

The Nautilus.

A Journal of Practical Ideality. The Organ of no School, bound by no Creed. "Consistency" and "Conformity" clipped from its vocabulary. Growth and usefulness, Good and Joy of all, its object.

Learn of the little nautilus how to sail.—POPE.

Build thee more stately mansions, oh, my soul,
As the swift seasons roll. Leave thy low-vaulted past.
Let each new mansion, 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 Nautilus."

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{ 555 Yamhill Street, Portland, Oregon. }

—There is nothing thou canst not overcome,
Say not thine evil instinct is inherited,
Or that some trait inborn makes thy whole life
forlorn,
And brings down punishment that is not mer-
ited,
Back of thy parents and thy grandparents lies
The great Eternal Will. That too is thine
Inheritance, strong, beautiful, divine;
Sure lever of success for him who tries.
—Ella Wheeler Wilcox.

THE CONSTITUTION OF MAN.

Introductory.

Can you "become as a little child?" Can you, for the time being, lay aside all your preconceived opinions? Can you let go all the authorities—theologians, scientists, relatives and friends alike—upon whom you have been, perhaps unconsciously, leaning? Can you leave all these and give to these lessons your UNDIVIDED ATTENTION? Only so will you be materially enlightened by what you read, whether it be these lessons or some other book.

You are not asked to repose a "blind faith," even for the time, in what I write. But you are asked to bring YOUR OWN REASON, and not another's, to bear upon the propositions stated. You are asked simply to give your best attention to the end that you may understand me. Try to see how I arrive at these conclusions. After you have finished the lessons use YOUR OWN judgment about accepting them as truth. PRACTICE THEIR TEACHINGS and you will be convinced of the scientific side, even though you do not accept all the theory. EVOLVE YOUR OWN THEORIES.

There are many names for the First Cause of All Things. There is one objection open to the use of any of the old names—viz. that each bears to some certain class of people a conception of First Cause which does not accord with my conception. "Principle" is a dead nothingness to some, although Webster defines it as "that from which anything proceeds; fundamental substance or energy." "Law," or "Law of Attraction," conveys much the same idea. "Divinity" and "Deity" convey an idea of something pure, outside and apart from creation itself. "Spirit" seems intangible; "matter" too gross. If I say "God," most people imagine a sort of exaggerated and glorified man away off somewhere on a literal great white throne. Many people who deny such a conception show in the course of conversation that they do entertain some such idea, even

though it may be unconsciously. For this reason I use no name constantly and all names as I wish, with a view to helping my readers out of the old rut conceptions. So do not be scared if you fail to see your old pet name for First Cause.

LESSON I.

Is there an individual who has developed intelligence enough to be able to read these lessons, who needs to have proven to him by processes of reason that there is a single unitary Cause behind the visible universe? Let him seek first the scientist and the theologian. The natural scientist, with telescope and microscope, geologist's hammer and scalpel, has worked his tedious way to the very borders of the realm of causation. The religionist, with the eye of faith, has caught glimpses of it. Neither needs proof that It Is.

But who has sounded or measured it or understood its workings? Here scalpel, microscope and the eye of faith are equally useless. Only REASON, with the "things that are seen" for its premises, can find a satisfactory answer.

Reason divests the universe of all form, puts itself in the place of First Cause, and then carefully REBUILDS WITHIN ITSELF the Whole. After clearing the universe of all forms, Reason proceeds to "take stock" before rebuilding. When lo! she discovers none but herself to do the work and nothing but herself out of which to build! She finds also that what she thought was her nature, Reason, has disappeared also, for reason is dependent upon EXPERIENCE for its existence. Thus she arrives at the conclusion that, while she is POTENTIALLY the whole universe, "in the beginning" she was omnipresent mind, without experience from which to reason, therefore conscious only that "I AM."

We thus arrive at the conclusion that the original energy, or cause, is Mind, IN which are all things, of which they are all built and by which they are all held together. ALL IS MIND. MATTER ITSELF IS MIND.

Pending further knowledge, I am inclined to believe that the "nebular hypothesis" of creation is correct as far as it goes. It is reasonable. But correct or incorrect, it will serve as a means of illustrating the processes by which mind creates form.

Imagine all "matter" dissolved and diffused equally through space as a "gaseous vapor." Think of this vast empty and yet full "space" as INEXPERIENCED MIND—Mind unconscious of anything other than itself—I AM.

A gaseous vapor is "matter"—or mind—at a very high rate of vibration. "Matter is atomic," says the scientist, "there is only matter." Ask

him what an atom is and he will tell you it is a sort of little whirlwind in the ether—an infinitesimal cyclone of infinite velocity. What IS that which rotates at such infinite and tiny speed? MIND, MIND, MIND. What IS mind? Everything and no-thing. Mind is First Cause. If you are not satisfied with that, seek further.

Imagine these little cyclones diffused throughout space, each a tiny point of consciousness in Mind. Nothing more.

Did you ever stand beside a moving train and feel the SUCTION of its motion? Each of these tiny atoms would have a SUCTION—an attraction—for anything that came within the circle of its influence. It is as unlikely that two atoms move at exactly the same rate of speed as that two persons or two leaves are exactly alike. The atom of greatest speed—the liveliest atom—would have the strongest suction, or attraction. Others would be "negative" to it, that is, influenced by it. For this reason the most active little cyclones would ATTRACT the less active ones nearer to them, the less active ones "catching" the quicker rate of motion; at the same time acting as a BRAKE upon the action of the positive atoms, so bringing them to a point of vibrating IN SYMPATHY with each other. As in answer to attraction, they came closely together, each would BECOME CONSCIOUS OF THE OTHER. All consciousness is presumably caused by this friction. Gradually as they became accustomed to this, each would again become unconscious of the other, just as we are unconscious of a motion when it has become a HABIT—the motion of the earth, for instance.

Now, can you see how those two little points of consciousness, of I AM, have merged into one larger I AM? And this larger I AM, or ego, would forever be conscious of nothing else than itself unless it attracted still other atoms to itself, the friction of which causes more sensation—more LIFE—more experience.

By the unconscious action of the law of attraction the little egos keep growing by accretion. They are mind, therefore they reason upon their sensations. Experience teaches them that it is easier to bring an atom rotating at nearly their own rate of speed into their organization, than it is to bring one rotating at a much lower rate. There is less inertia to be overcome. So "natural selection" comes into working order. The tiny mind does not, of course, reason upon the WHYS of its action—that is reserved for a more complex intelligence.

All organizations, from the least to the greatest, are MENTAL STATEMENTS of EXPE-

ENCE, and grow by—

1. Attracting or drawing to themselves, according to their power, from the whole universe. This is Will, or Desire, in the human ego, and in all others as well.

2. Using discrimination according to past experience.

3. Arranging its acquisition in most convenient form.

4. Binding together in one consciousness.

5. By REASON PROJECTING AN IDEAL, which is ALWAYS an improvement upon its realization.

6. This ideal causes dissatisfaction, which DIVIDES THE ATTENTION, thus relaxing cohesion and causing disintegration. This disintegration will be just sufficient to permit a change, IF HE TRUSTS HIS IDEALS. Otherwise the dissatisfaction will be great enough to produce complete disintegration, or "death."

7. HIS IDEAL, HELD IN CONSCIOUSNESS HOPEFULLY, TRANSMUTES HIM INTO A HIGHER STATEMENT OF BEING—he reorganizes himself.

These seven steps are repeated eternally, producing growth or evolution.

ALL ABOUT A CRITICISM.

The first criticism of the new journal came from a sixteen-year-old high school boy. "I have just one fault to find," he said, "and that is that you defy the rule of rhetoric, which says too many italics are bad form." I called his attention to the fact that "conformity" is not in the NAUTILUS vocabulary. A true mental scientist has no use for "rules" of any kind. He makes his own laws and breaks them when he chooses. He knows that he is free to follow his own desires, which are always GOOD, and he acts in freedom as fully as he realizes his power to do so.

Good is the motive power in every man, limited only by his Idea of what is good. So long as his idea of good consists in following some authority outside himself he will conform to the world. Aches and pains, mental and "physical," will be the results, the fear of man will lay snares for his over-wary feet and pillow his head upon thorns, and death will finally swallow him up.

As man grows in intelligence he begins to realize what a fetich Madame Grundy and Prof. Blank, A. B., B. A., M. D., D. D., Ph. D., X. Y. Z., has been to him. He wonders from whence they received their authority to lay down rules for him to follow; and he finally cuts the acquaintance of Prof. Blank, E. T. C., and Madame Grundy, and goes into business on his own account. Then the aforesaid authorities raise their hands and roll their eyes and look scandalized.

The man with a growing intelligence realizes that Prof. B. and Madame G. are not such beautiful patterns after all, that he should care to conform too closely. He journeys in the airships of Imagination into the Realm Ideal and there sees visions and dreams dreams which TRANSFORM him—"trans," across; "transform," form across, or another way—by the renewing of his mind, that he may prove to Madame and Professor that there are better and more useful and satisfying, and more nearly truthful ways than some, at least, of theirs.

The man with a growing intelligence knows when to change his mind. He used to think that oxtteams were the only God-ordained

means of transit, and that tallow candles shed enough light for any occasion. He visited the Realm Ideal and saw locomotives and steamboats and coal oil lamps. Maybe you think Madame Grundy wasn't scandalized when he tried to import some of them for the benefit of society! She said he and all the foolish ones who listened to him were flying in the face of Providence, and good little boys didn't do so! Good little boys were content to do just as their fathers had always done. Madame Grundy never changed her mind until she was re-incarnated in her grand-children, who, in the meantime were, by practical demonstration, convinced against their wills!

When another growing intelligence who bore the name of John Wesley, made innovations in Madame's form of worship, the poor old lady was too badly hurt to be content with a mere expression of her opinion of undutiful children in general. She proceeded to call names and even throw literal mud and stones at them, to the great detriment of the clean doorstones and little square window-panes that happened to be between her and her undutiful ones. Poor old lady! As you see her now, and as you look back upon her past history, she seems never to have been engaged in anything else than looking scandalized and throwing mud! And she hasn't learned yet that she throws with a boomerang and hurts her own poor self far more than she can possibly hurt the one she aims at. Are WE not judged by that same thought that we send out to another?

All this by way of introduction to a little homily on the use of italics, or small capitals, which happen to be the only form of italics at present used with the particular sort of machine employed in setting type for THE NAUTILUS.

I use italics "on my rights as an individual, without giving any reason why." I don't have to. Nevertheless I will, because thereby I can point a moral and adorn a tale.

The only purpose of either speech or writing is to convey ideas from one mind to another. The ban against the use of italics is based upon the supposition that written words alone are adequate means of expression. To prove this a false supposition we need only to watch a good speaker for five short minutes. Fully one-half the beauty of his idea is conveyed in the glance of the eye, a smile or its opposite, and in the inflection and emphasis of his voice. If the same sentence had been printed in black and white and so received the emphasis of the reader instead of the writer, that portion of the writer's idea, contained in the emphasized words would never have succeeded in broadening the reader's conception in the least. We all have a faculty for seeing only what accords with our own views. From which facts of personal experience and observation I draw the conclusion that ALL means, old and new, rules or no rules, are legitimate and necessary means of expression. Nor am I alone in this conclusion, as witness the increasing number of writers who use all sorts of acrobatic printing feats in order to fix the reader's attention long enough to imprint thereon their own ideas. One writer will close his verses

Something

Like

This.

and so on ad infinitum. And this is on-

ly the beginning. As really new and vital ideas are born into consciousness new means of expression are an absolute necessity.

Here is an observation of my own: The journals and books which have for their aim the presentation of the same old threadbare ideas in a new dress are the ones in which appear the smallest number of italics. When ideas are new and therefore instinct with life, they refuse to be used as lay figures upon which to exhibit the "correct thing" in the way of mental dress. A NEW idea WILL be emphasized in spite of rules, and the most nearly natural means of expressing emphasis in black and white is to italicize.

A little personal experience convinced me of this and gave me the courage to express myself regardless of rules. Not long after I experienced "conversion" I went to hear a woman talk on religious themes. I cannot at this time recall anything she herself said, but her way of reading the Bible opened up to me its treasures that before had seemed but a mass of contradictions. I had read and heard read countless times, "The spirit shall lead you into all truth." The same men whom I heard read those words told us solemnly that they themselves were ordained of God to teach us. So strong is the emphasis given by personality that their statements prevented our understanding the Bible teaching.

This woman read to us "THE SPIRIT shall lead you into all truth," then, after a pause, in which I saw THE SPIRIT, "from whom and through whom and to whom are all things and by whom all things consist, as a more rational unity of PRESENT POWER than I had ever dreamed of before, she re-read, "The spirit shall lead YOU into all truth." I suddenly awakened to the fact that the preachers, teachers, theologians, X. Y. Zs., friends, relatives—anybody but THE SPIRIT, had been leading me around like a sheep—or a pig, for I did not always go through the gap pointed out. I vowed then and there, in the dead silence of that lofty room full of people, to henceforth let THE SPIRIT lead me. I saw a vision of all those people, myself included, going out from there with all problems solved and nothing more to do than walk a shining way straight to glory. Again she read, "The spirit shall LEAD you into all truth." Ah, that did not mean such a leap into glory after all—"shall LEAD;" why, that is what the teachers do for the children—lead them day by day into greater knowledge. Again I heard "The Spirit shall lead you into ALL TRUTH,"—why, ALL TRUTH includes the so-called mysterious things of God, and "secular" things as well as sacred, the truth of how to live, what to eat and drink and wear, where to go and when to stay at home, how to be well—ALL TRUTH! That was the biggest, broadest, deepest, highest, most "spiritual" sermon I ever heard, and the strongest in its influence upon my life. All because a woman had an Idea and defied all rules in expressing it. If she had talked for two hours in the faultless language of Bishop Newman she could not have expressed to another the life that was in that reading.

I have heard at least a score of people say, "I never knew how to read the Bible until that woman taught me. THE GOOD WE DO LIVES AFTER US. Her influence goes out in ever widening circles that only the shores of space and the limits of eternity can bound.

THE NAUTILUS.

though she herself, not able to receive the leadings of THE SPIRIT into still higher truth here, has "gone on"—to higher things, for even "death" is phenomenal of a stage of growth and a necessity up to a certain point, the point of realization of man's power over it.

In a certain little church I know of a young theological student who was sometimes sent to "fill the pulpit" in the pastor's absence. He was a "cross" to be borne as patiently as might be. His ideas—well, HE did not have any. The ones he used were the stereotyped ones kept in stock for incipient D. D.'s, only differing in slight degree according to the denominational school through which the student is passing. This young man really had ideas of his own which would crop out once in a while when he was out of the pulpit and off his guard. In the pulpit he used the stock ideas of his school delivered exactly according to the rules of rhetoric and Delsarte. The congregation looked polite attention as long as it could and then succumbed to sleep. One evening, after the delivery in a faultless voice, accompanied by the latest fashion in gestures, of a specially well prepared and memorized sermon, I overheard a young girl exclaim, "WASN'T that a fine sermon?" My heart gave a leap of pleasure and a throb of self-reproach—"Oh," thought I, "here I've been condemning him wholesale and he has touched the heart of this young girl we have all been so anxious about for two years. Perhaps his sermon to-night will be the means of her conversion." I asked her what particular ideas appealed to her. "Well," she replied, rather thoughtfully, "I don't know that I can recall just now—not any particular part. But," brightening again, "oh, I just LOVE to hear him preach! He uses such BEAUTIFUL language! And his voice is JUST what my elocution teacher says is correct!—And, oh, his GESTURES are simply DIVINE! His sermons are TOO sweet for anything! Don't you think so? I DO love so to hear Mr. Blank preach!"

This is rather an extreme case, but it illustrates the effect of trying to conform too closely to the "correct thing." A LIVE idea will express itself in a speaker's NATURAL means of expression but an old idea or a dead one, must be carefully garbed to pass muster; * and the time used in re-dressing old ideas if properly applied in tapping your own resources of latent thought, will bring to you plenty of good, live, healthful ones that will cloth themselves. But I warn you that new, live ideas will lead you—

"From beaten paths of men—" in more ways than simply defying a rule of rhetoric.

TRUST THYSELF.

Walton Skipworth, Methodist preacher, used to say, "The memory loves to be trusted." SO DOES EVERYTHING ELSE. And everything else repays trust to its utmost ability; even a "bad" man. Louisa M. Alcott's father was walking on his lawn one day when he was approached by a strange man with a plausible tale and a request for the loan of five dollars until the morrow. Louisa May's father put his hand into his pocket and brought out a ten dollar piece—all he had. "I haven't a five, but you can have this," and he extended the money, which was received with apparent gratitude. Next morning, after a lecture upon his carelessness,

delivered by his good wife, as I have heard, he received a sealed envelope containing the ten dollars and a note running something like this: "Dear Sir—I am a confidence man, and intended never to return what I borrowed; but I can't keep his money from the man who trusted me so cheerfully."

Everybody and everything loves to be trusted, and will repay the exact degree and QUALITY of trust reposed in him or it. Don't imagine you are TRUSTING ANOTHER when you are simply TRUSTING YOUR OWN CUTE-NESS IN KNOWING WHOM TO TRUST. "The true method of being deceived is to think ourselves more cunning than others." La Rochefoucauld wrote that.

Now, I am not going to exhort you to trust everybody you see—you CAN'T just now. Oh, you could ACT as if you trusted all men if you think that would do any good. But you can't REALLY TRUST all men until you have REALIZED THAT NO MAN OTHER THAN YOURSELF CAN MAKE OR MAR YOU; that your own CANNOT be kept from you nor taken from you; that YOU, by your own thought, are the creator of your own body and the cause of your own environment. You WILL realize that in the end. In the meantime be just as stingy and suspicious and "cute" as you want to be. You will bring yourself lots of hard knocks, but you will learn. We learn by our mistakes as well as by our righteousness. So trust whom you DESIRE to trust.

BUT OF ALL MEN, TRUST YOURSELF. That means practically, ~~trust~~ your own thoughts, desires and impulses. They are not dead things, ephemeral and intangible. They are real, live entities and will accomplish just what they look like, unless you nullify them by other thoughts. For example: An idea occurs to you for the first time. Suppose it is an idea that you want to run a newspaper. Then you ask, "CAN I run a newspaper?" Why, of course,—"what has been done can be done." You KEEP STILL AND THINK OUT ALL THE LITTLE DETAILS, make all your own plans, cudgel your own brains for ideas; cudgel again and again; print them; devise your own schemes of advertising; and behold, Success! Now, that is not the way most people begin things, and most things for that very reason are failures. Most men would say to themselves, "There is Tom or Dick or Harry, who has experience; I will go talk to them. I will see if they think I could run a paper." Then if they should perchance relieve his fears—his doubts of himself—by saying, "Oh, yes, my boy; we are sure there is good stuff in you. YOU can run a paper!"—then away he goes and—copies their style, studies the makeup of their papers, quotes them, voices their very opinions and if he should ever have an opinion of his own about anything (and he isn't apt to have many—he is too busy studying Tom, Dick and Harry,) he either discreetly keeps it to himself or else humbly begs Tom's pardon for presuming to differ! Is it any wonder he fails? He is a counterfeit of Tom, Dick and Harry. A clever counterfeit will pass longer than a clumsy one, but he will be found out at last. Ultimate success is ONLY achieved by him who trusts himself.

Now apply this same law to "denials and affirmations." Remember, thoughts are intelligent entities and YOU stamp them with their nature. You create them and control them by

the Will. This you do in the surface or conscious mind, the brain. But, psychologists say, only about five per cent. of our mental processes take place consciously to us. We make the great mistake of only trusting our conscious thinking; hence our slow progress in re-building ourselves.

Our whole bodies are mind. EVERY GANGLION IS A LITTLE BRAIN AND RECEIVES ITS DIRECTION FROM THE BIG BRAIN. Just as Washington, D. C., is the "big brain" of the United States, and the state capitols and county seats the ganglia, little brains. Through the media of the state capitols, etc., the mandates of the big brain of one government, Washington, D. C., reach every individual in the land.

In the same way the mandates of the individual big brain reach to the remotest and tiniest cell in the human body. Now the body is in the same kind of rebellion against the laws enacted in the capitol brain, and for the same reason that the people of the United States are in more or less active rebellion against the laws passed at Washington. IGNORANCE IN THE INDIVIDUAL OF THE FACT THAT THE GOOD OF ALL IS HIS OWN HIGHEST GOOD, CAUSES HIM TO SEEK HAPPINESS AT THE EXPENSE OF OTHERS. The majority in each section of country sends the men whom they think will represent THEIR interests, according to this false standard, in Washington. Each individual sent does this just as far as he can without interfering with HIS individual best interest, judged by this same standard.

As the knowledge that we are "members one of another," and cannot hurt another without hurting also ourselves, any more than we can stick a pin into one member of the body and be comfortable everywhere else—as this knowledge is REALIZED BY THE INDIVIDUAL, the WILL OF THE NATION, with its seat in the "big brain" at Washington, will develop power enough to enforce the "Law of Love." Eventually, all who still cling to the old ignorance will be converted to truth, or cut off; the right shall inherit the earth.

Education of the individual is the only possible means of bringing about this new order of things—because man is a mental being. Life itself is a gigantic school for educating the individual. Every experience, every law passed, good or bad, every effort at reform, prohibitory or educative, has its place and teaches its lesson.

Now, apply all this to your THOUGHTS. Send out the best, highest ideas, or laws, you are capable of projecting, into your body. TRUST the ganglia and the individual cells to execute your laws.

They INVARIABLY execute the laws you give, just as carefully as you EXPECT them to, and return new energy to the brain. If you send out a law—an affirmation—of Health and right along after that you think, "Oh, I can't execute my laws—I am afraid MY thoughts have little power to change my body," you may depend upon THAT affirmation to have its effect also. CONCENTRATE your will and send out your highest thought only. DENY what you do not want to be true, and trust the sub-part, the ninety-five per cent. of you, to do its work. And practice.

—All communications strictly confidential.

—"There is nothing so kingly as kindness.
—Quiet self-reliance is the secret of power.
—There is nothing impossible to the self-controlled man.

—"I didn't think," is the reason for every blunder.

—"In quietness and confidence shall you find strength."

—Practice, practice, practice what you know, and KEEP THINKING.

—If you do not receive your paper promptly, please let me know.

—Hurry is the mark of a weak mind—"mortal mind;" EXPEDITION, of a strong one.

—"We are all born for love. It is the principle of existence, and the only end."—Disraeli.

—"Be noble, and the nobleness that lies
In other men sleeping, but never dead,
Shall rise in majesty to meet thine own."

—Subscriptions for THE NAUTILUS will be received at the office, or at the book store of W. E. Jones, dealer in metaphysical literature, 291 Alder street, city.

—Trust yourself to answer your own questions. Better a half truth evolved from within than a whole turth accepted from another. The half truth will surely develop into the whole and the thinker's ability to think will have developed by the exercise.

—"Health, happiness, power and opulence exist, and not in stinted measure. They are Life in infinite diffusion, and always MATERIALIZE for him who SEES THEM INTELLECTUALLY, and seeing TRUSTS them."—Helen Wilmans.

—"THE NAUTILUS" is lovely. And such an appropriate name! Enclosed find fifty cents for one year's subscription. I want to grow up with the paper. Thank you also for special treatment, which had the desired effect. We are well and in good spirits."

—"The initial number of THE NAUTILUS received and read with a great deal of pleasure. I would like to be put down as first subscriber. I feel better prepared to meet the perplexities of life after reading ONE copy of your paper and I shall look eagerly for the next."

—"You are free. Fight as long as you want to; fear as much as you please. You will know better after a while. There isn't anything to fear and fighting would do no good if there were. Ignorance is the mother of both Fear and Fight. Seek a better understanding. Be a Solomon—get wisdom and all else shall be added.

"Your little paper, truly 'MULTUM IN PARVO,' came yesterday. What a happy hit you made in the name! Do believe there is something in it, Shakespeare notwithstanding. That poem from Holmes' was always an inspiration to me. Every line of the paper seems alive and vibrant with truth. May success crown your efforts in this new direction, and I haven't a doubt that it will."

—Here is something for you, friend Helen Wilmans—clipped from the Ashland, Oregon, "Town Talk." There is some style about a courtship like that! Fifty years of steady, comfortable growing, side by side, of kindred spirits. It argues well that there was no after need of a divorce court. I do not know how true the record is, but I do know that death can be postponed indefinitely, everlastingly:

"The longest courtship on record was that of Robert Taylor, postmaster at Scarva, Ireland. He courted his lady love for fifty years and married her in 1872, when his age was 108. He recently died in his 134th year."

—Thank you for the long lists of names I have received. But I want more. If you have not already sent a list, or if you can think of more people who might become interested in the new philosophy of life, please sit down and write to me about them. Follow desire right while she is speaking within you. There is nothing like a ready obedience. Waiting for a more convenient season is the thief of time, energy and possible development. "NOW is the accepted time."

—"Yesterday one of California's perfect days, out I went early, on the cliffs I made my home, and there I enjoyed the new paper. I like it ever so much. It is breezy, invigorating, like the atmosphere of the ocean that surrounded me yesterday. May the subscriptions pour in from all sides, so that THE NAUTILUS will need a larger shell! There is a call the German miner uses when he goes up out of the dark of mother earth, up to the light, to the air, to his home. It is 'Gluck auf.' I call to you now—may you rise and rise, up to the ideal, to the light, to everlasting freedom."

—I will meet any who are interested in mental science at 2:30 on Friday afternoon, December 2, at the home of Mrs. Jennie P. Sails, 168 East Seventeenth, near Belmont. Strangers are welcome. This meeting, which occurs on the first Friday in each month, is simply an informal talk followed by discussion of the science and philosophy of life. Open to all free of charge. These talks do not cover the whole ground included in mental science in an orderly way. A regular series of lessons is necessary for that. Classes are taught at my home, or at any other place, whenever enough names are registered. Terms, two dollars for six lessons, which give in condensed and practical form the entire new philosophy. These lessons are illustrated in such way, drawing from sciences, arts and my own personal experiences, as to make clear to every hearer the method of developing his own latent resources and thus making of himself the master instead of the victim of circumstances. IF YOU ARE ATTRACTED, learn of me—you will bless the day you came.

From a letter: "Do you get CHRISTIAN? For pity's sake enlighten me as to the meaning of the answer to 'Josephine,' in the October number. Particularly this: 'If a husband does not own you, body and soul, then in ninety-nine cases you are owned by Mrs. Grundy, who stands for 'what will people say?' Does he mean—well, what DOES he mean?"

The statement quoted from Shelton is as plain as day. It means exactly what it says—that as long as you care a rap for what people say or think, or imagine that you OWE certain "duties" to husband, relative, friend or the world, you are simply OWNED to that extent. In other words, you are not free—which is the biggest kind of a mistake. There are no strings on us, we owe no man anything; we own ourselves and should act according to our inner promptings REGARDLESS OF OTHERS. No, that's not selfishness. Our inner promptings are GOOD, GOOD, GOOD, and nothing else. WE ARE LOVE. The promptings of love work

ill to none. That others imagine we can hurt them is none of our business. We never help another by getting into the mire with him. We cannot loose another by binding ourselves. We can live our own freedom and others will "catch" it from us, for freedom and health are contagious more truly than disease. By the way, Shelton is a D.—Daisy or Darling, either one. Don't TRY to understand him. Just absorb him—his free, indomitable, stand-up-straight, I AM SUCCESS spirit. It is all we can do to understand ourselves without trying to understand other people. If you absorb his spirit it will make you understand itself in you, and thus you will come to understand him.

—My terms of treatment are from one to ten dollars per month, according to the financial ability of the person treated. He alone is the judge of his own ability in this direction—"as a man thinketh in his heart." Bargain counters—something for nothing—is the great American vice. It may be the vice also of the Englishman or the Hottentot, for aught I know to the contrary, but I have had experience, both personal and by observation, with the American bargain counter vice. I have noted that people with the bargain counter vice strongly developed are apt to get worsted at mental counters. The opening through which we give seems to be automatically hitched to the opening by which we receive. We receive JUST as freely as we give. That does not mean so many ounces of healing force for so many ounces of gold—oh, no! There was a widow's mite which brought her more love (which is the healing force,) than the rich man's gold; but she threw the door wide open to give and the reception door flew wide open too! The rich man opened just a crack for fear too much would escape. Poor fellows! They didn't know they were keeping two doors shut! I send out the healing word—the Whole Word—whether you send me a thousand dollars or not even a stamp for reply. It all depends upon YOU whether you receive little or much benefit. Every little pore of your body, internal and external, is a tiny door for giving and receiving—hung on a pivot, one side opening inward as the other swings outward! You have only to watch your sensations for an instant when you feel "grasping," when you feel like WITHOLDING ANYTHING—to note that your body TIGHTENS UP all its nerves and muscles, pores and all. The whole body, every cell and atom of it, is subject to your Will, which is YOU; and when you are RESISTANT you are NOT receptive. Any thought that has a DON'T to it, as "I don't want to give," or do, or see, etc., is a resistant thought. Such thought directs the Will to CLOSE THE DOORS. Now you don't MEAN to close ALL the doors, the entrances as well as the exits, but you do it just the same. People who live a great deal in resistance are subject to "colds." The pores close and the effete, useless matter, has to be forced out of the body through the mucous membranes, the pores of which are larger than those of the skin. NON-RESISTANCE leaves the body FREE to give and to receive. Freedom is healthful. Resistance is dis-ease. THERE IS ONLY GOOD IN ALL THE UNIVERSE. THEREFORE IF YOU RESIST YOU RESIST GOOD. Now can you see why freedom is health? And why the free giver is the free receiver? And the free receiver gives freely?