedanta; Kapila, of Samkhya; Patangali, of Yogi; Purva Mimamsa, by Gainini; Vaiseshika, by Kanada and Nyaya, by Gotama, and by hundreds of philosophers in many abstruse systems since these ancient days, is the universe finite or infinite, is still being propounded by, not only philosophers but by accurate science aided by instruments. And by a greater than all instruments of glass and metal, mathematics, an engine so powerful and wonderful that the word mighty is indeed applicable. Could readers, if non-mathematical, secure even a glimpse of the inner recesses and corridors of the minds of the world's great mathematicians, the intense impression of wonder and amazement would be so powerful that their subsequent habits of thought might be changed. No hope can be en-

tertained that they would, or could understand if non-mathematical, yet mute astonishment would overcome one thus securing a real view of the minds of mathematicians. And these are they that are now making a concerted attack on the capital problem of the ages. With the obscuration of Greek and Latin philosophy, came a period of total inability to even approach this gigantic problem.

Later, German, French, Italian and British schools of abstruse thought made attempts to formulate systems able to think of space and duration. And all failed. Cartesian philosophy failed and likewise all others until Descartes studied out analytical geometry, the true science of space, the calculus, the only real power in the possession of man. All this along with the Master Mind that expressed or manifested in a "brain and personality" named Newton.

The calculus advanced all over the world by leaps and bounds. Behold this all-including and overwhelming result. Mathematics soared to INFINITY. This may appear to be obscure, but really it has a world of meaning.

Here are the facts: the charming, all-fascinating luring and leading onward, branches of the higher calculus, the most wonderful poem ever written, soon merged into the very deeps of infinitude. All poetry written since the development of phonetic alphabets fails and fades in the presence of that super-nal poem, the differential and integral calculus. The amazing wonder of this poem is that it is dual, double, positive and negative. They separate into rivers and unite into a magnificent greater river, and this is ever flowing onward, only to be lost in the sea, the shoreless sea of eternity. Hegel, Lock, Kant, Spinoza, Hume, Hamilton, Stewart, Comte Schopenhauer, Fiske, Fichte, Spencer, these and all others like them,

sounded deeps, but they were not deeps, because they did not soar into the stupendous realms of the calculus and integrate. And all poems merely hover around and about the omnipotent, the direct product of Creative Mind—the beautiful, the supremely beautiful, artistic, lovely and exquisite calculus.

FINITE AND INFINITE.

Strange to relate, the mighty calculus itself, runs beyond the highest powers of its inventor—Man. It soon enters infinite regions, realms and expanses. When a mathematician, far and away—the happiest of all the human species—wanders along transcendent paths, flower-strewn, each lovely flower a number, integer or differential, comes to an end called infinite, he makes a sign or symbol as a stone set by a land surveyor. It looks like a figure 8 turned over on its side, thus ∞ . A following mathematical explorer seeing this, stops, returns, and begins research in some other direction, to save extremely precious time,—units in a human life time. No rhyme, no rhythm, no addition to a poem, no harmonic can be secured by striving beyond this ∞ , this symbol of infinity. See this: the revelers in the splendors of this poem of paradise, the calculus, have shown that we cannot in the present estate or phase of human mentation, think of the Infinite. It is beyond our powers as they now manifest to think of space or duration.

Time is now such a little word, that it may as well be either ignored, or applied locally to our one little isolated electron—the earth. Thus experts in the transcendent glories of the calculus do not now try to think of space or duration. Here is the strangest fact of all, these mind-soarers, the calculators, the very human who really use mind, have discovered the greatest discovery ever made. They cannot think of Mind. Here is the opening for another flight

in thinking and writing the thoughts, a place, end, or turn, in the path or lane, within the mind maze. Having given up present hope of thinking of mind, space, or duration, astronomers armed with every mathematical aid, turn their strict attention to matter. And now they appear to have demonstrated that matter is not infinite. This is precisely the equivalent of saying that the sidereal universe has an end—that is, there are no stars “beyond the last one” in any direction. For all matter is endowed with gravitation. Then with an infinite quantity of matter in the stellar structure, gravity would be infinitely strong. From this it appears that flying suns in free space would move with infinite velocities. But they actually move with speeds in between four and eighty miles per second. A few, less than half a dozen, move with velocities in between 100 and 200 miles per second. It is easily shown by mathematics that a quantity of matter sufficient to make thirty-two billion suns like our own, would be required to attract one of these rapid suns with an intensity able to set up this specific speed of 200 miles per second, at their computed distances from our sun. Even if the incoming sun toward the center of the existing structure of suns—stars—had been falling forever from a distance that is infinite. These are facts; but put in a turned over ∞ here, for we cannot think of forever or infinity. And we cannot think of thought. The reader may conclude that we are “all at sea,” and we really are when we commence to try to begin to think of mind, space or duration. But, we are not in a sinking ship in unknown seas, when sailing between the simply astonishing limits of 1 and ∞ . The most accurate computations are now made in every branch of science, where one point is exposed to the relentless and mighty clutch of high mathematics.

But the mind functioning at present under the generic name human, has demonstrated that radiant energy moves in space with the set specific speed of 186,383 miles per second, of what has been named time. This all pervading energy appears as light, heat, gravitation, electricity and magnetism. One would think that this velocity is infinite. In one sense it is, practically, since no mind within human limitation can think of a motion of 186,383 miles when a seconds pendulum swings once. But it is finite. For write a string of figures like this: 87591862971, entirely around the equator of the earth and let each unit—1—represent a year. Then the time represented would be an infinitesimal in comparison with an infinite time; also with infinite space if each unit expresses one mile. Gravitation may not be rightly in the list as given, since none knows what it is.

We are all upset regarding the word *exist*. I am writing a series of articles in a magazine published in London entirely on the very mysterious word *exist*. And a number of my published articles deal with this subject—existence. No idea can now be entertained regarding an infinite number; but a few things perhaps are within the range of knowing. Thus we cannot add to, or subtract from an infinite number because there are no other numbers. That is: we can do nothing with an infinite quantity, be sure of this, for we are unable to think of an infinite quantity. We cannot do anything unless we are able to think of the subject. All that I have said in this note, however, is as child's play when compared to zero. None can hope to think of zero or nothing. Thus 0 and ∞ are both unknowable. Alpha and Omega, beginning and end, are idle expressions. Useless, for none is able to think of either beginning or end. Matter then is either finite or gravitation ceases to act. Therefore the Milky Way is an actual ring of

suns. And it may be supposed that space is beyond this finite circle, having a boundary. If space exists outside, we cannot become aware of it, because we cannot think of infinite space.

A PRAYER IN NEW THOUGHT

BY BLANCHE WOLFORD

FATHER of our spirits, I praise Thee for the love and joy, peace and power, steadfastness and courage with which Thou hast filled the atmosphere which surrounds our spirits.

By love, obedience and unselfishness may my spirit be kept sweet, prepared always to receive what Thou hast to give. But help me to place more emphasis on giving than on receiving. I would remember that Thy purpose for me is that I should radiate love and all the qualities contained in the spectrum of love.

I will that the light Thou hast poured into my soul from time to time in beautiful thoughts, in the companionship of friends, in communion with Nature, all the sunshine and joy Thou hast stored in my soul, return to Thee in looks and words and acts of love toward my fellow-men.

For this it was given.

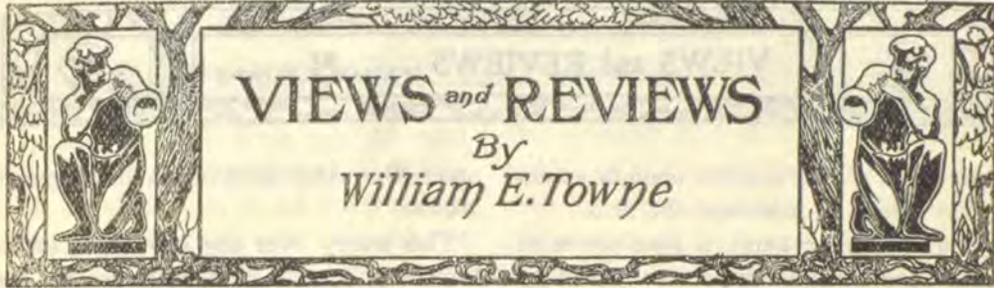
In a word—

Now I breathe in Thy peace, Thy power, Thy love. Today is my life, in my work may I radiate forth toward all with whom I come in contact the sunshine Thou hast poured into my life.

A FAIR EXCHANGE

BY WILLIAM HENRY RICHARDS

COME smile a while with me,
 My face brings smiles to thee
 But when you Smile
 Think as of yore
 Of tales galore
 'Bout friends and folks
 Whom we adore
 Whose smiles and jokes
 Still lend us cheer
 And oft extend from YEAR to EAR.



Small Things That Help Make Success.

Acts that seem small are big in cumulative results.

Business success is often determined by the attitude of the firm in small matters.

Ten boys may begin work in a big department store on the same day. Nine will drop out or never be heard from while the tenth becomes a department head or general manager.

The tenth boy who succeeds may possess less natural ability than half his companions, but if you watch him carefully at his work you will notice that his attitude towards his environment differs from the attitude of the others. To begin with, he identifies himself with his work. He may or may not think he is getting enough pay for what he does, but *the work is his*. He puts his interest and attention into details. No act is too small for him to give it his careful attention. If there is a way to improve his method of doing even the most insignificant thing, he finds it. If there is the smallest chance to attract the interest of or of giving courteous service to customers he seizes the opportunity as if the business was his own. After he is advanced to a position where he regularly comes into contact with customers, he makes it a point never to allow a customer to leave the store under the impression that his needs have been neglected or treated with indifference.

We received a success letter recently

which illustrates directly the business value of courtesy in small matters.

A country couple went into a small city store and asked for a certain article. Without taking the trouble to come from behind the counter, the clerk remarked, "Look behind you there and you'll find what you want," and returned to his perusal of the sporting page of the *Argus*.

The man and woman looked at the article which they wanted to buy, but as they needed to have its method of use explained to them and to know its price, and as the clerk offered no further attention they left in disgust and sought another store.

At the next place the clerk met them at the door with a cheerful "good morning." He listened carefully to their description of the article wanted, showed them what he had in stock and gave full information in regard to the use of the article and the price. Having completed the sale he courteously called their attention to other new or novel goods in which he thought they might be interested, and as a result made several other sales to the couple, who left the store firm in the resolve to do all their future trading there.

You can figure out for yourself the probable effect upon his employer's business if the clerk in the first store met one hundred customers a day in the same indifferent manner. The same course of action continued over months



and years would acquire enough cumulative power to bankrupt the firm.

On the other hand, a long series of small courtesies such as was shown by clerk number two would have a steady, pronounced dollars and cents effect upon the volume of trade in his store. We would find such a clerk buying out the business within a few years, or being taken into the firm as a partner.

After all, success, like genius, is largely a matter of hard work.

Clerk number one was not courteous because it was too much trouble to be so. It required effort and will to drag his attention from the sporting page and give it to his customers. He had never developed the spirit of work which manifests as interest, concentration, attention.

Clerk number two had identified his interest *with* his work. He had taught his interest and attention to flow out into his work. Instead of idly drifting with the tide he had taken firm hold of the rudder and was directing his own course. He had harnessed his desires and taught them to carry him forward toward success. He was not the prey of every suggestion from without in the shape of a sporting page or a dime novel, and such suggestions could not deflect him from his purpose because his mind was filled with a counter and stronger suggestion in the shape of interest in his work.

The Evolution of the Unity Idea.

I have just been reading an article in *The Literary Digest* upon "Irreligion Here and In England."

And William Marion Reedy writes

upon the same subject in his current *Mirror*.

This worry over the growth of indifference to creeds and churches has its rise in the fundamental error of confounding doctrine with religion.

Religion, to the conventional mind, is a fixed, inflexible system, which originates outside of man's mind, and can only become a part of his life through his acceptance of certain dogmas and forms of worship.

But in reality religion is an element in man's nature. It is innate. It is the eternal desire for unity. Traced to its origin, the literal meaning of the word is to rebind, to bind back to the source—God.

Henry Frank has well defined religion in these words:

"All religion is kindred, as is all thought.

"Man is one as is Nature—as is God.

"God, man and Nature are all one, and what we call religion is but the conscious effort of humanity to discern this unity and symbolize it in certain forms of worship."

Browning's lines anent truth express the same thought in poetic language:

Truth is within ourselves: it takes no rise
From outward things, whate'er you may believe.

There is an inmost center in us all,
Where Truth abides in fulness. * * *

And, to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without.

—Paracelsus.

We recognize that our ideals of art, literature and science are in constant flux and subject to constant change. Why should we fail to see that our ideas of religion also change from generation



to generation and from age to age? Why should we regret that there is evolution in religion, as in all other things relating to man, and why should we seek to stay the change?

The truth is that religion is becoming more of a personal and practical matter than formerly. Men continue to find the inspiration which leads them back to unity, even though they do not go to church. They may find it in Nature, in the songs of birds, in the glow of a beautiful sunrise, in the glint of water through the trees, they may find it in silent moments by their own firesides, they may find it by listening to a sweet strain of music, by watching a thrilling climax to a great drama—in a thousand ways the religious consciousness continues to find expression.

Because the methods of religious expression have changed it does not necessarily follow that we are receding. Indeed, there are many signs of advancement. There are indications in many quarters of a sincere desire to give back to society, for the common good, wealth that has been collected from society. There is, in this country at least, a "get-together" tendency, manifesting here and there, that is an indication of growth in the right direction. Many more are beginning to manifest a desire to give to society as well as to receive.

New channels for religious expression have been found in Christian Science, Mental Science and New Thought.

The late Professor James of Harvard compared the rise and spread of these movements to the early rise of Christianity.

If those who lament the growth of irreligion, as they term it, would take an

unprejudiced look around they would find a vast and increasing number whose lives have been touched by these new forms of truth until materialism possesses far less attraction to them than formerly. It is true we live in a material age, and our religion is colored by it, but there is no need for regret in this. The innate desire for unity leads us on and on, and always will; if not by one method then by another. It is not the letter but the spirit of religion that giveth life. Churches and Bibles and priests may pass and what is vital in religion yet remain.

The Car of Progress Reversed on the High Clutch.

You see, Gwendolyn, the matter lies thus:

Some one proposes to present a bill to the Pennsylvania legislature.

No, child, not a thousand dollar bill.

This bill would make Julius Caesar and Napoleon Bonaparte turn green with envy. They never conceived so clever a scheme for muzzling public opinion.

This bill provides that all editors must be licensed—just like dogs and automobiles and doctors and lawyers and saloon keepers.

The theory is that editors mold public opinion. And being as this is admitted, editors should (so the billsters say) be "responsible" men. They should possess bank accounts, pursy stomachs and fishy eyes.

Under this new plan, if an editor does forget for a moment on which side his bread is buttered and criticises the dominant political bosses, or if he should, in



a fit of absent-mindedness, give birth to a vital Idea—

Swish!

Off comes his head.

His license is revoked.

It's all beautifully simple and simply beautiful, isn't it?

If the people have any Progressive Thoughts left, any plans for the real betterment of their condition, they can't get them into print—and that'll help some.

Certainly the people will feel like shouting and voting for the progressive bosses who have offered them this beautiful and lovely bill of rights. Why not?

If the editors don't like it—well, they can migrate to Russia where there is yet freedom of the press compared with such a condition as this bill would bring about.

I suggest that the plan be extended. For instance, why not require all storekeepers to be licensed, and confine the licenses exclusively to "responsible" and "representative citizens" who own department stores. This would effectually kill out the small fry who might wrongly imagine that they were "responsible" enough to be allowed to start a business of their own.

Then by all means license manufacturers. Let no woman start a pickle factory in her own kitchen. Who knows how "responsible" she is for the damage she might do Mr. Heinz and his fifty-seven varieties? To demand a license will give the politicians a chance to decide whether or not her business will interfere with organized wealth.

And, by all means, let us license talkers. Talkers mold public opinion. Sure.

Who knows where we might have been tonight if William J. B. and Theodore had been caught and muzzled while very young.

And we should compel every man who wants to carry a pocketbook to take out a license. He should be subjected to a gruelling cross-examination as to what right he has to have money, and what he expects to do with it in case a pocketbook license is granted. He should demonstrate beyond a doubt that he is a responsible and representative citizen, otherwise his money should be confiscated and a license refused.

For we all know that money often molds public opinion.

It won't be necessary to license farmers at present, because, in spite of improved conditions, there is still not a great amount of wealth for the individual farmer.

When the licenses are all given out, prosperity can be ushered in by providing plenty of soup kitchens and poor farms for those irresponsibles who didn't get a slice of the cake.

It certainly is a great scheme, isn't it, Gwendolyn?

It is—*not*.

TRIFLES

BY THOMAS GRANT SPRINGER

WHAT makes life worth the living
 Is our giving and forgiving;
 Giving tiny bits of kindness
 That will leave a joy behind us
 And forgiving bitter trifles
 That the right word often stifles;
 For the little things are bigger
 Than we often stop to figure;
 What makes life worth the living
 Is their giving and forgiving.



NEW THOUGHT IN CHURCH, CLUB, AND COMMUNITY

By

ELEANOR ROBBINS WILSON, FRED BRUSH, EMMA HALLEM,
CLARENCE BURR BYXBEE, MARY E. BRADFORD



YOU OUGHT TO FIND SOMETHING IN THESE ARTICLES THAT WILL FIT IN YOUR TOWN. MRS. HALLEM TELLS MOST INTERESTINGLY HOW ONE LITTLE TOWN IN NEW MEXICO WHICH WAS ALMOST "DISCOURAGED TO DEATH" WAS REVIVED INTO SOCIAL LIFE BY MAKING THE SCHOOLHOUSE A SOCIAL CENTER FOR ALL THE NEIGHBORS. MRS. WILSON DESCRIBES AN ALMOST-MIRACLE—ALL THE CHURCHES IN HER TOWN PULLING TOGETHER IN PRACTICAL WORK; ALSO A THRIVING WOMAN'S EXCHANGE, A BOYS' CIVIC CLUB, A "TRAVEL DAY" FOR THE POOR, ETC., ETC. MR. BYXBEE RELATES WHAT NEW THOUGHT IS DOING IN A BAPTIST CHURCH AND THE WORK OF THE HEALING CIRCLE WHICH IS A PART OF THE CHURCH ORGANIZATION. EACH MAN AND WOMAN WHO SPEAKS HERE IS ON THE FIRING LINE AND WORTH LISTENING TO.



THE SPIRIT OF CO-OPERATION

BY ELEANOR ROBBINS WILSON



HOW many women in packing away the wedding gowns and bridal bouquets have made the mistake of folding in their individualities! Henceforth they are Mrs. So and So, but in reality merely household automatons.

She who was gifted with originality of expression, under pressure of new tasks, has laid by a promising quill, the musician lets her nimble fingers stiffen and the artist forgets her brushes till in many cases the matrimonial al-

tar is in high danger of being converted into a gigantic slot machine, where the woman drops in her talent and draws out an excuse of what might have been.

It is not only possible for the housewife to maintain some interests foreign to household duties,—it is practically necessary in building a well-rounded life.

One of the most successful wives I know, a mother of eight children, is an untiring club worker and her papers on child-training are something worth while. The antithesis of this is found in another woman of my acquaintance who has a much smaller family, but who declares with much emphasis that as a homemaker she is too busy for aught else. Yet it is

this very woman who has time for the most deplorable attacks of "the blues" and from her graphic description of them you know they are of the real, dark-blue, verging-on-purple variety.

And the question arises, isn't it just this outside stimulus that she requires? It is the woman whose horizon is bounded by pots and pans and babies, who becomes narrow-minded and old before her time.

This is the age of co-operation as is being evinced in the banding together of men and women in all the various world interests: the Peace Movement, Corn Clubs, Boy Scouts, Garden City, Social Centre Movements and the Women's Clubs. And it is up to us whether we will become imbued with some praiseworthy ideas and put them in practice or just remain quiescent sponges, soaking up all the good that comes our way.

I have in mind a small New England town that at present is suffering a bad attack of clubitis, but the result is a new town, and it is due primarily to a few public-spirited women. In the palmy past this village gave two presidents to the United States and straightway inflated its chest, folded its hands and dropped into a comfortable Rip Van Winkle sleep. But, thanks to these same ardent Club women, it is again sitting up and taking notice. They are a band three hundred strong and there is scarcely a corner of the home-town where they have not made their presence felt.

One of the first points of attack was the village library, where they furnished a most attractive reading room, having the reading tables and chairs built along solid, substantial lines. Later the High School was donated cooking utensils, drinking mugs, in short all the necessary paraphernalia to enable the students to serve daily luncheons. In Winter, soups, sandwiches and hot cocoa are served, and during the warmer months, crackers and milk, sandwiches and ice cream.

This mode of breaking the long session with appetizing refreshment has been a boon to the pupils and the beneficial results are patent to every observer.

Moreover, it has been conducted on a firm paying basis and the classes take much pride in increased finances. In connection with this Club a thriving Woman's Exchange has been established where both Club members and non-members are consignors, ten per cent of the value being charged for disposing of the various articles. These include all manner of needle work and home cookery.

A college scholarship has been awarded the girl student who preserved the highest standing at High School; money has been contributed toward maintaining a district nurse for the poor of the town, flower and vegetable seeds supplied to members of the grammar grades and prizes awarded for the best gardens, life saving equipment furnished a nearby lake, where many accidents formerly occurred, and other features for growth and town betterment too numerous to mention.

From this parent stem have flowered untold forces for good,—the Town Improvement Association, composed of both men and women; the Boys' Civic Club and The Friendly Aid Society. Formerly the town had its full quota of religious tramps,—the apparent poor, who were Catholics, Methodists, Baptists, Episcopalians, etc., all at the same time, feeding on the liberality of all denominations. But now, through the combined action of all the churches in "The Friendly Aid," the charity of the town is more evenly distributed.

And here these women again displayed their splendid spirit of co-operation by giving a unique "Travel Day" for the benefit of the poor. Those who owned automobiles gladly gave the use of them and these cars with chauffeurs were at the disposal of the townspeople for the day—at the rate of ten cents a mile. Attractive stopping places were located at various points in the village. One lady converted her spacious grounds into a realistic Japanese tea garden, another held a charity bazaar where a bevy of pretty maidens were engaged in selling photographs of home interest, picture postals, bonbons and cooling beverages, and on the outskirts of the town was stationed a restaurant affording most satisfying viands at all hours. Toll gates were established in the different localities, and altogether a large sum was netted as a result, of which many of the worthy poor received assistance and a few tubercular sufferers were given timely aid.

Such are a few of the widening circles for the public good in this newly awakened hamlet, and these women of ideals have dreams of further possibilities.

And yet nothing has been accomplished here that couldn't easily be done in any other town of the same size anywhere.

Brotherly love is on the increase and when we once become aware of the dynamic power of co-operation what is there to withhold from us our fairest vision? For are we not
"All parts of one Stupendous Whole,

Whose Body Nature is, and God the Soul?"

Far be it from me to disparage the home and its sacred duties, but the home minus some other life-interest is warping in its tendency, and there is evidence all along the connubial path where great capabilities have suffered ignominious death.

But let us remember there is a goodly company known as the world's "growers" and it lies with us whether or not we will swell their number.

Little fingers do not cling always. There comes a margin of leisure to the busiest life wherein some cherished talent may be nursed into beauty to the gratification of its possessor and the ultimate good of all concerned.

**THE BEST THING OUR CHURCH
EVER DID FOR OUR TOWN**

BY FRED BRUSH



FOR a time in the eighties it looked as if we were going to have no town. The broken-windowed factories, the black, weedy fire-spaces, the gone timber, and all the well-known train of disintegrating forces that bore upon the villages of Southern New York in that period, left us that staid, a little uncertain and numb at the top. We went on burying the old founders and builders, while the clear-eyed human stock from the hills hardly glanced at us on its way to the cities and the West.

Yet an organic life inhered, and the place began finally a gradual, sure reconstruction.

Our church, however, singularly failed to revive. We moved about subduedly in the corners of the sturdy shell of a former virile organism (generous buildings—highest steeple—thunderous bell and all) until we commenced to feel like parasites. They sent a strong minister. He rallied the indeterminate band, and flung a banner:—

*On this consecrated hill we take our stand;
to preach, to pray, to study the Bible, to go out
after sinners.*

He left us at half term; and with a reaction that bore the church to its lowest point,—of infrequent breath and hibernation. The bell rang, the choir hymned dubiously of a Thursday night and Sunday (and often came near to out-balancing the congregation). The factories noised and filled; the road double-

tracked; the farmers came increasingly to trade and recreate; lightning struck the church steeple twice,—but the church gained no essential part in the community's rejuvenation.

Then came a "new preacher." He was young, had a large head, and, though but five feet seven tall, it soon became evident that his Center of Being was unusually far from the ground. The whole human-progress story may be traced in the ages—long, microscopically measurable uprising of this center,—from the loins to its present average point of oscillation somewhere between the stomach and the second rib.

Our minister's was well up, at least under the ear, at the lower edge of the soul—if the soul is in the body. He lived largely *above the shoulders*.

After three weeks of kind-eyed half-silence, and short, cheerful sermons, he began to think and talk and act upon the place, rather than the church—on others, rather than us. The place—shops, railroad yard, ball games, farms, saloons, sewing circle, quarries, the dance, Sunday school, smithy-door loafers, sucker-hole, and old women at back doors—seemed to hold for him the intense interest of discovery and affection.

Then the church came off the hill, and entered life,—life round about, with all its crudities, festers, compromises, love; and at once started to grow in numbers and deeds. The two other inefficient organizations were drawn gradually alongside into the work, and within a year but few denied the church's vital place in that community, nor the beginnings of a spiritual and mental regeneration in keeping with the physical, and aiding full half-share.

Christ's truths went so far beyond His time—go so far beyond ours—that the point in human progress which will need a new Christ (or Him again) is unthinkable far on. But the church—a man-made thing—must live in its time—"do its work like a man."

Churches are trying to live Old Puritan lives in a biplane environment. Cloistering on the hilltops (good—best, in *its* time, no doubt) fails now.

Christ is to be preached as never before; till the heart yields and the tears fall, and the joy and glory are all about, but the church lives by the laws of man-made things, ever in the *time that is*, and the laws now are:—CO-OPERATION AND COMBINATION, AND EXTENSION INTO THE LIFE AT HAND UNTIL THE ORGANIZATION IS LARGE ENOUGH TO USE A LEADER, AND

STRONG LIEUTENANTS, AND ALL THE HELPERS THAT MAY APPLY.

There is a point in size, or work to be done, below which a machine fails, or grinds out its own heart.

WHAT NEW THOUGHT DID FOR ONE COMMUNITY

BY MRS. EMMA HALLEM



I arrived at Alto, N. Mex., October 1, 1910; I was attracted to this part of the country on account of the cool and healthful climate. I found Alto to be a little country post office, situated in the foothills of the White Mountains, sixteen miles from a railroad, with only one store and the post office, a school house, 18x24 feet, with windows all broken, and an old stove almost in pieces. Three months' term of school each year.

Truly not a very encouraging prospect for a family with several children to educate. But I was not discouraged. I had not been a student of New Thought (and a reader of *Nautilus*) for about eight years for nothing. I began to study the situation. I found every one hundred and sixty acres of good land around Alto to be homesteaded by good hard-working people, each with a family of girls and boys. The only amusement offered the young people was a Sunday baseball game, where old and young would go and gamble on the game. The young people were all bright and intelligent. A succession of about five years' drought had discouraged the people until they felt there was no help for the conditions of things. I thought differently. After talking things over with a neighbor or two, and meditating over the matter for about two weeks, I decided to see what could be done. I arranged my plans and made out a program for a Hallowe'en entertainment (silently suggesting all the while that all would gladly help). I first went to my nearest neighbor, who had a young daughter, and told the young lady that I had called to get her to take part in an entertainment to be held at the schoolhouse on Hallowe'en night. She wanted to know who was getting it up, and who was to help with it. I told her the entire neighborhood would help. Yet she was the first one I had mentioned the matter to. She said: "Oh, yes, if the rest

would help she would do what she could. I gave her a copy of the program and assigned her a part. And so I visited each family in the community, and had the promise of help or their presence at the entertainment.

Just a week from the time I started out we had our entertainment, and raised \$15.00, with which we bought a new stove and fixed the house so we could have regular meetings every two weeks. We organized an old-fashioned literary and debating society. Our entertainments soon began to attract attention. We found our little schoolhouse entirely too small to accommodate the audience we had, or to do justice to the talent we found in the neighborhood. We began to agitate for a new schoolhouse. We interviewed the two men that owned a saw mill. They agreed to saw the lumber free of charge; others agreed to furnish the lumber, others did the hauling, etc. About this time I began to correspond with a county newspaper, sent in Alto items each week, and I didn't forget to boost Alto to the limit. We now have a nice school building, 38x40 feet, with a stage 10x38x3 feet. Our entertainments, consisting of plays, drills, tableaux, etc., would be a credit to a large town or city. They have attracted people from all over the country and people attend from twenty and thirty miles distance. And that is not all. People are attracted to Alto on account of our nice school building and longer terms of school; new families are constantly moving in, and we now have two dry goods and grocery stores, and another saw mill, besides the new residence buildings.

Now this is what New Thought has done for one community in one year, and the end is not here by any means.

HOW THE NEW THOUGHT WORKS IN OUR CHURCH

BY CLARENCE BURR BYXBEE



PERHAPS there is no church in the United States that has as fully tested the results of the so-called New Thought as the First Baptist Church of Norwalk, Connecticut, and perhaps some people who are greatly interested in the New Thought work are not acquainted with the work that this church is doing and

what the members have accomplished for themselves and others by putting into actual practice the theories and teachings as presented to this church by Rev. D. T. Van Doren ever since he was called to the pastorate of the church nearly thirteen years ago. As is well known, Dr. Van Doren is an ardent advocate of the teachings of New Thought and has for many years been a practising metaphysician, having great success in that line of endeavor.

When he was called to the pastorate of the Baptist Church in Norwalk, the church was in a run down condition. A number of large debts were burdening the endeavors of the workers to do the work of the church in a proper manner. Inharmony prevailed on every side and it would have been hard to have found a seemingly more hopeless case on which to test the benefit of the higher teachings when applied to church life and work. From the time of Dr. Van Doren's advent into this field of activity, a change began to be noticeable in the membership of the church and in an incredibly short space of time conditions in the church began to be entirely different from what they had been in the past.

Some of those who still cling to the old manner of thinking left the church and joined themselves to other churches; but the majority of the members soon grew to love the new teaching and began to profit thereby. Many that were sick were restored to health and some of these cases had been pronounced as incurable by the medical profession. The financial affairs of the church took a different turn and many of the old debts were wiped out and before many years had passed a fund was raised for the redecorating and improving of the church edifice and this was accomplished at a cost of many hundreds of dollars, everything being paid for when the work was finished. The inharmony that had formerly existed in the social life of the church gave way to a harmony of social activity that had the spirit of true love as its basis, the spirit that one finds wherever New Thought is practiced.

A short time after the people had grasped in a clear way the underlying principles of the new teachings, a society was formed to devote its talents and strength to the healing of the sick and so the Circle of Light had its birth; the circle that is now known far and wide as a healing circle of great power. Many people testify to the help that they have received from the efforts of this circle directed toward them to raise them from their weakness

into power, from despair into the joy of health. Since its formation this circle has done a great work and is daily doing what the Master commanded all of his disciples to do, "to preach the Gospel and heal the sick."

During the past few years many churches have fallen in line and are now endeavoring to live up to the whole command of the Master, but wherever any New Thought people are trying to do this work, let it be remembered that one little Baptist Church has been trying to honor the Master's whole command for many years and that it stands out as a pioneer amongst all churches in this great movement for the aid and succor of suffering humanity.

THE BEST THING OUR CHURCH EVER DID FOR ITS MEMBERS

BY MARY E. BRADFORD, OF BOSTON



AN evening set apart for business men and women.

The first of November the Working Auxiliary of our church realizing that there was really nothing with the exception of the Sunday morning service, that people busy through the day could attend, set apart Wednesday evening, for a special meeting for business men and women. A committee was chosen to furnish a speaker for a fifteen or twenty-minute address, on "Practical New Thought" and how it can best be applied to business and every day life. After the address a free, very informal discussion follows and questions are asked and talked over.

A light lunch is served with hot coffee or cocoa and a social chat, that brings people nearer together than all the most formal lectures that have ever been held. In order to reach all classes of people, different food must be given to serve the different needs.

This meeting has not only proved itself to be profitable but necessary, and arrangements are being made to make it one of the permanent activities of the church.

The spiritual side of New Thought is very beautiful, but too much spiritual food and religion is too heavy food for the busy man. It takes it too long to digest. We preach brotherly love, but do we practice it?



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. 383.

I was on the verge of an operation, or something worse. The doctor said it was moving day with me, that about everything inside would have to be removed.

When I looked into the mirror my reflection resembled a wreck—no matter—I realized I had a good, hard fight to win. Would I succeed?

Discouraged? Well, I should say so! What was that on the table? A card from you, dear Elizabeth Towne, with this sentence: "Peace be unto you, and health, happiness and prosperity." Those were the right words at the right moment. Another card: "A million good wishes from across the sea,"

by a Nautilus writer. Also a letter written by the author of these lines:

"Nor stormer nor betrayer Fate can be;
None else but I can conquer my redoubt,
E'en I am more than all can happen me,
For happenings but hammer from without."

Only a few moments before I thought it impossible to follow the New Thought teachings that teach us success and to smile. Smile! Why, I just couldn't, it hurt my face. I read and re-read those messages. I sat up. I stood up. Again I walked to a mirror. The reflection was a smiling face—and it was mine! Surprising! I commenced to sing a popular song and whistle the variations. (That would make anybody smile.)

I am well, thank you, and I haven't a copyright on singing, whistling or smiling. Help yourself—to success.—CLARA ELEANOR WAGNER, Columbus, Ohio.

Success Letter No. 384.

Perhaps a bit of my own personal experience may be of some use to someone who is trying.

When the great San Francisco earthquake of 1906 came, I was tossed into a new life it seemed to me. We lost *everything*. Left with five little children, the youngest a baby just three weeks old, we had to begin all over again. A few days before we thought that comfort and tender care was necessary for this baby boy and his mother, who was unaccustomed to real hardship. But it needs no argument for me to understand and know that at such times there is strength mightier than we have ever known which is sufficient. From a beautiful, comfortable home we were

thrown into the streets with the many thousands. I walked three and one-half miles and camped out for about a week before we left the city. There followed busy days and busy nights for a long time—sewing, sewing, sewing, to clothe the children and all the work to be done. I saw myself failing at last. My human strength seemed gone. What was I to do? I secured from an excellent Physical culturist whom I found through magazine advertisements—a special course in physical culture. About this time (in answer to my prayers for help) I first learned of Dr. Worcester's great work in the Emmanuel movement. I read everything I could find. Things seemed to, and did, come to me without my seeking them. I got Trine's books; I found Annie Payson Call's great book, "Power Through Repose," in the library. I read like a hungry child would eat. I needed help; I had to have it. *It came. Nautilus came.* I don't know how it found me, but it did. And there were so many things—just what I needed. Is it any wonder that I believe Christ's assertion, "Ask and ye shall receive?" And through the changes and disappointments and troubles there has come light. The teachings of Christ were plainer than they had ever been to me. And I have grown and developed wonderfully. I hope to keep on, for I have much to learn. I measure my growth by *what I was*. There is much more for me to do. Success and prosperity have begun to take the place of misfortune, and the future is not dark. Here's success to you in your work and success to all who are trying to grow in knowledge and strength!—A.

Success Letter No. 385.

Success. The word itself has an aspiring, soul-elevating influence that suggests a unity of activity of mind and muscle.

The greatest of all successes is that which lifts us out of the rut of superstition handed down from generation to generation, through the mediæval and dark ages to the very present.

Labor is necessary to gain success; yet in this age of machinery and skill, work is more or less automatic, and there is a wide range for the exercise of the powers of thought while engage! in physical activities. One can, by persistent effort, train the mind, under the direction of the soul power, to act independently of the physical body, and many callings offer opportunities for concentration of thought and full and free exercise of the reasoning facul-

ties, and most men could, while engaged in manual labor, gain that knowledge of the New Thought and the New Religion as taught by the Great Master, Christ, and elucidated in New Thought and Natural Science books that are easily obtained and should be found in the private library of every family, that will teach men to *know* what they know and not have to take for granted the foibles, fables and false teachings of doctrinaires which too often lead but to confusion and infidelity, while independent thought, properly directed, would bring contentment, happiness and peace in this life and a sure and certain faith in a more congenial and progressive life beyond this "veil of tears."—THOMAS IRISH, Kansas City, Mo.

Success Letter No. 386.

Success to me means simply living in the present. It is most wise to leave past and future alone. We *regret* and *anticipate* too much. I used to pass my whole time in forming conclusions, which next minute's experience destroyed. *I think* in the present *now*. I do my best *now*. *Now*, I make the best of everything. It is easy to make decisions in the present for the present. They are correct. It is a good way *to live*. I enjoy it. It means success, happiness and prosperity.... Why don't you try it?—A. W. S.

Success Letter No. 387.

First, one should have some idea of what success is. From a very imperfect viewpoint, at one time, much that I viewed as failure is now understood as success. And it has become clear to me that any soul having won the trustful attitude of mind has succeeded and needs only to add to trustfulness, activity in the spirit of loving helpfulness, wherever or in whatever sphere they may find themselves, to become convinced that success does not always manifest as possessions, fame, etc., but lies in the mental attitude toward life. In short, the peaceful, trustful, active soul need not concern himself about success. He (or she) *is* success and will make for success wherever they are, by a law which is the same "yesterday, today, and forever," on all planes, in all worlds.—E. C. GREENE, 3534 Humphrey street, St. Louis, Mo.

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THE PRIZE WINNER for May is S. E. Zack, who wrote Success Letter No. 380. We shall be glad to send the two subscriptions wherever the winner directs.—C. H. S.

THE FAMILY COUNSEL

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

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

In this department I reply to the 1,000 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of The Nautilus. Every reader is welcome to what advice and suggestion I can give. If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope, with four cents extra in stamps and Madge will mail you a copy of my dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small requirements how shall you obey God and be blest?
ELIZABETH TOWNE.

K. A. A.—If you *make good use* of the little book "Experiences in Self Healing" it will come pretty close to solving your troubles for you.

Another thing that would be of great help is the little "Solar Plexus" book. Better get this, too, and use it every day for the next six months, and practice with a will. *Every day*. Go in to win and stick to it. All you desire is yours to be worked out. **AND NOBODY CAN WORK IT OUT FOR YOU.** Sooner or later you have got to save yourself by **WORKING OUT** your salvation. You might as well begin now.

B. M. C.—If you want to believe in yourself, if you want an aim in life, ask, *believe*, and it will surely come to you. In the meantime, do the thing that lies nearest at hand, and do it in the best possible way, and with all the joy and interest that you can put into it. Keep reminding yourself that every well-spent day points to a better day ahead. Have an aim for one day at a time, and make that day the best possible. In time you will find a sort of action running through your days that will constitute a real aim in life. To believe in yourself, *affirm belief*, and keep on affirming it no matter what your feelings. *Act* as if you believed in yourself. To assume a virtue and act as if it were yours, is to make it yours. The more love you can radiate, the more joy you can put into your useful work, the more your life will "*count*"—remember that. Take up a course of New Thought and pursue it with faithfulness, and all the interest you can put into it. Go in to win and stick to it. Health, happiness, and success are yours, and you are on the road to realization.

R. M.—I am afraid the trouble with you is that you can see nothing except from your

own personal standpoint. Your sympathies are all with yourself. You excuse yourself and blame your husband and your conditions. If this is so you are on the wrong track, and you will meet nothing but disappointment.

But you are young! All young people are more or less selfish and self-centered. And while there's youth there's hope.

But I suspect your mind is reaching out in the wrong direction. It seems to me that the way to better your condition is to put all your love and energy and ingenuity into making a splendid home for the babies and your husband, and into making every dollar do the work of two or three. Look for the good points in your husband, and magnify them and glorify them. Inspire him. Love him. Rejoice in him. Let him know you would do anything in the world for him. And do this one thing that lies at your hand—this one thing of making a satisfying home life, which is at the root of every man's inspiration and accomplishment. No man can do *his best* in business without a loving and capable wife as his inspiration.

If you put your thought, energy, and love into the home life it won't be long till you will see him doing better in his business life.

Practice New Thought with a will. You and your husband are bound together by invisible nerves and arteries and *your* highest thoughts will certainly find circulation in his being. The believing wife shall sanctify the husband. The loving and believing wife shall inspire the husband. Every good thought of yours will certainly make its impress in and through him. The key to your problem is the key to your own soul. Find yourself, realize your oneness with all power, all love, all wisdom, and *use* your love and power and wisdom for the re-creation and regeneration of your world.

Don't you think that if you cannot do what you want to do just now, it is the best thing for you to do with all your will what you *can* do? If you can't have what you want, then want what you can have, and use it to the best advantage.

Usefulness, health, happiness, and prosperity are yours and his. Be still and know. My Good Will is with you for the realization of all you desire, and for the growing of greater desires.

As to your being on the right path nobody can decide that but yourself. Find yourself. Let the Spirit of Love guide you. And remember that whatever you and your husband do you must do *together*. Wherever he will not pull with you you must change your tactics and pull with him. Only so can you accomplish what you desire. You must *agree* in whatsoever you are planning to do. If you think you know more than he does and you insist on his doing it your way in spite of his judgment and will, then you will surely end in shipwreck. *Work together*. Pull **TOGETHER**, otherwise don't pull.

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

Man, musing on the objects of sense, conceiveth an attachment to these; from attachment ariseth desire; from desire anger cometh forth; from anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of Reason; from destruction of Reason he perishes.

But the disciplined self, moving among sense-objects with senses free from attraction and repulsion, mastered by the SELF, goeth to Peace.

—The Bhagavad Gita.



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 girl and every boy be sure to read "How I Made Men Come to Me," a self-told story of a plain, timid and self-conscious girl, in the *Ladies' Home Journal* for May. Don't miss it. Even the men will find it interesting. And on the next page read the story of Miss Knoke on "How I Fasted 15 Days." And let the mothers not fail to read "How I Told my Children" in the same number of the *Journal*. As aids to realization of the oneness of things, read "M. de Shumbert's Ethics of Nature," in *Open Court* for April, and "Creating Life in the Laboratory," in *May Cosmopolitan*. Read Henry Rood's interesting story of the new "Men and Religion Forward Movement" in *May Everybody's*. Read Porter's story of Governor West of Oregon and his new way of turning the state penitentiary into a man-building school, in *Collier's Weekly* for May 4th. Let everybody read in the *Designer* for May that charming little story, "Discovering Ma and Pa." It sounds like a true story and it certainly ought to be if it isn't. Read "The Dance of the People," by Mary Fanton Roberts (including an appreciation of the turkey trot and the grizzly bear hug), in *The Craftsman* for May. In connection with this read "Power of Free Exercise" in *Health Culture* for May. And don't overlook "Ideal Eating," by Mabel Gifford Shine, in the same number. And don't miss that article about "Interlaken, an Outdoor School Where Boys Through Their Own Efforts Learn How to Think and How to Work," in *May Craftsman*. Let every parent and every teacher in the country read that absorbing treatise of Madame Montessori's on "Disciplining Children" in *McClure's* for May; and don't fail to read that new series by Elizabeth McCracken on "American Children" which begins in *The Outlook* for April 27th. Let every voter and every would-be voter and every may-be voter read "Why Roosevelt Opposes Taft" in *Saturday Evening Post* for May 4th, and "A Plain Talk About the Recall," by Frank A. Munsey in *Munsey's* for May. H. Addington Bruce has two very interesting articles in current magazines: "The Mystery of Fear" in *The Outlook* for March 9th, and "Why I Believe in Telepathy" in *May Hampton's Magazine*. All you who believe in World Peace will rejoice in that interesting article, "World Scouts vs. Boy Scouts," the story of a boys'

army for peace, written by its leader, Sir Francis Vane, which appears in *Metropolitan* for May.—E. T.

Let every mother and every prospective mother send 5 cents to J. William Lloyd, Box 511, Westfield, N. J., for a copy of his July, 1911, *Free Comrade*. Every grown woman should know the things told in that number. In *Harper's Bazar* for last September is an interesting article by Marietta Holley on how she wrote her first "Josiah Allen's Wife" books. And there is a picture of Marietta, and half tone views of her home. Remember to read Dr. Sadler's second article on Drugless Healing in *Ladies' Home Journal* for September, this one on the nature and cure of worrying. Keep your eye on the "Scholar in Politics"—read Woodrow Wilson's views in *Outlook* for August 26th. Somebody is importing for Columbia College an old Elizabethan theater that was built in Golding Lane in 1600. *The Literary Digest* tells about it in the number for September 2nd. Read "The Great Strike's Lesson for England" in the same number. Let business women and girls read "Hunting a Worth While Position" in September *Good Housekeeping*. Let all housewives get *Collier's* for September 2nd and make everyday use of the long list of "Foods That Are Pure." The hundreds of articles in this list were all tested out at the Massachusetts State Normal School at Westfield and pronounced PURE, no injurious preservation used.—E. T.

The "tent university" is to be the next thing in the West, and is the logical development of the "farm train." "Why not go into the country districts," asks President Vincent of the university of Minnesota, "and maintain Chautauqua weeks at various points?" It is planned to have an extension circuit of six towns in one group, traveling between them in motor cars. Also, the university is to conduct correspondence courses in agriculture, and hopes to establish relations with every farmer in the state.—*Springfield Republican*.

The result of an inquiry made by the House Committee on Expenditures in the Post-Office Department as to the volume, weight and handling of the publications of the country the past fiscal year, made public December 13, shows for the 10,000 publishers responding an annual output of more than 6,500,000,000 copies, weighing 1,750,000,000 pounds.

The postal service handled 951,001,669 pounds, and excluding 500,000 pounds carried free within counties, it received one cent per pound. The publishers reported that they delivered by their own carriers, newsboys and news companies 840,466,574 pounds, part of which was carried to destination by express and other rail shipments. They delivered by express 202,729,510 pounds, and by other rail shipments 121,491,748 pounds.

The rate by express and rail varied from one-quarter to one cent per pound, but the bulk of these shipments went at the rate of one-quarter to one-half cent per pound.—*Printer's Ink*.



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

The Los Angeles New Thought Convention:—

There is to be a gathering of New Thought people in Los Angeles this summer which bids fair in numbers, prominent speakers, great interest and spiritual fruits to be one of the most remarkable that has yet been made.

The motive of the convention is being kept at a very high standard, that of transforming the whole world by the same simple method and means that have been employed in healing the sick, concentrated spiritual thought sent forth into the world from that body which has for its nucleus the National New Thought Alliance and for its spirit the love and wisdom of the ages.

The days of the convention will be from June 25th to 30th inclusive.

We are fortunate in the choice of time as there will be special round trip tickets to Los Angeles on sale in all parts of the United States from June 12th to June 20th, the return limit being August 12th, from Chicago \$65.00 from Missouri River points \$55.00, etc. Consult your local ticket agents as to the fare from your place. These rates apply over any standard road and provide for stop-overs and going one route and returning another. It is advisable to get your return tickets via San Francisco in order to attend the conference there which will follow the Los Angeles convention.

We expect to have among our speakers T. Harry Gaze, Grace M. Brown, president of "The Essenes," Denver, Richard Ingalese, Christian D. Larson, J. Stitt Wilson, William Walker Atkinson, Henry Frank, B. Fay Mills and many others whose names have become household words on the lips of New Thought people.

Those who wish further particulars can obtain them by writing to the New Thought Information Bureau, 611 Grant building, Los Angeles, or sending five cents for a copy of "New Thought News," 649 South Flower street, Los Angeles, Cal.—*Secretary*.

Ho for Los Angeles in June:—

The National New Thought Alliance is making preparations for a great convention in Los Angeles, at the season when excursion rates are available, and when such a trip will afford the most pleasure—after the rainy season and before the summer heat. The dates are, June 25th to the 30th. Many representative men and women are expected to grace the platform. They will come from widely separated sections, and bring a message to aspiring souls. Mrs. Annie Rix Militz and Miss Eleanor Reesberg (611 Grant building, Los Angeles), are on the local committee that is making great preparations for the convention.

It is expected that there will be a large number of people who will avail themselves of this opportunity to visit the Coast, and take in the scenery unsurpassed in the world, and have a rare intellectual and spiritual feast at this convention. The Coast people are full of enthusiasm for the coming event.—R. C. DOUGLASS, Secretary National New Thought Alliance, 687 Boylston street, Boston, Mass.

A B. Fay Mills Summer School:—

Benjamin Fay Mills of the Chicago Fellowship and *The Nautilus* staff, is to conduct a summer school in Denver for two weeks commencing June 30th. Mr. Mills' summer schools have attracted attendants from the Atlantic to the Pacific, and this one will be of especial interest. Attendants at the National New Thought Alliance convention at Los Angeles, can take it in on their way East. Full information may be obtained by addressing Fellowship Summer School, 1361 East 56th street, Chicago.—*A Friend.*

Anniversary of the N. E. Federation of New Thought Centers:—

The conference of New Thought Centers was held in Boston, March 19 and 20. These dates marked our first birthday as a federated body, three conventions having been held within the year.

The first convened in Worcester, Mass.; the second in Portland, Me., and the third in Boston.

The "weather man" provided us with two days of perfect sunshine, and every session was well attended.

The first session opened with an address of welcome by Mr. R. C. Douglass, president of the Boston Metaphysical Club. This was followed with a message from the president of the federation, urging every center represented to make child study from a New Thought standpoint, a strong feature in this larger work.

Following this was an interesting outline of "How these new ideals were worked out in one school."

Then the "Progress System" of teaching children how to think right was demonstrated with one of the booklets used in the Boston public schools.

The rest of the afternoon was taken by the delegates from many centers, bringing to us their experiences, queries, pleasures and inspirations in the varied departments of their New Thought work.

The evening conference was spent with two of the most able leaders of progressive thinking. Mrs. Annetta G. Dresser gave an address upon "Realizing the Ideal." Following her was Adolph A. Berle, A. M. D. D., who occupies the chair of Practical Christianity at Tufts College and who is considered one of the foremost in advanced thought along educational lines. His topic was "Determinative Influences in Child Training."

Wednesday morning the business session was held and election of officers took place. Our new president is the Rev. Anna B. Parker, M.

D., of Boston. The secretary, Miss Harriette E. Brayee of Boston and the treasurer, Mrs. Adelia E. Farnham of Worcester, Mass., were re-elected.

Our federation is to be congratulated upon retaining these most efficient officers whose year of experience will greatly aid our newly elected president. Councillors were chosen for each state to subdivide the work and diffuse the responsibility.

My interest in our New Thought Federation has grown steadily from its first inception in 1908 when I called a few together to formulate an outline of procedure which I could develop while secretary of the Metaphysical Club of Boston. My love and devotion have grown with the years, and though urged to retain the presidency there were reasons why it seemed desirable to pass it on. The formative work which I have done was appreciatively expressed by the members of our federation at the last afternoon session, when they made me the honorary president, a position which I shall hold with affectionate esteem still desiring to be of service in this larger co-operation.

The second afternoon a symposium was held representing the New Thought work through some of its leaders in New England.

The music at all public sessions under the direction of Mrs. G. W. Crowley of Salem, Mass., added greatly to the pleasure of our program.

Mrs. Elizabeth Towne was gratefully remembered with a special vote of thanks for the beautiful federation number of *The Nautilus* which came from her publishing rooms just before our convention.

These two days of inspiration and fellowship closed with a social tea given by the hospitality committee in the spacious rooms of the Metaphysical Club.

The date and place of the next convention was left open for consideration.

Vermont and New Hampshire are *not* recorded in our federation. We feel *lonely* without them, and we trust interested readers from these states will join the ranks before we convene again. *No circle is too small* to join us. Particulars will be gladly sent upon application, with a stamped addressed envelope enclosed.—SARA G. M. LA VAKE, Hon. Pres. New England Federation New Thought Centers, 129 Thorndike street, Brookline, Mass.

A Federation Suggestion:—

I have just finished reading about "Federation" and said amen. Is it not time to *do* something? I suggest that you leaders call a convention for April, 1913, in New York City. April because the coast is clear and New Thought does not like to be elbowed. In October the people have spent their money and settled down to business. The railroad companies are always glad to fix the rates for an excursion, so that a person living in Denver may feel that here is an opportunity to see New York.

Perhaps not one-half of the New Thinkers could afford to come, but there can be none who would not willingly lay aside ten cents

a week to help pay the expenses. A copy of the report of the doings would compensate them. There is no lack of hospitality in New York. A bureau of board and lodgings could easily be provided at one dollar per day, and with Charles Brodie Patterson at the head, and Henry Frank, worldly-minded guests could come and feel the Mighty Truth. I am ready to look up a box to deposit my dimes in. Three cheers for the truth-lovers.—SARAH M. REEVE, New York.

Summer Schools Near New York and London:—

The summer school at "New Age City," Oscawana, N. Y., will have its formal opening days on June 22d and 23d. Among those prominent in the school this year are W. J. Colville, Henry Frank, Villa Faulkner Page, Mrs. Sophie Van Marter, and Professor Frederick Keeler. Oscawana is a beautiful little place on the Hudson only thirty-six miles from New York city, and we hear that these summer schools are very delightful affairs. I don't know whether Dr. Julia Seton Sears is to be with them this summer or not. Information can be obtained by addressing Dr. Keeler, New Age City, Oscawana, N. Y.

The 4th International Summer School to encourage unity in religion, philosophy and science and its expression in all branches of social service is to be held at Torquay, August third to seventeenth. Program of lectures, addresses, symposia, and music will be issued as soon as possible, and further information may be had of the Secretary, International Summer School, Oakley House, Bloomsbury St., London, W. C.—*Secretary.*

A Mere Man Views the Suffragette Parade:—

Did you see the New York suffrage parade, last Saturday? If you didn't I wonder if you realize that the impression made by it on observers was greater, rather than less, than might be supposed from reading the long accounts of it in the New York newspapers. The New York *Tribune's* cartoon, showing old Father Knickerbocker marching delightedly between two pretty and mighty intelligent women and exclaiming, "I didn't know you suffragists were like this" expresses the idea of a number who here first saw the upholders of the "Cause."

I know a woman of thirty, born in the South, a hater of Socialism, Suffrage, new methods of education, and everything which does not seem to her in accord with her narrow bringing up. She is Southern in regarding the chivalric attitude toward women as the only proper one. Women must be tender but brainless; true but ignorant. (I don't, of course, mean that all Southern women have that attitude, by any means, but I've met a few who do.) She had refused to go out to see "those silly women making the name of womanhood disgraceful by parading the street in red flannel shirts."

Just the same, she did go to see the parade, and after it admitted to me, "It changed my whole idea of suffrage. I expected to find one-half of the marchers hysterical babies,

and the other half big gallumping imitations of men—but there wasn't a woman in all the thousands in line who wouldn't be as much at home by the fireside as she was there, swinging up Fifth Avenue. I just wanted to know and love every single one of the fine women marching there."

Swinburne Hale, the leader of the men's division, and a veteran in men's support of suffrage, told me that for the first time in all his experience, the crowd didn't hiss, but took the parade with intense seriousness.

No wonder! I couldn't march—I had to be on the job handing out copies of a women's suffrage paper for girls to sell along the line of march. But I watched the parade from a seventeenth story window between whiles. From there, I couldn't make out the banners, but that was counterbalanced by having a larger view of the parade. The transformation in Fifth Avenue was incredible. Instead of being black with moving automobiles, it was edged with two black lines made up of countless thousands of watchers—the black dotted with the bright red, yellow and blue of spring hats. Down the center was the white space left for the marchers, and up this swung the parade. Women marching with the solid yet flexible grace of trained soldiers; carrying themselves like people able to bear the world's work, marching closely together—a symbol of their conscious part in society as a whole.

Out of the muddy turmoil of the old individualism that lost sight of its clumsy selfishness only when there came a war, sprang these splendid white ranks of women; battalion after battalion; one could not have believed there were so many.

Simple white jumpers, simple hats—yet there was a subtle hint of intense training in the way these women carried themselves. It was the new simplicity—originating not from ignorance but from wisdom.

Then the men. Last year, there was but a little straggling line of men, a few brave teachers and writers and the like, who defied ridicule for three miles. This year, a long, solid regiment of men, carrying themselves like men of power and action. The cheers that greeted them could be heard way up there on the seventeenth story. A few days before, I had watched a famous political organization marching. In that case, the men straggled and ambled, carelessly, except for the marshals, who bore themselves with a grandeur that was ridiculous—the high hatted glory of half a day. But the men of the suffrage parade carried themselves with the quiet grace of training.

It was a parade of brains expressed through marching feet! It was a great thought of justice, made visible. It was—oh, let a news-boy friend of mine express it. I heard him say, after the parade, to another boy: "Say, gee, dat was some parade—all dose women walked like dey was queens!"—SINCLAIR LEWIS, 443 Fourth Avenue, New York.

From the Maid's Point of View:—

So many complain of their maids leaving

them, or not appearing for a day or so when they should.

The writer has thought she could not be too strict with herself in the time she gives them off, so that they always know what to expect, and can plan their own laundry, shopping, visiting, or time at home.

For instance, if they are to have only one afternoon a week, it does not seem just to let your dinner hour be slipped along an hour or so that particular day so that their holiday is half used up before they get out. Isn't this what makes a girl cross and unaccommodating?

It doesn't seem fair to say, "Mary, would you just do this or that for me before you go?" knowing that Mary can't well refuse you. It seems to me we mistresses often take advantage of the intimate domestic relation, and impose on a girl merely because she is willing and energetic.

I know one woman who deliberately withholds the wages due her maid on her afternoon out (her week being up then), for fear she might not come back in the morning. She covers herself by saying pleasantly, "Mary, do you mind if I don't pay you today? I just don't happen to have the change."

What can Mary answer?

When I remonstrated by saying that it was Mary's right to have her money to spend on the only afternoon she had to spend it, the lady said: "But she *ought not* to spend it!"

Is this why girls prefer factory independence?—MRS. H. C. MCCOMAS, Princeton, N. J.

Arm the State Board of Health:—

The death of a young baby from tubercular meningitis in Pratt's Junction, Sterling, Mass., calls attention again to the importance of organizing a comprehensive system of milk and dairy inspection under the supervision of the State Board of Health. The child was perfectly healthy when it moved from Leominster to Sterling, although it had never been breast-fed. In Sterling it was given milk from a neighboring dairy. Last spring two of the cows in this herd were condemned because they were infected with tuberculosis. Since the child's death another cow in the same herd has been condemned by the inspector of the State Board of Health. The milk of all the cows in this herd was mixed together, so that the child has been fed on tuberculous milk with the result that it is now dead of tubercular meningitis, undoubtedly contracted from the milk. Most of this producer's milk was sent to Boston. His place was not in a clean condition. The inspector of the State Board of Health is constantly finding cows infected with tuberculosis in Massachusetts, in Vermont, and New Hampshire. The disease seems to be more prevalent than formerly. The English Royal Commission on the subject found that a substantial percentage of tuberculosis among infants was caused by milk from tuberculous cows. This emphasizes again the need of endowing our State Health Department with the necessary legal authority to cope with dangers of this sort. Our citizens are constantly assuming that the State Board

of Health has ample legal powers when as a matter of fact it has none in connection with our milk supply.—*Massachusetts Milk Consumers' Association*, 49 Beacon street, Boston.

Votes From Pennsylvania:—

I have just read of Roosevelt's rousing reception in Pennsylvania, crossing the state and ending in Philadelphia. *The Record* started its Roosevelt campaign in a spirit of derision and ridicule, and is gradually growing respectful. I trust that the primaries in Pennsylvania will render *The Record* still more respectful. We may not vote but even the courts can place no injunction on thought. Here is my affirmation: All wisdom, courage, charity, health, strength, energy and success to T. R., the man who stands for making our country a good place for everybody to live in.—IRENE E. MORRIS, Avondale, Pa.

A Mother Praises the Boy Scout Idea:—

In the *May Woman's Home Companion*, a mother gives her personal experiences with her troublesome boy of twelve or fourteen years of age and tells how his connection with the Boy Scouts of America made a better boy of him. "The twelve points of the Scout law," says the mother, in her article, are

1. A Scout is trustworthy
2. A Scout is loyal
3. A Scout is helpful
4. A Scout is friendly
5. A Scout is courteous
6. A Scout is kind
7. A Scout is obedient
8. A Scout is cheerful
9. A Scout is thrifty
10. A Scout is brave
11. A Scout is clean
12. A Scout is reverent."

After telling how her son entered the movement, she goes on to say:

"I had hoped my boy would be all these things, and had so admonished him. But these are Scout laws, mind you, not advice and admonitions, not hopes backed by maternal pleadings and fears, but laws, self-imposed when the Scout takes his oath; for in taking the oath he promises to obey these laws. That settled it. If the Scout movement stood for these things, and inspired and exacted them, I was with it, heart and soul.

"From the start the whole thing was a great success. The Boy, for one, benefited immensely by the association. It would take me too long to tell you how much. I only tell you humbly that some of the faults in him which I had worked with for years, such as selfishness, shiftlessness, occasional cowardice, and sometimes irreverence, began to disappear, and without fret or friction. A good Scout had none of these faults: they are against the Scout law. He was trying to be a good Scout; that was all.

"Have you a boy of your own? If you have, I think you cannot do better than to look into the Scout movement. He is sure to hear of it, and, if he is anywhere near twelve, or thirteen, or fourteen, he is pretty sure to want to join it. I beg you, too, not to put anything in his

way; and then, further, I beg you to *keep your hands off*. Your part is to listen when he talks to you about it; to approve; to have a good supper waiting for him when he comes back from his Scout tramps, and to continue to say your prayers at night for him."—*Exchange*.

Friendly Advice Anent Radicalism:—

In renewing my subscription I want to give you some suggestions. Talk is cheap but thoughts sometimes have value. A part of the year I spend here where we have a large gold mine. I take an active part in Sunday school work, as it gives me a chance to weave in New Thought better than any other way. Just attended a Sunday school convention where I read a paper full of New Thought, but in such a way as to be acceptable to the audience. I hold very advanced ideas but we cannot feed the average mind upon them; better give them a little at a time.

A minister asked me if I took *The Nautilus*. I told him yes. And he remarked, "Elizabeth is a wonderful woman but sometimes becomes a little too radical, more than the average reader cares to have her." I want you to have great success, so do not become ultra radical, for readers who care for that can find it elsewhere. I am a research chemist among other things, and if I did not use our money and inventions in our own work and enterprises and had to get money from the public our name would be a household word. I have laid aside a new work on chemistry to write this to you.—CALEB G. COLLINS, Summerduck, Va.

"The Dangerous Age":—

Seeing you haven't read "The Dangerous Age," DON'T! I can tell you all about it and save you some time.

A woman reaches the age of 42, finds herself unaccountably tired of a nice, good, clean sort of a husband, leaves him and goes into solitary confinement with a maid that has sipped both the froth and dregs of life. Madam in the still watches of the night finds herself thinking of a lusty young man who always imagined he was in love with her. She is quite sure she does not care for him, but finally her carnal emotions overcome her and she sends for him.

He reaches her about noon and two hours later he takes a train back to his world. Her thoughts then revert to her kind and painfully good husband. She decides to return to him. Sends him a little note of invitation to call and see her and she gets in response an announcement of his engagement to a young girl of their acquaintance.

The psychological developments back of the story are not dwelt on by the narrator. I was hoping she would unburden her soul of the great fact that must come uppermost in every woman's life just before the great Change gets in its work, that Nature being no respecter of man or his laws makes a last supreme effort to perpetuate the species by stirring up in woman a frenzy of sexual emotion that proves the most critical period in her life.

"The Dangerous Age" has created a lot of discussion but the TRUTH about that age would be a paralyzing revelation to put into a book. You and I wouldn't care to, Elizabeth, or—would we? I don't know.—MARION A. McADOW, Punta Gorda, Fla.

An Injunction Against Useless Imaginings:—

I have seen in the pages of *Nautilus*, the mention of New Thinkers being sent to insane asylums. Will you write out for future POSSIBLE insane (which condition is a contradiction of New Thought) this one grand recipe: "*Marvel Not*."—S. W.

To Cure Quick Temper:—

A lady in Tennessee who read my letter in the *Nautilus*, writes for help from our Center, to improve her temper. Says she is fretful and scolding, and makes herself very disagreeable. She signs herself "Unknown" so I do not know how to reach her, except through the *Nautilus*. Respecting her desire to remain "Incog," I send this little prescription of an old country doctor, who passed on many years ago, but which is good, and which may give the lady in question a hint that silence is golden. Here is the hint:

"Doctor, can you cure me of scolding? I want to do what is right but I'm so quick tempered."

"Put out your tongue. Open your mouth wide and let me look down your throat. Ah, hum-m-m. No wonder you scold. Throat inflamed, and tongue too limber. Whenever you feel the temper rising, take a mouthful of the *coldest water* you can get, and *hold it in your mouth till it gets warm*. Try it faithfully for a month, and it will cure you as sure as shootin'."

"Silence is golden." When the temper rises "Be still and know."—SARAH F. MEADER, 10 Kenwood Terrace, Lynn, Mass.

A Difference Discerned:—

The principal difference between the orthodox church and New Thought belief is in the statement by Paul in Hebrews that Jesus Christ's death was essential to salvation. It must be understood that Paul was the only writer in the Bible and that Hebrews the only book where such a thought is conveyed. It is believed by good authority that Paul's talk to the Hebrews or Jews was previous to his epistle to the Corinthians and we read in 1st Corinthians 9: 20, "When I am with the Jews I am a Jew that I may gain the Jews," and again he says, "I am all things to all men that I may save some." When we know the Jewish rule to kill animals as sacrifice for sin, and then Paul's admission of changeableness to please, and not always truthful to his doctrine, how can we insist upon holding to such a horrible thought as essential to fill the law of God?

This folly of Paul has caused much misery and suffering, and it is the mission of New Thought to establish in its place a new foundation for the church of Love instead of blood and death.—W. H. PENFIELD.

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Food Expert

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YOU probably know something of the effects of different foods. For instance, an excess of starchy (paste making) foods produces sluggishness, dull, splitting headaches, loss of memory and concentration, drowsiness and inertia. A change to digestible brainy foods, such as suitable meats, dairy produce, fish and game will produce a marked improvement. An excess of viscid foods, such as eggs, cream, butter, cheese, etc., causes catarrh, which frequently results in deafness and other complaints. Irritating or foreign elements, such as table salt, soda water, and some other drug-store beverages, and certain elements of foods, cause kidney and bladder troubles. Some foods specially affect the liver or the heart or the lungs and skin, according to the nature of the food. Accumulated waste, de-

posits of foreign elements and poisons from wrong combinations of foods cause diseases; right foods cure. Diseases supposed to be incurable and to bear no relation to foods and some diseases uselessly treated by surgery have yielded to the new dietary treatment. **I CAN TEACH YOU TO CURE YOURSELF.**

One group of foods, such as lean tender fresh meat, game, poultry, fish, curdled custard, curd cheese, apples, lemons, tomatoes, cucumbers, rice, bread, etc., when rightly combined and proportioned, generates great vitality and magnetism. Another group, including game, poultry, whites of eggs, almonds, pears, asparagus, spinach, celery, etc., is productive of superior intelligence and psychic development. Another group is chiefly productive of strong nerves, moral strength, presence of mind, strong eyes, an even temper and the strong will power which underlies success.

Undesirable foods, such as pork pies, bacon, rich and spiced dishes, grocers' cheese, alcohol, coffee, etc., make one irritable, violent tempered and even immoral; and still others, such as tea and wrong quantities of fatty, starchy and sweet foods, make one nervous, shy and low spirited and lead to premature old age.

Whites of eggs are the elixir of life for the toothless and aged.

Dried peaches and dried apricots are suited to society ladies who wish to be attractive.

Juicy fresh fruit is far more suitable than stewed fruit for business people who interview their clients and wish to be persuasive.

Brilliance as a speaker or writer is secured by eating green grapes, provided that strong brainy meals have previously been taken.

Knowing something about these effects, would you not like to know all about the influence of foods in your own case and for your own ambitions? No subject is more important—none strikes home more closely to your own welfare, and the welfare of your family.

No technical terms, such as "proteids," "carbo-hydrates," etc., are used. No foods for sale. No fasting, exercising nor drugs are required. **FULL NOURISHMENT IS ESSENTIAL.**

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Thin people after strengthening their nerves and digestive power by suitable brainy foods increase their weight by the proper use of cereal foods. Similarly in combination with a simple exercise women can develop the bust.

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—"The Personal Atmosphere," ten studies in poise and power, by Frank Channing Haddock, Ph. D. The author's aim is, first to give the reader a clear and practical understanding of the personal atmosphere and its importance and, secondly, to teach the reader how to utilize the personal atmosphere for betterment and right influence. No brief review can give any adequate idea of the scores of practical rules and principles stated in this splendid little book. For instance, there are *twenty-four* scientific directions concerning nature and control of influence, personal and inanimate, and each rule is simply invaluable. There are *twenty-eight* practical rules for culture and use of the right personal atmosphere. The tenth (and final) study explains in a masterly way how thought and personal atmosphere grow, and tells the reader how to use this book, and the methods it gives, in such a way as to get the most direct and practical results—results which, if the practice of the methods is persisted in, lead not only to success and power in dealing with people, but to the birth of a higher personal consciousness which comes from a real union with the Universal Life. This little volume is produced in beautiful form, silk cloth binding, gold stamping, gilt top. Price \$1.00. The Pelton Pub. Co., Meriden, Conn.

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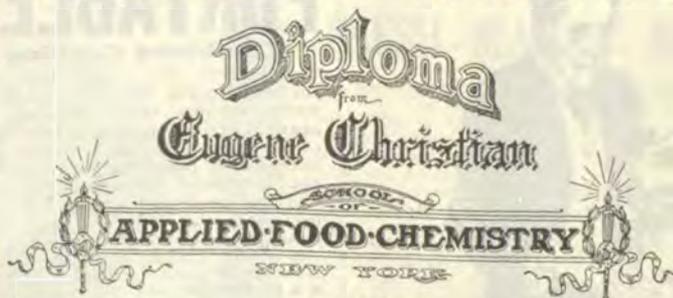
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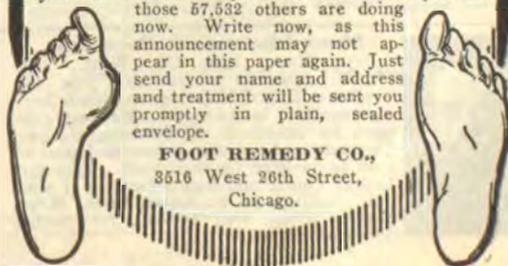
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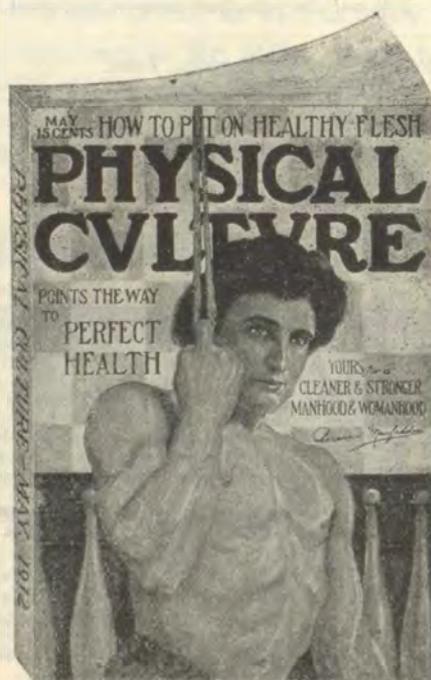
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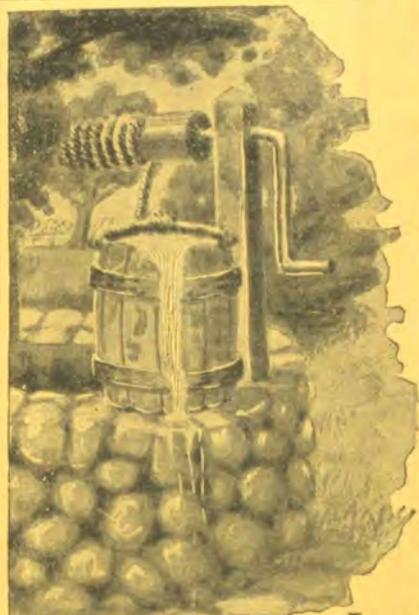
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