

THE NAUTILUS.

Devoted to the Art and Science of Self-Expression. . .

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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 out-grown shell
By life's unresting sea.—Holmes' "The Nautilus."

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{ ELIZABETH TOWNE,
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All is good.

THIS thing is good, for me and
mine and the world.

Be still, my soul, and thou shalt
understand.

INSPIRATION.

"Upspringing through the accumulated dust of discouragements,
Through loneliness, separation, the bitter taste of indifference,
Through desolation, languor, the blight of long silence,
Through weakness, heart-hunger, disintegrating discord of outward circumstances,
Through doubt, denial, and the unspeakable anguish of soul-weariness,
Through all these, that divine essence of self-joy
In-welling, out-surging, upspringing."

CHARLOTTE EATON, in "Desire."

WHEN THE WORLD IS AGAINST YOU.

If you would be happy, healthy and successful place not your faith in astrologers, palmists, mediums or soothsayers of any school. No matter how many wonderful predictions of theirs have been fulfilled they are merely human beings and quite as liable to mistakes as you or I. You have heard of fulfilled prophecies of theirs, it is true; but they forget to tell you that for every hit they have made many misses. Their fulfilled predictions are told to every newspaper reporter; but their unfulfilled ones are kept in the dark of their own forgettery. Isn't this fact enough to prove they are but human beings even as you and I?

And they are quite new-thoughty too—are we not instructed to magnify the good and forget the evil? Of course. But don't let their evil prophecies be magnified in your mind.

Astrologers, etc., are all right; the wrong comes in accepting their opinions as gospel truth, and in resigning to them the office which belongs only to the spirit within you, the office of guidance.

I believe in astrology, yes; and in palmistry, phrenology, physiognomy, chiromy and all the other ologies by which we may be helped to understand human nature, our own or other people's. I believe that every man's nature is written in head and face and form, microscopically portrayed in his hands and telescopically stated among the stars. Man is the microcosm; then he must be writ large in the macrocosm.

And whoso is wise enough may read man from stars or face or palm.

But there's the rub; whoso is wise enough. Let me tell you that nobody is wise enough to make more than a feeble guess at the meanings of starry conjunctions, brain contours or palmy wrinkles. It takes God himself to comprehend man and direct him. Until a man can comprehend God he is no fit guide for another man. Until the microcosm fully knows the macrocosm he is not competent to pass judgment upon any part of it, for no microcosm can be governed without relation to the macrocosm. What would you think of a doctor who doctored arms or legs without knowing anything about digestion and circulation? But such doctoring would be no more foolish than is much of the character-doctoring and directing of all sorts of ologists, who of necessity can see only the most solid and least powerful part of the human being, his body.

An astrologer can only judge the things which

are not seen by the things which are seen. He fails to take into consideration the unseen things which are not as yet represented by visible things. He must of necessity leave out the larger and more potent part of the individual. He can see things, but he can only guess at the reasons and purposes of those things.

In your own mind and heart lives the One whose guidance transcends that of all the best astrologers, etc., who ever lived. In each man's mind and heart lives the One spirit of all wisdom, and to each he speaks the things needed by that one individual. Blessed is he that puts his trust in his own soul. Blessed is he that worships God in his own heaven. Unhappy and unsuccessful is he who runs to another to find out God's will, or how to avoid God's will.

Every human being has his own soul's specifications to guide him, and nobody but himself can read them. His only safety lies within him. Hence the biblical injunction against soothsayers. All shipwrecks of life result from failure to study and follow the specifications within; from resigning one's own inspirations and judgments to the guidance of another.

I know two women who have recently been sent to the insane asylum for this cause. One, a beautiful and useful and highly cultured young woman, resigned herself to the guidance of a medium who regulated her down-sittings and up-risings, and worked her to the breaking down point over the ouija board. The other resigned herself to the guidance of disembodied spirits, and through failure to use her own mind and body, was so weakened mentally and physically that the first little reverse in circumstances upset her equilibrium. Her son lost his position, which preyed upon her mind, and she believed the good spirits were displeased with her (for what she could not imagine) and had deserted her and left her to the guidance of bad spirits, who had begun by losing her son his position. Of course her son soon found other work, but too late to convince her by the reversal of conditions, that the good spirits, not evil ones, controlled her.

These are extreme cases, and recent. I could tell you endless tales of misfortunes resulting from the resignation of self to the control of some other power or judgment, in the body or out. Tom and Dick invariably make botches of their lives when they run to Harry for directions, instead of using their own best judgment and inspirations. The results are anything from death or insanity down to nervous prostration, or business reverses and plain every day imbecility—due to degeneracy of their own judgments, powers of decision, and wills. How can Tom, Dick or Harry develop judgment, power of decision and will except by using them in his own affairs? Can Tom develop muscle by hiring Dick to do physical culture for him? Neither can he learn to judge and decide rightly by asking Harry to do it for him.

But all this does not prove that astrology or astrologers are useless or "bad." If Tom hires Dick to do his physical culture for him, Dick profits by it, if not Tom. Astrology is for the astrologer; he exercises his own powers of discrimination and judgment upon the life problems Tom, Dick and Harry are too weakened to solve for themselves. The astrologer's great gain is knowledge of human nature. By astrology, or through it, he comes into touch with other human beings, and with himself. That he is a poor guide for others is proved by the fact that, in spite of all the human problems he thinks he can and has solved, he cannot solve his own. With all his foresight he fails to avoid the difficulties incident to "evil periods,"

or to act therein any more sensibly than do those who know nothing about evil periods or good ones. When it comes to his own problems he is a strange man in a strange land, even as you and I.

You see, not one of us, but is a unique character blazing for himself a new trail through a new hour. Nobody in heaven or earth, past or present, ever was, and none ever will be, just like you; and none ever met or ever will meet exactly the concatenation of circumstances presented to you this hour. If you don't know just what to do, who does? Surely not an astrologer or medium. Only the spirit in you has all the factors in your problems, and only the spirit in you can combine them so as to bring the right answer. Be still, then, and listen to yourself, instead of running after astrologers, mediums, etc.

After you have found and used yourself until you have confidence in your own judgments and inspirations and desires, you may with impunity consult phrenologists, etc. When you can accept their say-so as you would any other man's, simply on its merits, then you may gain from them, as you should from all associates—gain knowledge of humanity, his and your own.

When you are an art student you discard ugly things and work out only the things you desire to reproduce. When you are a woman walking along the street you see a pretty new wrinkle in shirt waists, and you go home and make one almost like it but just a little bit prettier. What did you do about the 1001 other shirt waists you saw on the street? You calmly ignored them. When you can treat the say-so of a phrenologist or medium as you treat those shirt waists, and as an artist treats the things he sees; when you can accept the good things and be serenely unmoved by the "bad;" then you may be helped by consulting astrologers, phrenologists, mediums, palmists, et al, or by studying astrology, etc., for yourself. Then are you ready to turn evil prophecy to good results.

This is what Annie Rix Millitz has to say in her "Primary Lessons," about the way to meet evil prophecy:

"All warnings of danger and presentiments should be used to make you firm and faithful to speak for the safety of those whom the evil prophecy concerns. Let such prophecies be to you what the danger signal is to the locomotive engineer, a sign to bring in the saving principle of the Almighty, and not let the ones in danger go on to destruction. Instead of being frightened or dismayed, you should realize that such things are only helps to those who believe in the power of the good word. There is no certainty in any prophecy of evil. At any moment the true word can annul it, even though the evil prophecy were uttered by a prophet sent of God. Jonah was sent of God, and though he prophesied the terrible downfall of Nineveh within forty days, because of its sins, yet it did not come to pass. Why? Because it took advantage of Jonah's prophecy and repented, and the Good prevailed with the people, and the way was prepared for God to save them from the consequences of their own misdeeds. Thus Jonah's prophecy defeated itself, and was really a divine evidence of mutual good will. It is distinctly an old thought success. No decree of evil is sure. No curse can stand before the true Word—the Divine Blessing. For every word of evil, do you send forth a word of good, and though a thousand evil words were spoken, ONE good word can put them all to flight. And five of you shall chase an hundred, and an hundred of you put ten thousand to flight."

In periods of evil "walk softly with thy God." If "Mars is retrograding" and difficulties meet you at every turn, consider each as a divine call upon your patience and love and faith-full word of good. Remind yourself many times a day that all things are working for good and that you are here to turn each difficulty to beautiful results.

What are beautiful results? They are the "fruits

of the spirit," love, joy, long-suffering, gentleness, moderation, *peace*. When "Mars is retrograding" let the other fellow have his way. Let him take your money, if he demands it; let him have even your reputation if he will. Smile and bless him, whilst he takes all. Count nothing lost so *peace and good* are conserved. Be kind, even while you seem to be suffering all manner of loss. "If a man ask of thee thy coat give him thy cloak also;" and forget not to speak the Word of more Good for him, the Word of more coats and cloaks, until he shall realize he need not rob you or another in order to supply himself.

When "Mars is retrograding" make a practice of turning the other cheek. Cultivate the soft answer which turns away wrath. Count all things well lost so peace and good will are conserved.

When "Mars retrogrades" remember that TO OBEY is better than sacrifice. Obey anybody and everybody—anything for peace.

Go with Mars and he will not harm you. On the contrary he will do you a world of good, through cultivation of self-control, and added knowledge of self and others. And if you go with him—which means going with every person who seems to be trying to "injure" you—if you go willingly, cheerfully, you will turn every enemy's ill will into good will and SAVE YOURSELF MANY BITTER EXPERIENCES AFTER MARS HAS CEASED TO "AFFLICT" YOU.

When "Mars is retrograding" it is so easy to stir up an ill will which will follow you into future "good periods." So, don't kick.

During "evil periods" be still. Spend more time in the silence, every day. Begin each day right, and at the first symptom of friction go away by yourself and get still again, and affirm peace and love. Move deliberately, take extra pains to do each thing more quietly and better than usual. To hurry or worry makes you heedless, causes missteps and invites extra lunges from the "war God."

During "evil periods" deep, full, slow breathing and plenty of outdoor exercise should be used. All things which tend to strengthen body and brain should be cultivated. All heating foods, such as meat or highly seasoned dishes, should be tabooed; and wines and tobacco should be cut out. In proportion as difficulties present themselves the wise man takes special pains to live rationally, that he may meet his difficulties with all the strength and wisdom possible.

What is a "good period?" A period wherein peace and love rule. And a "bad period" is one in which you have to take extra pains to let peace and love rule. If you are loving and careful enough you can make an "evil period" better than past good periods. And an "evil period" well used will lay in your character the foundations of future successes brighter than your brightest dreams.

Be still and know the Lord Mars who brings you good.

MORE PHRENOLOGY AND NEW THOUGHT.

"In the June number of the *Nautilus*, you attack the science of Phrenology, in a vigorous article in which you refer to advice received from myself and another phrenologist, in which you create the impression that the phrenologist referred to and myself, were both professionally wrong in our statements that you were not likely to make a literary success, because you were and still are low in the development of the phrenological organ of self-esteem. The article emphasizes the belief which you express, that you have developed self-esteem, not by phrenological culture, but by some system of soul culture, the details of which are not given. In a personal letter to me, you also express the belief, that notwithstanding the "hole" is still in your head where the organ of self-esteem ought to be, you will 'stake your real self-esteem against anybody's.' Your article also by implication carries a great deal of exultation in the belief that you have made a great literary success in the face of the phrenological advice, and that you have triumphed over difficulties which phrenologists told you were insuperable. It is probable that your article has created similar beliefs in the minds of thousands of your readers, and in doing so you have unintentionally committed a grave injustice against me which is unimportant, against yourself, which is important, and against the truth of a great science, and its conscientious in-

terpreters which is all important and which I believe you are broad minded enough to rectify, when the facts are brought to your notice. * * * The injustice to myself, I will dismiss in a few words. Your article gives the impression that my opinion was given professionally and with due deliberation. In your personal letter you state what the article does not state, as follows: 'I did not receive a written delineation from you, nor indeed a complete verbal one. You made a verbal reading of my son's character and in-cidentally told me a few things about myself.' This is complete evidence that I never at any time gave you a professional opinion or delineation of your character, and it does not appear that I ever assigned you to any special occupation or profession, so that no fair test of my professional opinion of your phrenological development has ever been given. To make such an interview the basis of a wholesale condemnation of the professional value of phrenological advice and to compare it to its disadvantages with any other system whatsoever, is essentially unjust. * * * Judging merely from the half-tone portrait published in a current number of *Human Nature*, in which Professor Haddock answers your arguments from the scientific standpoint, vigorously and effectively, I will, however, give you a professional opinion, which I have never before given, and I will call your attention and the attention of the readers of the *Nautilus*, to facts that may astonish you and them. You are deficient in self-esteem, and you are not qualified for a high degree of literary success. What nature designed you for, and where you will make the only great success possible to you, is in the work of the physician. No amount of soul culture will ever give you a high degree of self-esteem and barrels of printer's ink and tons of paper consumed in supplying the circulation of the *Nautilus*, will not supply the evidence of your literary success. * * * There isn't the shadow of a doubt that you are a success. Not for worlds would I clip the wings of your pride or take one feather out of the decorations which the readers of the *Nautilus* have prepared for you. But if I can give the rudder of your flying machine a twist which will send you higher and in the direction of greater laurels I think I shall do it. If you will come down to earth a moment, and let your soul take care of itself while you get a little practical knowledge of that splendid brain of yours, you can put it to better use than you have already. * * * The stuff you print in the *Nautilus* is not literature. It is medicine. God knows it is good medicine and no one will give you a better testimonial than myself for I have long been one of your 'patients.' I have read some of your articles in the *Nautilus* with a wry face just like I used to make when my mother gave me castor oil and goose grease. The literary taste was awful but the medicine worked all right. Now the fact that you make ink and paper the 'vehicle' of your curative agent does not constitute literature. The fact that you write books that sell well and the fact that you publish a paper that is appreciated and loved do not prove that you have made a literary success. The way to make your success greater and to continue to benefit the world is to find out the true source of your present power and draw more heavily upon it. To do this you will do well to appeal once more to Phrenology and to heed the advice of one who is a specialist. * * * If you doubt the truth of this opinion try a simple experiment. Stop filling the columns of the *Nautilus* with the superb expressions of healing, the remedies you give us for poverty and all the other ills of life, stop calling us pet names and soothing our irritation with loving kindness, stop telling exasperated husbands and wives how to make life tolerable for each other and fill your columns with purely literary work of your own manufacture and see how your circulation will drop and your bank account shrink. Literature isn't in you and you haven't self-esteem enough to command an army, you'll never write an epic like "Paradise Lost" or a play like the "Merchant of Venice," or even approximating them. But when I am tired with the buffetings of the world, when 'the slings and arrows of outrageous fortune' have wounded me, when my bones ache and my heart aches, I don't reach for my expensive editions of Milton and Shakespeare, I read the *Nautilus* and I generally find the balm that heals the pain. I wonder if you have the slightest conception of what a physician and a mother you are, or whether you have lost it in the admiration of your literary (?) success. You are my highest ideal of the physician and mother, your work fills me with pride and exultation and love, but I wouldn't go across Huntington avenue to get a book that you wrote, for the literary entertainment I could get out of it, divested of its healing properties or the affection and personal interest that you manage to put into every line you write regardless of literary requirements. * * * It was said of the charge of the Light Brigade, 'it was magnificent but it was not war.' * * * Of the work of Elizabeth Towne, record me as saying, 'It is magnificent, but it is not literature. It is better. It is the essence of Healing Sympathy.'

William Windsor, L.L.B., Ph.D., Huntington Chambers, Boston, Mass.

Professor Windsor's "professional opinion" amuses me. And I fancy it will "surprise" my readers in a way he does not suspect! It would take something more than even Professor Windsor's opinion, based on a hole in the back of my head, to convince me that I am now lacking in genuine self-esteem. It is a matter of Professor Windsor's blank statement against mine, and I leave it to my readers to judge between us.

I reiterate the statements made in June *Nautilus*, in my article on "Phrenology and New Thought." I fail to see wherein it does the slightest injustice to phrenology or phrenologists in general or in particular. Neither Professor Windsor nor Professor Haddock has yet refuted a single statement made therein, so far as I can see. And I am not uncommonly blind or prejudiced.

I believe in phrenology, as I believe in anatomy or physiology, or astrology or palmistry. But the man who specializes on any material science grows near sighted mentally. He sees the near things, the "material" things, through the little end of the microscope, and the immaterial things, the soul things, he looks at through the big end. He magnifies body, brain, matter, and minifies that which makes body, brain, matter. He may be a safe guide but he is too slow, for he lacks faith in the Unseen.

Professor Windsor's letter goes to prove this; he speaks of my developing self-esteem by "soul-culture," the details of which I "fail to give." He implies scepticism on his own part as regards anything but body-culture, or brain-culture, which are identical. In my June article I gave the distinct method of my "soul-culture"—that of acting as if I possessed what the phrenologists still affirm I have not. I did things the very thought of which paralyzed me and made my tongue cleave to my mouth and my teeth chatter—I gritted my teeth and drove through anyway; just as soldiers force themselves to face shot and shell when fear is almost paralyzing them; just as George Kennan the traveller, who was in youth a great physical coward, used to drive himself, trembling and gasping, into all sorts of danger in order to cure himself of cowardice. I used exactly the methods all phrenologists advocate; I "cultivated" self-esteem; I kept asking myself what I'd do if I had "self-esteem"; then I did it anyway. And mentally I kept appealing to combativeness and destructiveness to help me out; I egged myself on, just as I've seen small boys egg on a fraidie-cat comrade. I brought all my other forty-one faculties to bear in supplying for the time being the deficiency of the 42d, and in training that one to normal size and efficiency.

But I brought something else to bear; I added faith to works. And herein alone lies the advantage of new thought over phrenology. Phrenology is dead slow because its faith is all in the material. Phrenologists will tell you that it is slow work.

Faith in the help of the Unseen, of God, makes quick work of development. Any doctor will tell you of slow recoveries being changed to quick recoveries by joy over the arrival of a loved one. Any doctor will tell you that mental depression retards recovery. The statement of a phrenologist to the effect that you are greatly lacking in self-esteem and that it will take years to overcome it, is a very depressing influence which will make your cultivation of self-esteem a long and tedious process—unless your faith in the Unseen (no matter whether you call it God, or Law, or Love, or merely your "own soul-powers")—unless your faith in the Unseen makes you re-sent (re-send) the depressing influence and marshal all your being, soul as well as brain and body, to the accomplishment of your task. Aspiration and inspiration are heaven's doorways by which cometh help the phrenologist wots not of.

If Professor Windsor had reiterated to me those positive statements of lack of self-esteem, etc., a few years ago, when I really had not full self-esteem, they would have depressed me horribly; for I have great faith in him as an able phrenologist and he is immensely positive; there-

fore his dictum would have influenced me almost immeasurably. But now such statements merely make me smile.

Without faith and its divine enthusiasms self-culture is drudgery, *dead* slow and almost ineffective. To think of your brain as an aggregation of cells which must be trained and reinforced by tedious effort is to court despair. To think of that same brain as a temple not made with the hands' puny efforts; to think of it as a living thing played upon by all-power, all-wisdom, built and rebuilt in minutes and days, instead of years and lifetimes; to call upon the Unseen powers of love and wisdom to recreate it, to supply all lacks; to *believe* that the Unseen powers will *fill every need as presented*; to feel that divine powers work *through* your efforts; to feel all this is to put yourself in touch with the law which works in the millions of "faith cures" the world *has* to admit.

Men have lived after losing half their brains—lived as fully and efficiently as before. So, with only *half* his former brain area a man can have as much self esteem or causality or combativeness as before. Then it is nonsense to aver that one cannot have large self-esteem when that particular brain area is small.

A very small man may be so highly organized as to outshine all his colleagues in everything but mere quantity. Emmanuel Kant weighed but one hundred pounds and was less than five feet tall. Then *why* cannot a small brain faculty be finely enough organized to be fully as efficient as its larger neighbors? A small brain faculty may for a time be elbowed out of sight by its more burly neighbors, but once let the Governing Self wake up and decree that the small faculty shall be heard, and it will be found *all there*. Under Louis XV, Emmanuel Kant would never have been heard by the world. Frederick the Great *recognized* his merit and bade the world listen. So Emmanuel Kant has for three hundred years wielded an immense influence over the thought and action of the world—even with those who know not his name. If an easy-going, pleasure-loving, eat-drink-and-be-merry, don't-lets-bother-any-more-than-we-have-to, Louis XV spirit rules in you your big brute faculties will govern your being; but if a Frederick-the-Great spirit possesses you, a spirit of development, you will give your small faculties the prominence and opportunity they deserve.

A good phrenologist can point out the Emmanuel Kants of your faculties; but laugh at him if he intimates that you need a life time in which to turn your Kants into CANS.

Professor Windsor begs the question when he declares that the "stuff" I write is not "literature" because it is "medicine." One does not have to rival Shakespeare or Milton in order to be a journalist or "literary woman;" which was all that the blind phrenologist, Cooper, said I might be IF it were not for that fatal (?) lack of self-esteem. My "literature" may easily be a matter of serious question, but my success as a writer is obvious. That I write "medical" stuff does not change the fact that I *have* done what phrenology said I would not do. As to my leaving the medicine out of my "literature" to prove that mine is not literature: As well tell Shakespeare to leave out his blank verse to prove his literary merit, or tell William Dean Howells to confine himself to poetry, or abstract reasonings, or ask Kipling to write Baconian essays. All written "stuff" is literature, and the successful writer is the one who taps the natural vein of his own loves, capacities and experiences. The man with the nature and training of a doctor will if he have also literary ability, find success in administering his medicine through his writings.

That is what he writes *for*—to spread healing ideas. Dickens wrote to give vent to his wonderful stores of knowledge of human nature. Every successful writer uses his pen simply to give vent to his nature.

And it takes *time* to prove whether or not he is really writing "literature." Even Shakespeare was told in his own day that his writings were the mere scribbles of a third rate actor. And Elbert Hub-

bard can't get into *Harper's* or *Century* or *Scribner's*, the distinctively "literary" fountains of our day. *The life*, the natural vein, is more than literary form; and through time it re-makes literary form. Shakespeare's slang scandalized his contemporaries, and rejoices their great-grandchildren of today. "Literature" is a mater of vista as well as opinion; and fame is relative—first cousin to notoriety. The world's ideas of literature, like its ideas of art and work, are undergoing great transformations. Literature for its own sake is going out of fashion. It is shedding its paint and feathers, its knee breeches, buckles and lace frills, and standing forth stripped for real action. Literature is no longer a sort of useless mental aristocracy to be supported by the race. All literature which is not *for the race* is meeting its Waterloo and St. Helena. Shakespeare lives *not* because of his literary style, but because he is true to life and the new thought.

—"If you would be happy, do not look for happiness outside your work."

—"Marriage vows may do very well to hold fortunes together, but hearts are held together by their own cohesion."

—"He who takes refuge with the (Eternal) Law is delivered from all pain." Dharmapada.

And he who kicks *against* the Law, or the Law's expressions, has pain for his pains.

—"Cease putting the blame for your troubles on others. You will not better the difficulty until you face the truth that it is not in our stars, but in ourselves, that we are underlings."

—"Cast forth thy Act, thy Word, into the ever-living, ever-working Universe; it is a seed grain that cannot die; unnoticed today, it will be found flourishing as a banyan grove after a thousand years." Carlyle.

—"Seize the first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain. It is not in the moment of forming, but in the moment of their producing motor effects, that resolves and aspirations communicate the new 'set' to the brain." William James.

—"One of the first things noted by those who take up New Thought practice with a Will, is that they need less to eat and fewer hours of sleep than formerly"—July *Nautilus*. I did not notice this before, but now I know that I am sleeping only about two-thirds and eating about one-half as much as I did six months ago, and the sleep is better and the food more nourishing than before—my mental and physical health much improved." E. W. S.

—Those speak but a half-truth who declare so glibly that immortality is not a thing to be attained. We are immortal on the soul-side, at the center of being. We cannot attain immortality of spirit; we *are* eternal. "Now are we the sons of God." But immortality *in the flesh* must be "attained," must be "put on," as Paul expresses it. The immortal self must express itself in immortal bodies, in bodies which, like the spirit itself, can answer readily to daily dying that it may escape somatic death.

—They speak but half the truth who say we can never attain anything; that there is no evolution; that we are *now* all that we ever shall be. This too is true of the spirit, but not of the flesh; true of the inner but not of the outer; true of being but not of consciousness; true in the fourth but not in the first, second and third dimensions of space, of which we are principally conscious. In spirit we are perfect, immortal, the same yesterday, today and forever; in consciousness, in the flesh, we are daily discovering ourselves. In spirit there is no evolution; in consciousness all is evolution.

—In spirit all is One; in expression all is apparent contradiction, because no expression can be more than a fraction of the whole truth. Be not agitated by the apparent conflicts between religious teachings. Know that at the center, in the spirit, all agree. *Be still and let the spirit find you*, and you will see the truth in all teachings. And the nearer you live in the spirit the greater agreement will you find in teachings and things. Where you cannot feel that things or teachings agree *be still and know it*; in due time the spirit itself will cause

you to feel and see the agreement. This it means to be "spiritually minded;" and this is life.

—"Our strength grows out of weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation which arms itself with secret forces. A great man is always willing to be little. Whilst he sits on the cushion of advantages he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. It is more his interests than it is theirs to find his weak point. The wound cicatrizes and falls off from him like a dead skin and when they would triumph, lo; he has passed on invulnerable. Blame is safer than praise. In general, every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist." Emerson.

—"A sacred bell in a town in North China has been kept ringing for a century. A tax for paying relays of ringers to pull its rope incessantly day and night is willingly paid by the inhabitants. For it is implicitly believed by the benighted people that whenever the tongue touches the metal a devil is squelched forever. Thus it is to the public interest, according to this superstition, to have as many of these objectionable spirits done away with as is possible." *Prabuddha Bharata*.

What a lot of devils they must have in China! A hundred years of bell ringing means at least 2,715,600,000 devils squelched, or about six times as many as there are men, women and babies in all the Chinese Empire! And apparently there are more native and foreign devils there than ever. Anybody but a Chinaman would have got discouraged, at least 99 years ago. If we new-thoughters could only catch a little of their faith and persistence what tales we could tell of affirmations and demonstration!

—"If two men 'desire' the same woman for a wife, both being very much in earnest and both following new thought principles, what then?" L. S. T.

We often desire things on false premises, in which case we fail to get the thing desired, or we get it and then wish we had not—and resolve that *next* time we'll not be so cocksure that we know what we want. In the above supposititious case the prize will go to the man between whom and herself there are the greatest number of points of *present* contact—to the man with whom she can best develop and in whose development she can just now serve best. The man who does not get her needs someone else, or no one at all, in his *present* life-lessons. If he had got her he and she would have been disappointed. She may be disappointed with the man she does marry and he with her; but you may depend upon it that *just now* they *needed* each other, and nobody else could have served the divine purpose working in and through them. In years from now, finding herself free, she may marry the man who fails to get her now. But in years from now *neither of the three will be the same sort of beings they are now*. She will have developed, and he likewise; and if they marry later it will be because they have *developed* more points of contact, because in that time they are fitted to help each other in life's next lessons to both. And that first husband's effect upon her, and the effect upon him of the way in which he took his old disappointment and lived his life; *are not by any means the least among the causes which later fits them for each other*. The *deep* desire in the hearts of all three was the desire for the Highest Good; and this deep desire which steadily insists upon itself, in working out its own ends often deprives us of something which in our shortsightedness we imagined was at least a *great* good and conducive to the Highest Good. We were mistaken—that's all. But the Deep Desire working in us is *never* mistaken, and can in no wise be circumvented by "rivals." What is, is best *for that time and place*. The proof that a thing is best for you, is needed in the working out of your Highest Desire, is the simple fact that it is. *Wise* are you to make the best of it. The same law works in the lesser prizes of life, even to the little things of every day. Keep sweet and work with them.

INDIVIDUALISMS.

BY WILLIAM E. TOWNE.

SUCCESS Why do men and women succeed in life, and why do they fail? This is an interesting problem, and its correct solution will do much to promote human happiness.

It sounds hackneyed to say to new thought people that our mental attitude has much to do with our success or failure, yet nevertheless it is an important truth which each one would do well to keep in mind. We are very apt to overlook important truths because of their very nearness to us.

I place faith first and foremost as an attribute of success. You must have faith in yourself as an integral part of the universe, and learn to trust your ability to press out into new and unexplored regions. Instead of contemplating your own apparent limitations and bemoaning your environment, consider the vastness of nature's resources and powers and remember that these resources are yours to draw upon, for you are one with the universe. All life is One.

As you are an integral part of the universe, there must be a special place for you and a special work for you to do. That place, for the present, is where you are, and that work, for the present, is what you are now engaged in.

If you can accept this as a fact you will enter at once upon the road that leads out of the woods towards greater success and happiness. For the first step towards all success and true happiness is to trust the Universal, All Pervading Life with all your mind, soul and strength.

The universe does not (cannot) help those who are eternally kicking against it. The habitual pessimist, croaker and grumbler builds between himself and success an impassable wall. He shuts off his connection with headquarters, and Nature disowns him.

He who goes to Nature with faith in his heart and diligently seeks success shall find it.

Avoid vacillation. Having decided that a certain course is right for you at this time and place, pursue it steadily and without regret, whatever the results may be. He who wavers at the first obstacle and spends his time and energy in bemoaning what he calls his mistakes, and in weakly wishing he had taken a different course, can never achieve success.

It is steadiness of purpose that digs the channel through which success can flow. It is indecision which cuts off the vibrations of success, and prevents one from grasping the principle which lies back of it.

How could a student in mathematics ever hope to comprehend the science if he learned a rule here and then became discouraged and skipped to another place and dipped into a new rule, only to abandon it for some other part of the science? The only way to become a mathematician is to begin at the beginning and go steadily forward, learning one thing at a time and never wavering or turning back until you have demonstrated one by one the principles of the science. And this is the way to attain success also.

Faith and persistency will bring success. Some people will tell you that success is impossible for the multitude because of our imperfect social system which makes it possible for the rich to live at the expense of his poorer brothers. And they will tell you, too, that some people are born with persistency and others haven't any and no amount of effort would ever enable them to acquire it.

DO NOT LET THIS DISCOURAGE YOU ONE WHIT. It is only true to a limited extent. It is *one* side of the picture. But there is a brighter and truer side.

The person who accepts it as a fact that he cannot cultivate persistency, or any other trait, who continually dwells upon his shortcomings, will limit himself accordingly. But just as soon as a spark of faith is born within him and he begins to make an intelligent, persistent effort to help himself, then Nature will lend him her aid and he will commence to improve.

It is true that all cannot succeed to the same extent. It is true that our social system is not perfect. But there is a place for every one in the

world, and a work for him to do wherein he will be at home—a work which he will fit. And the imperfections of our social system cannot keep the man with the awakened soul from traveling straight to his appointed place, because he makes himself greater than our social system and allies himself with the One Power of the universe by which all social systems as well as all other things are formed and reformed and in which they have their being.

Therefore to your faith add persistency to the end that you may not become discouraged in seeking to better your condition. By persistency I mean something more than bull dog tenacity. This may bring success out of seeming failure, by sheer brute force, but the persistency I am speaking of should be coupled with intelligence. If success does not come in the particular way and manner in which you have expected it, seek it by some other route. Sooner or later you are bound to discover the principle of *your* success, if you are faithful and persistent.

But let Nature (or the Spirit) bring you to the goal by her own route, and do you acquiesce gracefully in her decisions. For instance, if Nature evidently intended you for a blacksmith, don't try to be a musician, and *vice versa*.

From your faith and persistency wisdom will be born. Faith will lead you to experiment in finding the right path. Persistent experiments will lead to knowledge and thence to wisdom.

True success, remember, does not lie in the mere acquirement of an immense amount of money. A contented mind, work that is an expression of yourself and not drudgery, this is a part of success.

True success may lie nearer to your hand than you know of. Do not go on blinding your eyes by the darkness of doubt and resistance, and you may be able to perceive the beginning of the path that leads to success.

This sort of success is a matter of mathematical exactness. "As ye sow so shall ye reap." You cannot build success upon another's failures. You may build wealth, for a time, at the expense of others; but you cannot rear a permanent structure of true success except by coming into harmony with the laws of the universe including the law of justice, and recognizing the unity of all life.

IDEALS MADE PRACTICAL There are very few of us who like to see a too literal or practical treatment of our highest ideals. And yet it is only just such treatment that ever makes ideals worth anything to the world. A little practical application of a truth is worth tons of theorizing.

Light, of London, England, has an amusing review of "Happiness and Marriage," Mrs. Towne's new book. This review reads in part as follows:

"Mrs. Towne's 'Happiness and Marriage' we suppose, had to be written; and, having to be written, it is perhaps as well written as we ought to expect. * * * Marriage ought to be like a garden of flowers and fruits; and we do not care to see flowers and fruits tumbled about, criticized, or even dug up and examined and put in again. The best thing we can say of the little book is—we are sorry for those who need it."

This is an example of the manner in which we shrink from having our ideals criticised. Mr. Stead (or whoever wrote this above review) would have marriage surrounded with a holy halo at all times, through which none should penetrate. Such a state would indeed be beautiful. But if some one does not penetrate the halo at times with good, sensible advice, it is apt to be still more rudely shattered by the conduct of the married people themselves who are bound to meet some material obstacles which a halo cannot hide.

Such idealists as Mr. Stead like to conceive of God as manifesting in the flowers and trees and sky and sighing breezes; but they do not like to connect the thought of God with the common, everyday affairs of life like eating, drinking and sleeping.

But I say unto you that your idealism should be carried into every act of your life. However common or trivial an act may seem to you, it can be brightened and glorified by the thought of the Universal Power which worketh in all things.

So many people who take up the study of the

new thought are looking far out for some wonderful power to take possession of them and transform them into new beings. The redeeming power comes from within, and it is associated with the commonest acts of your everyday life. You have only to *let* the Spirit live in you *now*. Start in *now* to *apply* some of your theories and make some of your ideals practical. Don't wait for a time to come when conditions will be more favorable so that you will have more faith. Have faith *now*. Trust yourself to the Spirit within you. Dedicate yourself wholly to its guidance. Give over your aches and pains and trials and sorrows *now* to the harmonizing power of the Spirit which enfolds you.

If things seem to work exactly opposite to what you think they ought to work, do not allow it to shake your faith or discourage you. Your view is limited. But the law of the Universe makes no mistakes, and only your resistance can bring you harm.

Bring your idols down to earth *now* and make them practical. Ideals are of little account unless you work them out. *Act* as if your theories were true and you will find truth.

VICARIOUS SWEETS "Gossip," says Fra Elburtus, "is viceenjoyed vicariously—the sweet, subtle satisfaction without the risk."

Doesn't this bring before your mind's eye a picture of staid old ladies and dignified deacons fairly weltering in gossip at a church social; or, again, can't you see Mrs. Jones talking over her front yard fence to Mr. Smith, while she rolls the latest juicy scandal under her tongue as a delectable morsel with which she is extremely loath to part?

If these good hearted gossips and scandal feeders could analyze their feelings closely, they would no doubt be greatly shocked to find that the Fra's words are true.

What constitutes the delight of gossip save the hidden, delicious excitement which fills the untrained, mortal mind at the nearness of the Unusual?

All of which leads us to the conclusion that if you are going to be white you had better try to be white all the way through, and not merely white-washed on the surface. No one is perfect, but it is better to be honest and fairly clean in mind than to be outwardly a saint and inwardly a seething inferno of unsatisfied longings for that which your conscience does not approve of.

It is far more important to keep your mind pure and in tune with your own conscience than it is to regulate your outward conduct by the world's standards of right and wrong.

It is better to be honest at heart than it is to encase yourself in whitewash while you indulge in vice by the vicarious method known as gossip and scandal mongering. W. E. T.

BRIEFS.

BY WILLIAM E. TOWNE.

* * * The milk and "marfa" diet must certainly have a sharpening effect on one's wits, judging from Sidney Flower's advertisements in August *New Thought*. Sidney's advertisements make a heap more interesting reading than much of the stuff published in the general run of new thought magazines as reading matter.

* * * Did you know that the juice of fresh, ripe sour apples is unexcelled as a tonic for liver and stomach? Apples are exceedingly valuable as a food and are Nature's own remedy for indigestion in many cases. If you think raw apples are not suited to your needs then eat them cooked.

* * * Fresh, ripe peaches are also a most excellent and beneficial article of diet during the summer and early fall. They are said to be almost an absolute specific for dysentery.

* * * A correspondent writes that Elizabeth and I make a good contrast, and adds: "red and green *do* harmonize so well together." And we have been trying to figure out which one she thinks is *green*, but neither one wants to shoulder the responsibility of standing for that color.

* * * "What's in a dream?" is the appropriate title of a large dream book which we own. It's

hard to tell just what dependence to place upon dreams, or any other psychic phenomena. Sometimes your dreams indicate that "coming events cast their shadows before," and sometimes they are simply a sign that your supper and your stomach didn't make close enough connections.

*** I know a man who recently dreamed that he saw a railroad train wrecked by running into a chasm caused by a bridge having been washed away. When he went down town the next morning the first thing that he saw in the morning paper was an account of just such an accident as he had witnessed in his dreams.

*** I do not personally believe it is a good thing to pry into the mysteries of psychic phenomena. Spiritualism, Clairvoyance, etc., may be true. I do not know whether they are or not. And I would not go across the street for the sake of finding out.

*** I know that the vital, essential part of me is eternal. I do not know whether or not there is conscious existence after we pass through the change called death. It is immaterial to me. I know I am an integral part of the Eternal One, the Great Principle of the universe. I know that as a part of this principle I always have existed and always shall exist, whether I carry the consciousness of one state of existence into the next state or not. And in this I rest content.

*** I believe in living always in the present. The past and the future both bind and limit those who live in them. The free soul must needs let go of both the past and future and enter into the consciousness of eternity now. This is the way to find peace and deep happiness and I believe it to be the only way.

*** Did you ever watch the angry waters of a river swollen by spring freshets, as they swept and swirled around a great rock in mid-stream? The consciousness of the man who lives habitually in the now is like that rock. The storms of life and the seething psychic currents of the senses sweep all about him, but his soul is calm and placid, his faith in the Eternal is perfect and he knows no fear. Birth and death are alike but incidents in eternal existence.

*** The soul grows in solitude. Man's mental and physical muscles require contact with the outer world to keep them strong and healthy, but the soul expands only when alone with the Spirit. Both activity and repose are essential to the healthy development of a perfect man.

W. E. T.

The Special Offers on pages 7
and 8 will interest YOU.

ANENT BOOKS AND THINGS.

—Will somebody please send me the present address of Mrs. Marie Streiff, who has recently been visiting in Portland, Ore?

—"The Conquest of Fate" by Charles W. Close, Ph. D., S. S. D., 126 Birch street, Bangor, Maine, is now in its third edition. A helpful little pamphlet. Price, ten cents.

—"A Dream of the Soul," is a tiny booklet in brown by Flora Hazelton-Bailey, all in verse. No price given. From Hildreth's Printing House, 926 Sixth street, San Diego, Cal.

—"The Foundations of Life; Being an Exposition of Man's Nature, Origin and Destiny," is a neat little 25cent booklet by J. Ball, M. D., 1073½ Market street, San Francisco, which is unusually lucid, sensible and interesting.

—Read "Life a Property of Matter," by Prof. Elmer Gates. It appears in August *Suggestion*—4020 Drexel Blvd., Chicago. Send ten cents for it. Prof. Gates is an experimenter whose conclusions are well worth consideration.

—"Practical Solar Astrology," is an illustrated paper bound book of fifty-six pages compiled by Robert C. Ross, 1203 Market street, San Francisco. Price, 50 cents. This book is marked "A

Guide; An Entertainer; A Teacher"—for everybody.

—"Two Popular Lectures" is a new paper booklet, price 25 cents, by Dr. George W. Carey, 337 Summer street, West Somerville, Mass. The lectures are "Let There Be Light," and "There Was Light," both of which were delivered at Onset, Mass., in August.

—*Light* is one of the greatest of Spiritualist newspapers, ably and sanely edited by William T. Stead and published weekly at 110 St. Martin's Lane, London, W. C.; price, 10 shillings, 10 pence (about \$2.50) per annum. If you are interested in Spiritualism you should see *Light*.

—The inventor and owner of the "Humphrey's Imperial Belt" advertised on page eight is my sweet friend Virginia Rust Humphrey, at whose home I lived in Sioux Falls, S. D., and two of whose poems have appeared in these columns. The belt is the only perfect device for the purpose I ever saw.

—"Just How to Concentrate" by the editor of *Nautilus* has waxed fat by the acquisition of two more chapters, and is now out in a handsome new dress of dove-color and green—at the same price, 25 cents. It contains now 31 pages, five chapters: viz., "Applied Concentration," "Memory Drills," "Just How to Concentrate," "Concentration and Poise," and "The Right Pull."

—Did you see "The Ideal's Mode of Motion, by Elizabeth Struble," in August *Mind*? It gave me a shock to see my old name in print! That article was written in Portland, Ore., and sent to *Mind* seven years ago at least. I think it was published at that time. The article must have got mixed up with the fashions, which are said to repeat themselves every seven years!

—"Typo-Culturists" is a striking little volume in orange cloth and black, from the pen of Mary E. Crawford, 1051 16th street, San Diego, Cal., price, 75 cents. The book is written as a dialogue between "Crito" and "The Sophist," and is "sent out upon a mission of suggestion and inspiration to all who earnestly desire to better their own and the lives of those most deeply influenced by them."

—"How to Prolong Life: One Hundred Years on Earth" by S. Marcus Rothschild, is a well made book of 279 pages generously illustrated, sold for \$1.50 by the Prolong Life Book Company, 2011 Wabash ave., Chicago. The book deals with matters of diet, exercise, treatment of disease, etc., all by "natural methods." A careful study of Dr. Rothschild's methods, which are like Father Kneipp's, ought to emancipate any one from the drug and doctor habit, as well as from pain and decrepitude.

—"Love's Way to Perfect Humanhood" is "an appeal to thoughtful people" by my sweet friend Agnes Nesbit Benham, Universal Block, Grenfell street, South Adelaide, Australia, whose picture appears in the front of the book. There are 91 large pages bound in sage green cloth and red. Price not given. Mrs. Benham is a delightful writer, and her presentation of this vital subject of sex is lofty, clear and convincing, and replete with practical suggestions. May the book be widely read.

—"A Course of Instructions in the Science of Biochemistry" is a paper covered booklet of forty-two large pages which ought to open any doctor's eyes as to the nature and cure of disease, and set him to experimenting on new lines. Dr. Carey is original, intelligent and convincing in his elucidations of the chemistry of blood, nerve, fluid and brain cells, and one is inclined to accept his statement that Biochemistry "is science, not experimentalism." The "Course of Instructions" can be had of the author at 337 Summer street, West Somerville, Mass., for \$3.

—Virginia D. Young* of Fairfax, S. C., is one of us who does things, not simply dreams them. For a dozen years or more she has published the *Fairfax Enterprise*, a weekly which stands for woman's rights, temperance and new thought as well as clean news of other kinds. From editor to "devil" the *Enterprise* force is composed of women—the only strictly woman's rights paper in

America so far as I know. Mrs. Young is widely known in the north as a "sunny Southerner" of note as writer and lecturer as well as publisher. And she reads *Nautilus*. Blessings on her and her work.

—Before me lies a copy of *Lasell Leaves*, an attractive and bright little magazine published monthly during the school year by the girls of Lasell Seminary, at Auburndale, Mass., where Mrs. Blanche C. Martin helps teach the young feminine idea how to be healthy, wealthy and wise by the use of physical culture and Solar Plexus methods. In this (June) number of *Lasell Leaves* the girls have published a "hit song" of thirteen verses, in which, in the second verse, they pay their respects to Mrs. Martin and Solar Plexus book in this wise.

"O we girls of Lasell are all right that's clear!
We grow happy and cheerful in just one year.
We at first may despair,
And may say we don't care,
And insist that our life is drear;
But we learn 'Solar Plexus,'
Then nothing can vex us,
And happy's the life we lead here."

The Success Circle.

The Success Circle is designed to aid and benefit all who are seeking greater success in life and a fuller realization of health and happiness. * * * By sending me an order for \$3.00 worth of my books and papers you will be entitled to my "Course of Lessons on the Attainment of Success," and a year's membership in the Success Circle without extra charge. I will, if desired, enter also the name of your wife, husband or other relative or friend without extra charge. They will then be entitled to the special book discounts referred to below. Back dues for THE NAUTILUS may be counted in on this \$3.00 order. * * * OR, you may have one membership in the Success Circle for one year, by sending \$1.00 for the Course of Lessons and a year's subscription to NAUTILUS IN ADVANCE. If you are in arrears for NAUTILUS it will be necessary to pay up to date, and send \$1.00 besides, to pay for a year in advance, and the Lessons. * * * OR, you may have one membership in the Circle by sending \$1.00 for "How to Grow Success," (or any other of my own books to the amount of 50 cents), and the "Course of Lessons on the Attainment of Success." * * * REMEMBER, no books or papers substituted for mine. NOTE TERMS CAREFULLY, for NO deviations will be made. Every member of the Circle should have besides the Lessons and NAUTILUS, a copy each of "How to Grow Success," "Solar Plexus" book and "How to Concentrate," as aids in understanding and applying the law of success. * * * Each number of THE NAUTILUS contains a special letter to the Success Circle members (see below), and the "Lessons on the Attainment of Success" give full instructions in the self-development of health, happiness and success. * * * Hereafter all who join the Circle, or renew their memberships, will be entitled to special discounts on advanced thought books (excepting my own) purchased through William E. Towne. Full particulars regarding these special discounts will be sent you at the time you join the Circle or renew. * * * When joining write me a brief and TO-THE-POINT statement of your leading desires, and if convenient send a photo of yourself, with name, address and date of birth written on the back. Do not send one that must be returned, and see that postage is fully prepaid. * * * Your order will be filled and the first of the Course of Lessons sent you by return mail.

ELIZABETH TOWNE.

—"I received my first 'Lesson on the Attainment of Success' July 1, carefully read it over and laid it aside with an 'oh pshaw' feeling. But on the following morning I followed your instructions about rising earlier, taking more time for dressing, etc., and finally decided to try the sitting process; but I felt uncomfortable and stopped. The next morning I decided to 'lie' instead of 'sit.' I had acquired the habit of hurrying, worrying and putting every moment to some use; never had time to even think. Have not yet learned to 'sit' comfortably, but I fail to find words to express the rest, hope, courage, and peace I have experienced by simply reclining comfortably and 'letting the world go' for 30 minutes a day. I have learned, 1st, The world can turn on its axis 30 minutes a day without my personal supervision; 2d, If I fail to find peace and satisfaction in my own heart I am not likely to find it elsewhere; 3d, Things that I am powerless to control will mature just as well while I am giving my individual attention to things I can alter or assist; 4th, If things don't go to suit me today I can't help it if I try, and tomorrow I shall probably see that my way was not the best after all; 5th, If in their absence, I think evil thoughts of those I profess to love, the reaction comes when I again come into contact with them, and I feel repelled and repelling; 6th, Society takes me at my mental value; 7th, The Superior Power runs the world, and knows its business better than I do; 8th, It is the mental and not the material condition that insures happiness." R. B.

Wasn't that a lot for one woman to learn in half an hour a day, for one month? Talk about inspirations and revelations! Think of investing 15 hours of rest and drawing such dividends! And she can go right on investing hours of stillness and drawing wisdom, love and power for all demands. There is no limit to these divine divi-

dends!—except the limit placed by our own inattention in their direction.

And R. B. had so little faith, too; only *just* enough to make her *do* as directed; and she did not even know perhaps, that knowledge always follows on the heels of doing. But she "did the will" and knowledge of the "doctrine" followed; and peace and self-command and power followed. And there is *infinitely more* to follow, as other hours of still aspiration and inspiration are invested. In the Infinite Unseen, pressing, pressing to reach her consciousness, awaits *wisdom and love and power to meet every emergency of her life and turn it to her own high use, to be used for the furtherance of her own high desires.*

Think of it!—she drops a still half hour in the slot and draws out wisdom, love, power, a-plenty for the thing in hand, with an overflow of hope, faith and optimism for whatever may be coming.

When John Wesley thought he had a very difficult day ahead he used to drop six or seven half hours in the slot. He said the more work he had to do in a day the more hours he *had* to devote to prayer and meditation, in order to receive inspiration and love and wisdom and physical power to do it with. When John Wesley faced a big day's work he didn't hustle out of bed and go grumbling and hurrying along for fear he wouldn't "put every moment to some use." No. He deliberately sat still *whilst God got him ready to work*; after that the big day's work slipped smoothly along and was done almost before he realized it. No hitches, no hustlings to meet someone who proved to be late, no flying to pieces over the Unexpected, no scolding, no waste of time undoing things bungled through haste. No. Just an easy happy progress from one thing to another, a touch here, a word there, everything at hand when wanted, everybody in good spirits and ready to help—why, things fitted so neatly that they were done in no time and done right.

Then John Wesley went home and dropped another half hour or two in the slot—he praised God for his splendid planning of the day, and for the wisdom, love and energy poured into him, for the neat little ways apparent set-backs had been turned to advantage. He said "thank you, God," with all his heart and went to bed on the most friendly terms with the Unseen.

When you are on friendly terms with another, you open your heart to him, don't you? So John Wesley being on friendly terms with the Unseen, opened his heart to It. And all night It poured into and through his heart and on out to the very tiniest tip of every nerve and artery of him, the River of Life, carrying health, happiness, success, love, wisdom, power, *joy*, to the uttermost infinitesimal cell of his being.

And the next morning blessed old John was ready for a bigger day's work than ever.

Jesus of Nazareth was a very popular man among certain classes. He visited a great deal, and entertained multitudes. In the rush and bustle and chatter of so much company he often got out of touch with his Unseen Father; as who wouldn't? Then he would leave his company, and even his closest and most congenial friends and his relatives, and go alone into the hills where nothing could disturb him, whilst he got back again onto close and friendly terms with the Unseen Father. Often he stayed up there all night listening and waiting whilst the Unseen filled him again with new wisdom, love and power. Many times he waited thus whole days and nights. And once he staid forty days and nights, eating nothing.

That was the time God had invited the Tempter to have it out with Jesus—the time Jesus had stayed down in the crowd so long and lived so strenuously, that his nerves were worn to a frazzle, so that he could *hear* the Tempter.

You see, when nerves and arteries and cells are positive with wisdom and love, which are God, they cannot catch the lower vibrations of the Tempter. You know that yourself—you know that all manner of fears and doubts and all sorts of cross, irritable impulses come to you when you are dead tired and half sick. So Jesus had been so absorbed in the crowds that he had forgotten

to drop his usual number of half hours in the slot; or else he didn't realize that with all those people to teach he needed *more* half-hours than usual; and so his physical and mental tone ran down low enough for him to hear the Tempter.

And it took forty days and nights of fasting and listening before he was so toned up again by God's love and wisdom and life-power that he got beyond the reach of the Tempter's voice, back to the pitch of ineffable friendliness with the Unseen Father. I believe Jesus learned a great lesson from that experience, and never again stayed out of the stillness long enough to get so run down that he could even hear the Tempter.

John Wesley spent much time alone with the Unseen. Jesus apparently invested far more time in ineffable friendship with the Father. By the power gained in communion with the Unseen, John Wesley did a great work. By the power gained in still *more* communion with the Unseen, Jesus did a mightier work.

As Jesus was in this world; as John Wesley was; *so are we.*

Be still and know the Lord thy God. If you can't inspire wisdom, love, and power enough in a half-hour a day, try an hour, or two, or three; try a whole day; try two days; try forty days. *The riches are there awaiting you, a thousand-fold more, houses, lands, fathers, mothers, brothers, children, friends and life abundant, increasing, everlasting—all awaiting YOU.*

But the Unseen is a jealous God—because he has to be. He is the source of All Good. If you court him you tap the source. How then shall he give you of his riches if you run about courting *things* and money and personal pulls? You cannot gather grapes from thorns, figs from thistles, nor life and joy from dead *things*.

"Seek ye *first* the kingdom of good, and *to be right with it*, and all these *things* shall be added."

* * * * *

There are eight beautiful revelations in that letter from R. B. It takes as much inspiration to read them understandingly as it took R. B. to receive them from the Unseen. Take them one at a time, into the stillness with you, where inspiration is waiting.

ELIZABETH TOWNE.

"A mind once formed is never suited after; One yet in growth will ever grateful be."

"Men cease to interest us when we find their limitations. The only sin is limitation." Emerson.

—The "what-if" devils we have always with us. But we have the "what-if" angels too. Face every "what-if-evil-happens" with a "what-if-good-happens"—and follow the good angel.

"I want to thank you for your 'Joy Philosophy' and to tell you how much benefit I am getting from it. It is like a living fountain. There is no stagnant water in it. It sparkles with life thoughts, truth thoughts." Orison Swett Marden, Editor of *Success*.

"August *Nautilus* is a corker all right. It will cork up the growler and pessimist. Run my ad right along until further notice. Letters coming already, from everywhere. *Nautilus* must have the wings of the morning and go to the uttermost parts of the earth." Dr. George W. Carey, West Somerville, Mass.

—The chief hindrance to happiness and progress, the chief check to the inflow of wisdom and love is the habit of chewing the rag mentally. We talk down the spirit within us and then wonder why the spirit does not lead us. *Be still, Mind, and listen—the spirit's voice is still and small and always there.*

—The reason you can't see the good in things is because you take them too much to heart. A dime held too close will obscure the universe, and a tiny evil hugged to heart shuts out all the good. And the evil grows by hugging, feeding itself on the soul's emotion. So hold unpleasant things away from you and see the stars. So shall you live long to glorify good.

"He whose mind is free from the illusion that he *can* or *will* do great works without the help and grace of God, will begin to do all things without wear or tear of mind or body; he will soon become omniscient and omnipotent; it is the

mortal mind and mortal will of man that deludes his mind that he can act with his own mind and his own will independent and separate from Divine Mind and Will, that causes failure, disease, unbalance of mind and insanity." Ananda.

—"Men walk as prophecies of the next age." Emerson.

—Between man and wife this rule admits of but very few exceptions: That part of one's own way which cannot be had without a disturbance of the family harmony is not worth having. And note this: If one's own way is a good one, the time will come when it can be had without discord. A good suggestion spurned today by the conscious mind, is sown in the sub-mind where it grows up and bears fruit—sometimes in a year, sometimes in a month, often in a day, and oftener in a few hours. One's own way should be held lightly until patience and *life* do their perfect work. A family jar means that somebody is rushing life.

—"Elizabeth Towne is great—great as was Emerson and Whitman—as Carpenter is and as Brandes. Here is a woman who sees the great truths of life and death, and who tells of them in terms so clear, spontaneous, loving and helpful that he who runs may read—that 'the way-faring man though a fool may not err therein.' No man or woman is so illiterate or stupid as to be unable to understand Elizabeth Towne, and no man of the schools, no scientist or philosopher is so wise but that he can find pleasure, inspiration—yes, and instruction, too—in her writings. The essays in 'Joy Philosophy' have all the characteristics of Mrs. Towne's work. They are true, scientific, warm from the heart, great. They are unpretentious, but they will live. And their perusal will help many readers to live—to live better, truer and more joyful lives." Dr. W. R. C. Latson in *Health Culture*.

—"You will laugh when I tell you I took measles—and so had to keep away for three weeks. I could never have been clever enough myself to arrange for a really needed rest thus! Enjoyed it thoroughly, so did my mother! And the talents of other Centerites came to the fore in my absence. I felt too I was proving my eternal youth by taking on this childish ailment!—which was among my baby nieces." Alice M. Callow, Secretary The Higher Thought Centre, 10 Cheniston Gardens, London W., England.

Who but a real new thoughter would take the measles like that! Which reminds me that a large proportion of the new thought is simply a new way of taking things—a bright, humorous, optimistic way. The old way is to "endure" as a martyr what can't just then be cured; the new way is to *enjoy* what can't be cured, and know that we'll do better next time. Blessings on Alice and the Centre, and their glorious and growing work. May they take all life as Alice took the measles.

—"Does the thinker create thought or are thoughts eternal realities, free and omnipresent? Does the finite-infinite thinker do more than discover and combine thoughts—mankind working out infinite combination? Is either view correct? Are we in need of better terms and interpretations? Is *thought* the right word?" X. Z.

There is a bunch of conundrums for the mental contortionist. "Yes" or "No" would be equally as good answers to either of the questions, and "I don't know" will do for all. So much depends upon the phraseology. "Thought" is the right word if you have the right conception back of it. If you haven't that all the terms and interpretations in creation will only muddle you a little worse. If you have the right concept you can see it in any words or interpretations. For my part, sometimes I think—or imagine—that thought comes drifting down from the dim unknown to create the thinker, the brain and body; that vibrations come flying through the ethers (where all these vibrations started I can't even imagine), touching and rearranging the atoms of my brain into new forms. These vibrations might be called "thought" or "thought force," while the *forms* which they cause in the brain, the ideas, may be called "thoughts." Thought lives and moves in the silence, the uncreate; thoughts live and move in the human consciousness, the brain and body. Thought is the infinite ocean, thoughts are the *results* of the wavelets which lap the shores of consciousness. Thoughts are concreted thought. Thought is an eternal reality, free and omnipresent; thoughts are the combinations in man,

through action of free and omnipresent thought. It takes thought and thoughts to "create" more thoughts—the action of the uncreate upon that already created, produces further creation. The stickler for terms and interpretations gets lost in his own mazes. Language, like all expression, is fluid; it means one thing today and another

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tomorrow, according to the conformation of the shore it laps. Terms and interpretations kill understanding. To understand terms one must have met not only the spirit which made them, but also the spirit which used them; must have met on the plane above all terms and interpretations. He that hath ears will hear and understand these interpretations of mine; he that understands not must listen to the spirit, not to me. Is it plain?

"You say, 'keep your thought away from the present effect of bad habits and affirm for your companions that which you desire him to manifest.' Must there never be a word of remonstrance? Granting that he should be free to live his own life, would it not seem to encourage present actions if I give no sign of disapproval but go on appearing bright and happy? I am always on the anxious seat lest I neglect some duty." Sister.

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"Duty" nagging will drive a man to drink and keep him at it. Only LOVE wins, and love doth not behave itself with unseemly scoldings. It suffers long and is still kind; covereth all things; hopeth all things; believeth all things.

If you can't be your bright, radiant self with the man as he is, and give him his own time and way in which to come up higher (as he certainly will when he is ready), then you'd better leave him to his fate. For pity's sake, for his sake, don't nag nor go around with a perpetual sniff and pocket handkerchief. How can you do thus and expect to attract a man to better ways—to your ways? You only drive him away from you. You don't have to keep telling him you wish he'd let whiskey alone—he knows it deep down in his heart. Leave him to his heart where God is. And let your LIGHT (not your sackcloth and ashes and tears and words,

words, words) so shine that he may see your good, happy works and glorify God in his own heart. Who was it said he couldn't hear what you say because it is drowned in the din of what you are? Your husband hears not what you say; he feels what you are. He knows you talk merely for the sake of impressing him or venting your own temper and if you keep at it he learns to despise you as a hypocrite as well as a nag. So quit. Be your sweetest, sanest, happiest, most attractive self, and trust him to catch your vibrations in his heart. If your conscience is as wise as it ought to be it will prick you for scolding and looking glum, not for smiling. The impulse to keep rubbing in a man's failings is due to lack of faith in the things we profess most loudly—lack of faith in Good and in the power of love and the Silent Word.

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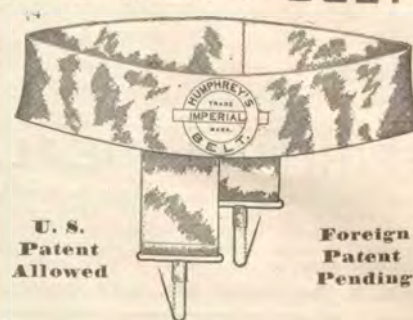
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