



THE NAUTILUS.

Devoted to the Art and Science of Self-Expression.

Entered at the Holyoke Post Office
as second class matter.

Build thee more stately temples, 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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HOLYOKE, MASSACHUSETTS. }

No. 4

"BE STILL."

Thank God for silence, and a quiet hour
Wherein to meditate on larger themes
Than those that fill and fret the common mind;
To have an interval of stillness, rare
And all pervading as the darkness was
Upon that old Mosaic night which wrapped
The Lotus-land of Egypt in its folds,
And could be felt. To shut away the world,—
To be at peace, and thus, in harmony
With Nature's law, receptive of all good.

Then, to repose within the spacious arms
Of thought, with soul intent, and ear awake
To catch the unrhymed music of the spheres,
Exultant with the morning song of stars;
Is Joy that lifts the earth-bound feet from out
The slough of sordid-self, and lends them wings.

GEORGE W. SHIPMAN.

A LOOK AT HERIDITY.

—“All through your words it seems to me you overlook inheritance, hereditary. It seems to me that you underestimate culture. Now understand me—I am certain education is common where culture is wanting. This is my understanding of culture: Its possessor has not wrested it by force and does not possess it by a monastic seclusion nor rigid self-control, nor going into the ‘silence’, or breathing like a filthy, crazy Yoga. Culture! why it's the soul of knowledge—the essence of right living.” W. T.

No evolutionist can overlook heredity, nor underestimate it. He believes that every generation comes in on the shoulders of its predecessors, and he fully appreciates the value of good predecessors. The world's pride of ancestry is not so foolish as it might appear. The more intelligence and culture my forbears had the greater my possibilities. There are no breaks in the law of growth or evolution or heredity, though the casual observer often fancies there are.

Every human being comes into the world as an “acme of things accomplished” by his ancestors, and he is an “encloser of things to be” accomplished by himself and his progenitors.

But who are my ancestors? Let me tell you that Ralph Waldo Emerson and Jesus of Nazareth are more directly my ancestors than many of those whom the world calls my great-grandfathers. There is a spiritual and mental kinship through which we inherit. There are spiritual and mental relationships to which we all owe far more of our goodness and greatness than can be traced to those of blood tie. In rare instances only do these spiritual and mental relationships exist within the line of blood relationship.

The world does well to be proud of its ancestry; but it does better when it appreciates its spiritual ancestry. Think you that the poor little waif owes a larger inheritance to the woman who bore it and deserted it, than to the foster parents who nurtured it in love and wisdom?

Our blood relations are not the only relations from whom we inherit; *neither when we are born do we cease to inherit.* There is One Father of us all, and the oft-repeated statement that we are all brothers and sisters is no fanciful one. The “fatherhood of God and brotherhood of man” is FACT; and the man who thinks he is limited by the ignorance of his blood relations is himself an ignoramus. If his blood relations are not to his liking, let him draw a new inheritance from the world's greatest and best. They, too, are his ancestors.

And mark this: Not only does the son inherit from his fathers of blood or spirit tie, *but many a father inherits from the son* that which the son has gained from other sources than those of blood

relationship. Inheritance by blood tie is not a stream the outlet of which can rise no higher than its source. It is a sort of hydraulic ram through which life may be coaxed to almost any height of culture and refinement.

The writer of the above letter intimates that culture is “the soul of knowledge—the essence of right living” inherited from our ancestors. *Where did they get it?* I will tell you where; *they got it by persistence in the same sort of practices which this man decrys*—by “wresting, by force,” the knowledge, wealth and dominion of others; by generations of “monastic seclusion,” much of it enforced by others whose turn it was to “wrest by force”; by generations of “rigid self-control”; by hours and days and years of *prayer*, which is simply a phase of “going into the silence”; and, yes, and even by “breathing like a filthy, crazy Yoga”—though much of the breathing was forced by strenuous endeavors to get away from the raging hordes whose wealth or daughters they were stealing. The Spirit of Evolution which is running this universe is very cunning in devices for inducing self-culture.

Full breathing, going into the silence, affirmations, etc., are not new methods of self-culture. They are as old and their practice as universal as life itself. But heretofore their practice has been in the main compulsory. Humanity had to be persecuted, starved, hunted into breathing, exercising, praying—had to be forced to develop body, soul and wits by using them.

The present generation inherits the wisdom gained through their efforts. Not the least of its inheritance lies in its wits developed to the point of seeing that for self-development ten minutes of voluntary deep breathing is preferable to an all-day chase to save one's neck; that a half hour of intelligent silence is worth more than the three and four hour “wrestlings with the Lord” such as our great-grandfather John Wesley—and many of his inheritors—practiced regularly.

Herein lies the great difference between our ancestors and us: They were by conditions compelled to self-culture; whilst we, their inheritors, are making intelligent use of it.

Through evolution we are learning to conserve energy. Our ancestors spent all their time—perforce—in half-unconscious physical exercise and breathings; we spend a few minutes a day in *intelligent* exercise and breathing, and conserve our forces for mental and spiritual uses.

And without them we should be minus the intelligence to do this. Humanity is a solidarity—on the square; and without the work of his ancestors none shall be made perfect.

But it is by the work of his ancestors that man stands on today's pinnacle. What they learned to do by labored effort and mainly under compulsion, we do by instinct.

And it is by man's work today on this pinnacle, that his great-grandchildren shall be brought forth on yet higher pinnacles, with yet higher instinctive knowledge.

Take the most cultured person you know; trace his ancestry and tell me where his culture began. You cannot do it. Go clear back to William the Conqueror if you will; thus far you may call his ancestors cultured, but even so their culture, all the way back, is a descending scale of boorishness in comparison with what we 20th century folk call culture. And we must hark back of William for the beginning of his culture. William the Conqueror was the illegitimate son of *Robert the Devil*. Did culture begin with Robert? And the mother of William was a miller's daughter. Is she the mother of all culture? Robert the Devil was

the third earl of Normandy; which means that his grandfather was an ordinary every day scrub who probably murdered somebody particularly obnoxious to the king and was rewarded with an earldom. Did he bequeath “the soul of knowledge, the essence of right living,” to William the Conqueror and his exclusive progeny? If so, *where did he get it?* His own grandfather and the ancestors of the poor miller's daughter roamed the same woods, fought the same battles, hunted the same beasts and men, and gnawed the same bones. Where did the ancestors of Robert the Devil pick up the “soul of knowledge”? And what were the miller's ancestors doing whilst Robert's grandfathers cornered the “essence of right living”? For I warrant you that William's miller's-daughter-mother was less of a stranger to the “soul of knowledge, the essence of right living” than was that devil of a Robert.

Yes there are many people who are educated but not cultured. *But their progeny will brag of their culture.* For what is in one generation mere education, or “monastic seclusion,” or “rigid self-control,” or “going into the silence,” or “breathing like a filthy crazy Yoga,” is by time and unconscious cerebration transmuted into pure “culture.” And if any of us lack culture you may depend upon it our ancestors, by blood and spirit, are numbered among those who failed to “wrest by force” the very things this writer, “W. T.,” decries as uncultured.

All life is education; and time transmutes education into culture, “the soul of knowledge, the essence of right living.”

Not a human effort but is necessary to the development of the soul of knowledge. Not a Yoga breath, not an hour of silence, not a moment of rigid self-control, not a day of hard labor, not a sound or movement or cry of joy or sorrow or rage or despair,—not one but has *helped to free the soul of knowledge.* Not one could have been dispensed with without leaving culture less cultured than it is.

The difference between education and culture is the difference between the daily drill at the piano and the finished musical expression of a Paderewski. Education comes first and without it there can be no culture. Education is the work of TODAY; whilst culture is the soul of well used yesterdays: Why exalt the well used yesterdays to the disparagement of Today's opportunities?

Inheritance is wealth left us by sanguine and spiritual relations gone before. It is capital left us, to be increased by just such “wresting by force” as “W. T.” contemns. Who is the more valuable to the human race:—he who parades his inheritance as he received it or he who adds to it his own efforts at self-culture?

Don't be a Chinaman and kow-tow eternally to heredity. Be an Individual and improve heredity. If your inheritance was poor make it better; if it was good MAKE IT BETTER. The world's culture is only just beginning; get busy helping it along. That is the important thing.

Do it Now.

SELFISHNESS TRANSMUTED.

“Reginald will not share his pleasures with his sisters. He is so selfish, and it seems impossible to break him of it.” H. P.

Attempts to “break” a child of selfishness simply set the habit. Every time he hears the statement that he is selfish the habit is set a little more strongly. *Every time his mother THINKS him selfish he hears the mental statement and receives a subconscious impulse toward selfishness.*

To heal a child of selfishness the mother (or

nearest relative) must begin on herself. She must *change her mind*. Instead of thinking Reginald specially selfish she must *know* that all beings are necessarily selfish; and that the strongest character is the most selfish. *Without selfishness there could be no life, no health, no happiness, no success, no growth*. Selfishness is cohesion, the force which keeps us from dissolving in thin air. Selfishness is the organizing principle, the very law of attraction, or love itself.

Blessed is the selfish child; for he is full of power; he is the encloser of great things to be.

But he needs a broader vision.

All actions are manifestations of selfishness, the manner of action depending upon the actor's estimate of himself.

There is the animal estimate of self—with which all children are born; this estimate is instinctive, expressing in the simple act of appropriating anything which seems good. This instinct is omnipresent, from amoeba to man. It is based upon one's self-estimate as simply a body with five senses. It belongs to the condition of separateness from God and man. It is the little five-sense "I" wresting from others its food—physical, mental and spiritual. It gives away only that for which it finds no use. It is the child-I; purely instinctive and regardless of the rights and joys of others.

But it is good; it is the seed of the divine "I" which has many senses, and above all the *sense of oneness*.

It lies in the mother's domain, and the teacher's domain, to cultivate the ground that the seed grow and the divine "I" come forth.

When a gardener wants to grow something he does things, *not with the seed itself*, but with the earth around it. But a mother usually keeps doing things to the seed—which keeps it from growing. She keeps harping on "selfishness"—which sets the habit.

The only cure for petty manifestations of selfishness is a deeper understanding. When Reginald realizes that to be selfish is to *make others selfish toward him*; that his pleasures increase as he shares them; that he cannot live his life alone; he will *outgrow* petty selfishness.

Experience is the only effective teacher. Reginald has perhaps three sisters besides twenty-five playmates. That makes twenty-eight equals with whom his life is bound. If Reginald refuses to share his goodies there are twenty-eight to give back his mete as he measures. *By selfishness he loses at least twenty-eight treats to one*. It does not pay.

It is Reginald's mother's privilege to so manipulate Reginald's experiences that he will learn this in childhood; instead of growing up to learn it by the world's hard knocks.

It will do no good to *compel* Reginald to divide. He must *want* to divide. So, if he chooses to keep his gum to himself, let him have it. *But send him away where he can enjoy it without rousing the envy of others*.

It will add to the experience if upon his return he finds the other children finishing the enjoyment of something nicer than gum, of which there is nothing left for him.

But if you lecture him, or let him or the other children know it was all managed purposely, the experience will lose its power as an object lesson.

Never scold one child in the presence of another. Take Reginald away by himself *when he is in a good humor* and explain to him that if he were anxious enough to *hunt up* his sisters and share his gum with them, they would have been anxious to find him and share their chocolates. Show him that selfishness actually robs him of good things, and that it keeps others from *wanting to please him*. Never tell him he "ought to" be generous. "Ought to" generosity is no generosity at all. *Show him that it is a pleasure to make others happy*.

But above all things **DON'T** drive it in. Explain gently and clearly, and let *experience* do the rest. It will not take many experiences managed by the *rightly trained mother* to show Reginald the mistake of being selfish.

Never use the word "selfish." It is a powerful

vibration for the thing you don't want; it is "black magic," a "treatment" for "evil."

"Without the Word was not anything made that was made." The "Word" is the suggestion, the statement.

To cure selfishness suggest or affirm its opposite.

But the opposite of selfishness is *not un-selfishness* but a *larger self-ishness*. Suggest to Reginald by word and deed (one word to 100 deeds) that he and his brothers and sisters are One and that *he loves* to give pleasure to them all; that he loves them all.

Kneel beside him after he has gone to sleep and whisper to him *The Truth* about himself and them. Tell him *he loves* to give. Tell it over and over, emphatically, *fervently*. Tell him we are all *One* and *Love* is *that One*.

He is learning to live by the statements you make him. See you give him plenty of love-statements; for love not only covers a multitude of sins but *wipes them out*.

NEW THOUGHT GOES TO CHURCH.

"I often wish you would write something special for us women (we must be numerous) who, like yourself once, are good active church members, who have been and *are* interested in the activities of our church, local, home and foreign mission work. I really haven't means nor time to give all round, and still have what new thought literature I wish, and time to read it and think about it. I attend church regularly Sabbath mornings, have a Sunday School class of young ladies I'm attached to, and usually attend Wednesday evening prayer meeting. Do you think that doing this and also helping in home and foreign mission work hinders my progress in the new thought? *My first husband* was a fine young minister in the Christian denomination, in which church my membership is. Thinking of him and my many good warm friends in the Congregational church here where I attend it is hard to break loose from church activity and relations. Should it be done? Gradually? Or at once?" *Mary*.

Go to church as long as you find interests there; as long as you can help or be helped.

The Law of Attraction is all-powerful and *unerring*; why use force against it?

The church stands for the ideal; has all through these ages stood for the highest and best in man; and still stands for the highest and best—for *something higher and better than man himself has understood*. Why should a woman desert the church simply because she catches a glimpse of the reality which the church represents? Why desert her friends because she happens to have had a bit of a revelation? Why not stay and reveal her revelation as long as the friends in that particular church will let her. Why not stay and leaven the whole lump, instead of withdrawing to mix with the rest of the leaven in some exclusive little church of its own? A Methodist or Baptist or Christian or Catholic church stands for *just* as high truth as a Swedenborgian or a Unitarian or a Christian Science church. The difference is in the *people* not in that which the church represents. If you *fit in* with the people in the particular church with which you are affiliated; if you *enjoy* them and they enjoy you; if you have much in common; if you can understand and sympathize *healthily* with them and they with you; if you and they are even a little bit *happier* for the association; if attendance at that church inspires you; giving a mental uplift and added enthusiasm for doing your best; then by all means go to that church, for the *Law of Attraction* which is *Love* or *God* itself, is calling you there.

But don't go to church for fear people will think you peculiar or ungodly, and don't go from a sense of duty—don't dishonor God by offering such a contemptible perfunctory "service." If you can't enjoy God in church don't go. The chief end of man and the chief end of all his goings and comings is to *enjoy* God. If you can't enjoy God in church he is calling you somewhere else to enjoy him.

I wonder if you have ever thought what it is to enjoy God. God is The Highest, the best which is in you. This is not *all* of God of course, but it is all with which you are directly concerned. The Highest in your neighbor may be higher or lower

than The Highest in you, but with *his* Highest you are not directly concerned. Neither are you directly concerned with the great Undefined God which is over us all. But *God in you* is your hope not only of glory but of *all* good. God is in his heaven in you, and he is there *for you to enjoy*.

Every individual enjoys God most when he is doing good according to his highest lights, according to his peculiar and God-given bent. To do *here* and *now* the best thing you know of to do, and to do it in your best manner, is pure enjoyment of God. You can enjoy God at any kind of work, so long as you put your Highest, your soul, into the work. And your very highest enjoyment of God throughout eternity will come through attractive work well done. Such work is the expression of God in you; it is *literally God flowing through your brain and nerves and muscles and out through your acts*. You will never get closer to God, nor enjoy him more, than in doing your loving best.

But next to doing good is receiving good; in which act we enjoy God at second hand. We catch the shavings dropped from the doings of another. They are fresh, clean, beautiful shavings perhaps, but they are the leavings and they are good for little except to kindle the fire. Even then, you see, we have to *do* something with them in order to really enjoy them; and it is in the doing that our real enjoyment of God comes.

Now we go to church to *receive* good impulses, to catch the shavings left over from the doings of preacher and choir and even from the money-doings which have made the church expressive of the Highest; and we go to church to *give* good impulses to our friends.

Sometimes church-going ceases to be profitable because we go to receive and forget the most important part, the giving. Sometimes the church authorities won't let us give in our way; they don't want an expression of our heterodox ideas and methods. Even then we can for a length of time enjoy God by sitting in a back pew and giving *mentally* the high impulses which the church authorities will not permit us to express orally.

But soon this grows irksome and we cease to enjoy it. Then is the time, if not before, to get out of that particular church. It may be you can find another church where you will be freer; it may be you will find other uses for Sunday than attending church.

But whatever you do don't continue too long sitting in the back pew *without enjoyment*; for this is the place and mode of death. Enjoyment of God is *life*.

Someone has said that unexpressed thought evaporates. I surmise that this is literally true, and that even the best of intentions and affirmations evaporate from that back pew, leaving but a parched and shrivelled personality.

Go *do* something for somebody quick, if you would enjoy God and LIVE. No matter whether you go to a church to do it, or to a mission or a prison, or to a needy neighbor's, or just do it in your own home and unto the least of these your children and husband. Go bring order and beauty from any chaos you happen to be nearest to, and the enjoyment of God, of good, will be yours.

As for the matter of making your money go around for all these missions and calls for new thought literature, every individual must be his own judge. If a woman is too generous she will be inclined to rob herself of the literature in order to *give*. If she is "selfish" she will rob the missions in order to supply her own wants—and she will often quote "Charity begins at home" as her excuse, forgetting that it is not good for charity to always *stay* at home.

Use your best intelligence and *don't try to cover too much ground*. One or two lines of effort *well* supported in *interest* as well as money, are worth a dozen half done—where money is perfunctorily given from custom, or "duty," or from fear of condemnation if you fail to give.

A general rule is to give where your *interests* lie. I believe the purchasing power of a *good-willed* dollar is far greater than that of carelessly given or grudging dollars. Why do you suppose a man's ill-gotten gains do him so little good?

Because no good will and interest went with the money—it was literally "cursed"; and his own ill conscience prevented his changing the curse to blessing.

If you want your beneficiaries to really profit by the dollars or dimes you give see that you give with *intelligence* and *interest* and GOOD WILL. If you want to *receive* the best good for dollars spent see you observe the same mode.

Never rob yourself or Peter of a good generous gift in order to pay Paul and Peter and Tom, Dick and Harry a miserly pittance. It's bad for you all.

And remember that unless you are well taken care of, unless your highest nature is well nourished, you curtail your power to help others. Don't rob yourself of twelve visits of *Nautilus* or *Harper's* or even *The Ladies' Home Journal* in order to give five cents a piece to a dozen or so missions for supplying red flannel shirts to the Hottentots or the "gospel" to folks who don't want it.

In short, use your gumption, Sweethearts.

THE FAMILY JAR.

—"If a man and woman love each other and are every way suited to marry should they yield to the opposition of his grown daughter?" M. A.

This question in varying forms comes to me often. It always stirs within me something I used to call "righteous indignation." And incidentally it makes me smile. Translate the question into Plain English and anybody can answer it without hesitancy. Put it this way: When two Individuals know what they want and the whole world approves, should they go away back and sit down because a third Individual tries to interfere with their inherent right to the pursuit of happiness?

Of course *not*. A man or woman old enough to have a grown daughter is old enough to know whether he wants to marry again. Not even the most precocious daughter is a better judge than her father as to what is best for his own happiness.

Ah, there's the rub! It is not *his* happiness she is concerned about. It is her own. A new marriage would interfere with the daughter's plans. She would have to give the chief place to the new wife. She would have to give up a share of the prospective inheritance she has more or less consciously been counting upon. So she opposes her father's re-marrying.

But apparently not on these grounds—dear, no! Her father is "too old," or "too weakly," or the intended wife is "not nice." The daughter conjures up a dozen excuses, but never the *real* one; of which she is not fully conscious herself,—and *doesn't want to be*.

The parent's "duty" to children is great; far greater than the child's duty to parent; but parental self-sacrifice should certainly *not* be continued for life. A grown daughter is an Individual, who should stand on her own feet and make her own happiness *without* curtailing the happiness of parents.

Let her leave her father to a renewal of youth and happiness; or let her gracefully and kindly accept her rightful second place and use her loving energies in helping to make bright the home.

A sensible, well trained, loving daughter will do one of these two things.

A sensible, well trained, loving parent will consider his daughter's feelings and will do all he can to gain her *willingness* before he marries; but he will not make a lasting sacrifice of his own and the other woman's happiness simply to please a selfish girl.

If daughter and parent are not sensible, well trained and loving it will be a case of frying pan or fire either way.

The recognition of individual rights to the pursuit of happiness according to individual desire, is the only basis of happiness in family relations.

The daughter who *helps* her father do as he desires will find *him* ready to help *her* do as *she* desires. And *vice versa*.

The daughter who "opposes" her father's marriage is quite apt to be the daughter who has

been opposed by her father; he reaps as he has sown. Or else she is the daughter who has been brought up with the idea that parents are a mere convenience for her use.

The way out of the Family Jar is often labyrinthine; but the Loving Individual can always thread it.

DR. CARR ON PHILANTHROPY

In the March issue of *Medical Talk* a letter is published from a young girl who is very anxious to "make the world better." In replying to her questions Dr. Carr gives utterance to the following sound, sensible ideas:

"There seems to be a general impression that to do good in the world, giving one's life for the benefit of the world, is something other than following a legitimate avocation. I have given this subject a great deal of attention and I feel sure there is no place in the world where any one can do good except in some legitimate pursuit of business. Going one side from business only leads any one into embarrassment and disappointment. Business affords the only legitimate opportunity for kindness and true charity. In our natural contact with men and women in a business way we have our only opportunity to spread sunshine and make the world brighter and better for having lived.

"There is a continual disposition on the part of every one to think that philanthropy can be dispensed in some dramatic way. That we can find a place in life where we depart from all business methods and become an advocate of humanity in some special way. My observation of the people who attempt to do any such thing is that they do more mischief than good, that their mission is sure to end in disappointment or else they degenerate into hirelings even more disreputable than the people they set out to assist.

"Find some avocation in this life which you are fitted to fill. Fill that avocation as full as you can with yourself. Become enthusiastic as to its details and hold before yourself the fact that you are helping the world to be better and wiser through your function. This is the only improvement that will amount to anything. Reading books on theoretical subjects that can never be put into actual practice, only breeds discontent. It is what you do, what you are actually able to accomplish, not what you read or what you think or what you imagine, that makes you of any use in the world."

—L. W. Billingsly is "an optimist sixty-two years young and headed strong for sixty-two more." He is doing his share of missionary work among us American heathen. On a white card he has printed for distribution the following:

"Fourteen rules framed from writers on health culture, and from personal observation and experience, that tend to promote health, happiness, and long life.

"1. Get your full share of pure air and sunshine, and often breathe deeply.

"2. Eat sparingly, and little or no meat, and drink two quarts of water daily.

"3. Walk perfectly erect, not less than four miles daily, or have equivalent exercise.

"4. Keep clean, dress neatly and with propriety at all times.

"5. Be temperate in all things, and do the square thing by everybody.

"6. Be cheerful, composed, fear nothing, and never hurry.

"7. Bear no one angry thoughts, and don't be a fault finder.

"8. Think of the good rather than the bad in others.

"9. Think of your good health and not of your ills.

"10. Be an active member of the 'Don't Worry Club.'

"11. Tell your troubles to a lawyer or policeman: don't annoy others.

"12. Utter these words before rising in the morning: 'Courage,' 'Force,' 'Decision,' 'Composure,' 'Concentration,' 'Accuracy,' 'Self-Reliance,' 'Cheerfulness,' and live them.

"13. Strive each day to do one or more unselfish acts.

"14. Be brave enough to acknowledge your mistakes."

—"When a new planet is 'born' it is in the form of a very hot gas thrown out from the sun hundreds of millions of miles. It goes until it is stopped by the extreme cold, and then begins to form a sphere of gas, very much distended. It draws gradually nearer to the sun, as it begins to revolve around it, becoming more and more solid as the ages pass. In the course of thousands of centuries it reaches the place where Mars is now. It then begins to form a crust, and by the time it reaches the point where this planet was 100,000,000 years ago animal life appears. The reason why we see the steady development of the human

race is because that development takes place naturally, according to law, as the planet draws nearer to the sun. We are now entering upon an era of great development because, in drawing closer to the source of life, we are now entering a higher sphere—an orbit which contains in itself many things about which we have been before very ignorant. In time, when we reach the point that Venus today occupies, we will not have bodies that we could see today. Still further along, in some thousands of years yet to come, this planet will be in the orbit of Mercury, which is very close to the sun, and it is very likely that when we reach there we will be simply a center of intelligence compared with what we are today. Later on this planet will plunge into the sun, and we will then have returned to the point from which we started many millions of years ago. We left the sun as pure spirit, and we will return to it as pure spirit, plus the experiences we have had on the journey. But if you ask why such a journey was necessary or desirable I will have to tell you that I don't know. But the fact stands out that this globe is operated for us, since we are the highest form of life on it, and it certainly isn't operated for anything less than we are. The fact that it is a product of the sun; that it is sustained and held in place by the sun, and that its ultimate terminus is the sun certainly indicates that we have some kind of a pull with that remarkable source of life and energy."—DODGE.

—DON'T plead "I did the best I could" as an excuse for a poor job. Such a plea is a libel on yourself—it is a lie. No man has done the best he could until he does the best that can be done. You could have done the thing right if you had put enough of your wits and will into the doing. You didn't. Then be honest and say so. And *make it right now*. Wake up and do it over; or do the next thing better.

—SUBSCRIBERS who were to receive a copy of "Just How to Concentrate" as premium, please note: A new edition of that booklet was slow in materializing, so we had to hold up your orders for a few days. The booklets came and the last of these orders were mailed before New Year's Day. So we did not reply to postal card complaints of non-receipt of the booklet. If your copy has not yet reached you it has gone astray; and if you will again notify us another copy will be mailed to you. I trust you will pardon the delay or possible loss in the name of the universal holiday rush—not our rush but the printer's and post office people's!

—We began to fear Conable's *Path-Finder* had got itself lost in the wilds of the Ozarks, but here it is again, large as life and twice as natural, in a brand new pine-cone-trimmed suit, and bubbling over with enthusiasm. And what do you think!—not content with buying 8,000 acres of the Ozarks and starting *Path-Finder Park* and a non-meat eating, non-breakfasting colony, the irrepressible Edgar Wallace has installed a new printing plant, laid him out a town and got it named Conable, and has had himself appointed postmaster. He is the whole show down there, and his anxious friends can find him by addressing "Conable, Ark." Nothing else needed! Good name, too. May the Conable, Ark., find tip top sailing.

—"I still have lots to overcome and bring my way." Anna.

The only thing to be overcome is one's own misunderstanding and misuse of life. Life is. Things are coming your way. Nothing was, or is, or ever will be against you. ALL things are working for you and with you. They *have* come your way. But you won't believe it, and therefore you make no use of them. WHEREFORE THEY HANG AROUND CLAMORING TO BE USED. Only by using that which comes can we get rid of it. The more intelligence and ingenuity we put into the using the earlier we get through with them. And when we are through with a thing it slips away with as little effort as it came, leaving room for something better. All this effort to "overcome" things and "bring them your way" simply keeps them away—as a drowning man's struggles keep the floating life preserver from coming his way. A quiet, cheerful, faith-full heart and mind sets up a current which will in the fullness of time bring all you ever desired—if you don't churn the current into froth trying to "overcome" what it has already brought you. Things are coming your way. Let 'em. Take them, and make the best of each in its turn.

INDIVIDUALISMS.

BY WILLIAM E. TOWNE.

HYPOCRISY. Shelton says, "dam the hypocrites."

This is his mild and gentle manner of suggesting that hypocrisy has no part in the life of the God-Man. The hypocrite part of us should be dammed (checked) and ignored.

Hypocrisy is a species of dishonesty. We seem to be that which we are not. This is inimical to health and happiness. It is weakening. The hypocrite soon loses respect for himself.

It is always the mortal part of us which plays the hypocrite. We have a great deal of false pride, and desire to impress others with our superiority. We hate to acknowledge our mistakes. We fear ridicule.

But as the Real Man comes to the surface and begins to manifest we shall drop cant and hypocrisy. We shall know others at their true worth and be known in the same manner.

This does not mean that we shall judge others, in any sense. Each one unconsciously judges himself, even while he wears the mask of hypocrisy. Emerson says: "In full court, or in small committee, or confronted face to face, accuser and accused, men offer themselves to be judged. Against their will they exhibit those decisive trifles by which character is read. But who judges? and what? Not our understanding. We do not read them by learning or craft. No; the wisdom of the wise man consists herein, that he does not judge them; he lets them judge themselves, and merely reads and records their own verdict." All this is only another way of saying that if you give a person rope enough he will hang himself.

All this applies only to the mortal man. The Real Man is not concerned with judgments or judging. He simply *knows*.

Of what avail, then, is the mask of hypocrisy? It accomplishes no more than a boy's jack-o'-lantern. We soon come to know the hypocrite, either in ourselves or others. It is better to let simplicity characterize our relations with the universe. There is a grandeur about the simplicity of truth which nothing else can equal.

PATENT MEDICINES. Several physical culture and hygienic publications are engaged in "taking a fall" out of the patent medicine manufacturers just at present. They seem especially inclined to criticize Peruna in no very friendly manner, because it "has been found on analysis to contain over twenty-five per cent of alcohol." I am neither a doctor, chemist or user of patent medicines or alcohol in any form, therefore my opinion may not be worth much; but for the life of me I cannot see that any harm is likely to come to one who takes a bottle or two of diluted alcohol in teaspoonful doses. To be sure it might not accomplish much good. But would it and does it accomplish all the harm these publications would have us believe? I cannot think so. But I may be wrong. I often am. But until the evidence against the patent medicines is much stronger than at present it would be the worst kind of an outrage to prohibit their sale by law, as some of these liberal (?) journals advocate. These publications never fail to come to the front in opposition to proposed medical legislation, but I do not see that there is any better ground for prohibiting patent medicines than there is for interfering with the right of the individual to employ the kind of a healer he chooses.

Thousands of country people are greatly helped and benefited by the use of patent medicines. Whether this is due to any virtue which the medicine possesses, or is simply a matter of faith, does not concern us. The fact is that these medicines take the place of a regular physician to these people in numberless mild disorders, and to interfere with their right to use these remedies would be most unjust.

There is only one thing in regard to patent medicines that I object to, and that is the style of some of their advertising. Some of these ads are a powerful suggestion for diseased conditions. If any regulation by law of the sale of patent medicines is to be attempted, it should be aimed

at their advertising. It is possible to make a patent medicine ad a suggestion for health. Some advertisers do it. The list of symptoms should be reduced to the minimum or entirely omitted. Testimonials which are free from recitals of symptoms have a cheering effect upon those who are inclined to try the remedy.

WOMAN AND INTUITION. A woman knows, but she does not know how she knows. Man, secure in his intellectual conceit, is apt to look down upon her for this. Man is very apt to get the big head because of his superior strength. But the intuition of woman is a safer guide by far than the intellect of man where the deep things of life are concerned. Woman is more adaptable, more childlike, more responsive than man. When the infinite forces play upon her she interprets them according to her intuition and not according to her intellectual understanding, and in this way she keeps closer to the heart of nature and the throne of the All-Good than man. A woman's faith surmounts all obstacles. A man's faith is almost always weak in times of trial. Faith cannot live where the intellect rules.

Here is an interesting extract from a letter recently received from a man who is an earnest reader of *Nautilus*. He says:

"Disraeli says 'there is a rapture in the strife of factions that a woman's soul can never reach,' and I say 'there is a rapture in the communion with a woman's soul that the intellect of man can never reach.' They are that part of God which we have lost and must in some way regain. Woman intuitively grasps the spiritual truths which we must toil hard to formulate into percep-



tion, and if we can come *en rapport* with their soul life we have gained a glimpse of paradise lost. If I could sit down and talk to Elizabeth, Kate, Nancy or Ella or Helen, Moses and Elias might go up or down the street unhailed."

THE NEW THOUGHT CONVENTION. The new thought convention at Chicago seems, in most ways, to have been a success. First of all it is said to have been a financial success. This is pleasing and satisfactory. The only way to conduct such a meeting is along business lines. Make it pay for itself, or don't hold it.

Of course there were a considerable number of people at the convention who were not satisfied. Some of these were impolite enough to make some rather unkind remarks about the convention. Those who went there with the expectation of hearing nothing but their own particular brand of ideas advocated were, of course, disappointed. Others, according to the published reports (we were not present), were anxious to see the convention take up certain subjects which it did not see fit to discuss, and consequently these individuals pronounced the convention a failure. Between the rowdies who were anxious to run things, the people who had axes to grind, the liberal wing and the conservatives, the management must have been "between the devil and the deep sea" a good share of the time, and to an impartial outsider it looks as if they did exceedingly well under the circumstances.

The *Mental Advocate* gave a fine report of the convention in detail. *Unity*, also, gave a good report, as was to have been expected. Colonel Sabin seems to have the opinion that the liberal wing was rather too dominant. Charles Wallace Silver, who gives the convention a bad black eye in his report published in *It*, insists that it was the orthodox element who were to blame. Of course Mrs. Gestefeld, in her notice of the convention, published in her magazine, *The Exodus*, was not altogether complimentary.

In short, this convention was not unlike all other similar gatherings. Each individual took away according to what he carried. Those who went there with love and good will found the conven-

tion as a whole, pleasing and satisfactory. The editor of *Eternal Progress* had only kind words of praise for the convention. Here is a brief extract from his report:

"To be in the presence of that wonderful gathering was an inspiration that will never be forgotten. The Spiritual Power that was present in that assembly was simply immense; it was so strong that your entire being was thrilled through and through during every moment you were present. You felt as if the very heavens had come down and you were standing in the very Presence of Him Who is All Power, All Peace and All Love. What was heard was beautiful, grand, sublime; what was seen was far more beautiful; but what was felt was the most beautiful of all."

The convention formulated a statement of new thought principles which seems above criticism so far as I am concerned. For the benefit of *Nautilus* readers I will insert this statement herewith:

"The New Thought is the New interpretation of Universal and Eternal Truth.

"God—Universal Spirit, Mind, Principle,—is Omnipresent, Omniscient, and Omnipotent.

"Man is the individual expression of God, possessing inherently and capable of manifesting, all the aspects of God.

"Man unfolds to a continuously expanding consciousness and manifestation of these aspects, through right thinking and right living.

"The consciousness of harmony is Heaven, here and now; in the realization of which abide peace of mind and health of body.

"The essentials of the New Thought are suggested by the words: Unity, Co-operation, Freedom, Brotherhood, Individuality."

There will be another new thought convention, under the same management, at St. Louis sometime during the present year. Those who feel interested in the subject of organization will no doubt be glad to attend. But if you expect to get the most benefit from the convention, don't go with an axe to grind, either for yourself or another, and don't expect that you will hear nothing outside your own brand of new thought mentioned. Go with the intention of co-operating with the other fellow if he won't co-operate with you. Then you will not be disappointed.

Personally I prefer to keep clear of all organizations. I feel regarding them as Emerson expresses it in his verse on "Communion":

"Oh, when I am safe in my sylvan home,
I tread on the pride of Greece and Rome.
And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and the pride of man,
At the sophist schools and the learned clan.
For what are they all, in their high conceit,
When man in the bush with God may meet?"

BRIEFS.

BY WILLIAM E. TOWNE.

*** *The Ladies' Home Journal* has gone into the mail order business, it seems. In the last issue they advertise Dr. Van Dyke's poem, "The Foot-path to Peace," mounted on cardboard at ten cents per copy. Wonder what they'll do with the stacks of dimes they will receive? I can remember when the *Journal's* circulation was being built up by mail order methods. I believe they even were not above employing the puzzle contest scheme at one time.

*** How many people realize the wonderful work that is being done by Dr. J. H. Kellogg, who stands at the head of the Battle Creek, Mich., Sanitarium? This institution has over thirty branches in all parts of the civilized world, where rational living is taught. Obedience to nature's laws and a pure diet, free from meat and condiments, is insured at each of these health homes. The Sanitarium management also controls about thirty vegetarian cafes and restaurants in different parts of the United States.

*** Truth is bound to receive recognition, sooner or later. Facts will not always be ignored. You may ignore a truth for a time, but it will only cause it to become stronger in the end.

*** The clergy and the medical profession have, to a great extent, been ignoring the truth contained in the new thought. But all the time the facts concerning healing were making themselves felt, and now there are strong indications that both doctors and clergymen are becoming inter-

ested in knowing whether there is not some truth in the new teachings.

*** It cannot be denied that this movement has attracted to itself some adherents who are fantastic and unbalanced, and whose teachings are too extreme to appeal very seriously to the level-headed, honest truth seekers. Many who became identified with the new thought early in its history, were swept off their feet by the first glorious glimpse of truth. But gradually we are getting our feet down on a solid foundation, and the truth in our system of thought is working itself out and shining so brightly that even the dwellers in the very dark corners are beginning to inquire as to the cause of the illumination.

*** I have before me a very interesting address on "Psychic Healing," (Burrows Brothers, Cleveland, O. Price ten cents.) delivered by Rev. Vernon C. Harrington of Cleveland, O., in the Second Presbyterian Church of that city, and also read before the Presbyterian Ministers' Club of Cleveland. The address is published in pamphlet form by request of the club.

*** This address is a fair and impartial summary of the facts in regard to Christian Science, Mental Healing, etc., as they appear to an honest orthodox investigator. The author has read a goodly number of standard new thought books, and has also taken the time to personally investigate some of the healing work done by new thought methods. His conclusions are far more favorable to the new teachings than one would expect. It is especially pleasing to find an orthodox clergyman giving public utterance to his faith in the law of mental or spiritual healing, even if one does not coincide fully with the explanations which he offers concerning the philosophy of such healing.

*** Mr. Harrington thinks that the spread of Christian Science is due almost wholly to its power to heal. Whatever is true of Christian Science, I believe the spread of the new thought in general is due to its all-around regenerating power. The truth not only heals physical ills, but it makes of man a new creature, as he comes more and more into an understanding of it. The acceptance and practical personal understanding of the divine truths which are more or less clearly formulated in the teachings of the new thought, will renew the entire being of man, and bring him into harmonious relations with the whole universe.

*** Personally I believe the truth which underlies the new thought movement is the same which has animated all religious movements in the past. All religious and philosophical systems are due to man's efforts to come into harmony with truth, to comprehend and embody the principle of divine law and order.

*** Under the heading of "Grounds for Belief in Real Divine Healing," Mr. Harrington in his pamphlet ably states the basis of healing as follows: "Health is the normal condition. Disease is abnormal. The whole tendency of the laws of Nature is to conserve health, else the race would long ago have perished from the earth. The laws of Nature foster life,—heal wounds, repair fractures, refresh the tired body in sleep, raise up men and women in gradual recovery from sickness. All the restorative power is that of Nature, the great mother of us all, constantly trying to get us back into normal condition. The laws of Nature are the laws of God, His power touching us, His hands moulding and guiding us."

*** Remember that these are the words of an orthodox minister, and that they were delivered from an orthodox pulpit. We doubt if any new thought writer could have better stated the basic truths upon which mental or spiritual healing rests.

*** The main point brought out in this discussion of psychic healing by Mr. Harrington is that there is nothing about it which is unreasonable or inconsistent with a religious faith. In a deep sense this is undoubtedly true. That which seems to be contradictory between the old and the new is of the surface—merely superficial.

*** The truths embodied in the new thought have not been unknown to those who, in past ages, have lived by the spirit rather than by the letter of their religion. It may be true that the majority of orthodox people today are living by the letter that killeth rather than by the Spirit which giveth life, and hence cannot see that their religion has an identical basis with the new thought. But in all creeds there are individuals who recognize that each and every creed and cult has some foundation in truth, and he who lives by the Spirit comes to realize the underlying unity of all things, however far apart they may seem to be upon the surface.

*** I have given considerable space to a consideration of Mr. Harrington's pamphlet in order to show you how the new light is permeating the world, melting down the surface barriers which prevent a full and free understanding and acceptance of truth. I consider this sermon of Mr. Harrington's one of the most significant signs of the times.

*** There is another movement to which I wish to call attention, that is destined to accomplish much in bringing out the underlying basis of truth in all the different schools of thought. I refer to the Federation of Religions outlined by Rev. Hiram Vrooman in his recently published book. ("The Federation of Religions," published by the Nunc Licet Press, Philadelphia, Pa.) Mr. Vrooman's general purpose is explained in his opening words: "The Federation of Religions seeks to bring into co-operative relationship as many persons as possible, from any or every religion, who are truly open minded and loyal hearted to truth. Its chief object is to carry forward, as far as possible with an accuracy equal to that of science, the investigation of spiritual or religious truths."

*** Something of what these clergymen are trying to accomplish in the religious world is being undertaken in the medical profession by Dr. Leavitt, a review of whose book appears elsewhere. This book is dedicated to "Those of the medical profession who love truth and do not fear to stand for it."

*** The grand object of each of these workers is to bring about a fuller knowledge of the basic truths of life, and a more harmonious relationship between all sects and creeds.

*** The real, essential difference in the beliefs of those who are earnest truth seekers, and who love the spirit rather than the letter, is not great. It is only that our various points of view and our methods of expression make the difference seem great. Many are seeking now for the common basis of truth which they know upholds all systems of belief, and when this common meeting point is found the millennium will be ushered in.

W. E. T.

—"Your fine article in the January *Nautilus* lacks only one thing; you omit to state that only by copious drinking of pure water can the lime, dirt, ash, etc., of the body be removed. Nothing else in the world will take out the clinkers of the human furnace. Old people should drink two or three quarts daily of pure water. God never made any other kind of water but pure water. All the thoughts and all the care and all the rules of a thousand hygienic systems will never renew the body until we stop pouring lime and dirt into the system by the use of raw water, and until we begin flushing the system by means of clean water. Add distilled water to your philosophy, and tell old people not to eat grains such as wheat, that are loaded with mineral matter. After forty a man should live on nuts, fruits, eggs and lean meat, and a very very small portion of meat; better none. Happy Christmas—good luck to *Nautilus*—prosperous 1904." Elmer Ellsworth Carey, Assistant Editor of *Suggestion*, Chicago.

—"Does the quotation, 'And lead us not into temptation,' imply that he does or would do so sometimes with us? I have always been under the impression that the good shepherd never led us into any wrong, but that he created nothing but good. Please explain this verse, Isaiah XLV: 7—"I form the light and create darkness, I make peace and create evil, I the Lord do all these things." And now I would ask you, would the clay be to blame for what it has been made into?" W. C. Gault, 1224 14th avenue, Detroit, Mich.

These are not the only Bible quotations which

distinctly state or intimate that God leads into evil as well as good, that he hardens not only Pharaoh's heart but the hearts of all evil doers. Read the allegory in the first chapters of Job and you will see that Satan asked permission before he tempted Job. And it was the Spirit which led Jesus up into the mount to be tempted. Everywhere the Bible teaches that there is but One Spirit, which leads us beside still waters or into paths of evil, which hardens our hearts or softens them as is best for us at that particular time and place; all this THAT WE MAY GROW IN WISDOM AND KNOWLEDGE. ALL things work together for good to us and the universe and God. That's what I've been telling you—there is no evil; there is only the good God and his manifestations. There is light and darkness, both made by the One Power. And the "clay" is not to blame except as it blames itself. The pot calls the kettle black, and all the time God hardens here and softens there, multiplying our experiences of good and evil, to teach us that all is good and no one to blame. "God's in his heaven (in your heart and mine) and all's right with the world." Get above the earth, Brother Gault, and the larger vision will be yours. "To know all is to forgive all;" and to really forgive is to know there is nothing to forgive. God over All knows this; it is only petty man who rewards and blames; and the pettier the man the more he blames.

—In the New York *Journal* of January 10 there appeared an interesting full page article by Mrs. Blanche C. Martin, professor of oratory and Psycho-Physical Culture at the famous and fashionable Lasell Seminary, Auburndale, Mass. I wish you could all read that article and become enthused to live hygienically as well as to think new-thoughtfully. Mrs. Martin wears no corsets, runs her own automobile, walks five miles a day and sleeps on an open veranda summer and winter. She is a handsome, stylish and magnificently healthy woman and says of herself: "If I keep on growing young as I have during the past four years (since she took to sleeping outdoors) I expect to be irresistible at seventy." And she says, too: "My husband who was a consumptive a few years ago, has now almost perfectly recovered by sleeping on a couch with his head directly under a wide open window." Furthermore she says: "But I do not advise people to begin sleeping out of doors in winter. Wait until next spring or summer. Then, as the season advances, your system will get toned up and in condition to resist the cold of winter. But what every one can do at once is to have the windows of one's sleeping rooms open top and bottom and so get all the fresh air possible. You do not need to have any fear of sleeping in a draught." Mrs. Martin teaches to her classes at Lasell a sort of cross between mental science and physical culture. During their exercises the girls think or chant of beauty, life, joy, health, happiness, etc., much as described in Solar Plexus book. Mrs. Martin was much pleased with that little book because it agreed with her own self-evolved methods and practices. Before Christmas she bought fifty copies of "Just How to Wake the Solar Plexus" to present to fifty of her girls at Lasell.

—"Never take upon yourself the task of satisfying any one or anything except your own mind—yourself. The great men of every age have been those who, while they have been working for the good of nations or races, did not care whether the mass of people approved their ideas or not. The reason of this is that to be a superior person one must necessarily be in advance of the average public intelligence—otherwise he would not be superior—and the average public intelligence always crucifies that which does not conform to its own low standard. Hence, when you begin to progress you must look for approval of yourself from one source only—your own mind. You will find it impossible to please even a small circle of immediate beneficiaries, to say nothing of the whole mob. This does not mean that you are not to be useful to others; but be useful in your own way and just to the extent that it pleases you, and don't care a cuss whether they like it or not. Then you will not be wasting your time in cultivating fruit of the Dead Sea variety." E. W. Dodge in *Riches*.

—In reference to the article, "To Free Your Soul," in January *Nautilus*, A. W. Rideout wants to know if I practice what I preach, and if not, why I preach it. He asks if I fast one day in seven and if not why not. For some time I observed the weekly fast day, and at intervals, when the spirit moved, I fasted longer than the thirty-six hours. The longest fast I ever took was fifty-six hours. In addition to this I live on one good meal a day and one very light one; sometimes very light indeed. For this evening's meal I ate three stewed and very slightly sweetened figs and drank a large glass of grape juice and lemonade. I frequently eat simply a few grapes at night, or an orange or apple. Once in a while, if I have exercised in some unusual way and am particularly hungry I eat a bit of bread or drink chocolate or ice cream soda (!) along with my fruit supper. I have lived thus for nearly four years, and for almost three years we have lived without meat except on a very few occasions when we were away from home. In addition to this I take daily cool baths, and night and morning I do my little breathing and light gymnastic exercises. I drink plenty of water the first thing in the morning and the last thing at night. All this, along with my mental attitude, keeps me in first class trim. The very tiniest ill feeling on my part means more fasting, more water, more breathing. Because I now very rarely have ill feelings of any sort I very rarely fast except as I invariably leave out the morning meal. You see, fasting is for house-cleaning purposes. The careless housekeeper lets the dirt and ill feelings pile up until it takes a regular upheaval of cleaning, or perhaps several of them, to get rid of the dirt; whilst a wise housekeeper after once getting her house clean takes daily pains to keep it so. By those weekly and semi-weekly fasts two years or so ago I cleaned house pretty thoroughly; since which I have taken daily pains to keep clean. No breakfasts, vegetarian dinners, fruit suppers, with occasionally no supper at all, have thus far done the trick. If I should at any time feel dull, or headachy, or tired, or cross, or tear-y, or need extra energy for work of any kind, I should cut my present food supply in two, and perhaps change it; and possibly cut it off entirely for a day or two or three. My general rule is to eat *what I like*, but to regulate the *quantity* and the *time* for eating. If one regulates quantity and time, and confines himself to plain foods, he may trust his appetite to indicate his menu. Indiscriminate stuffing on gastronomic complexities produces an unnatural appetite which cannot be trusted. The whiskey habit is created and perpetuated by this very thing; and can be cured by persistent short fasts, no-breakfasts, and plain non-meat diet.

ANENT BOOKS AND THINGS.

—"Spice and Rose Leaves" is a "Pot Pourri" of quite creditable verse by Miranda Powers Swenson of Sartoria, Neb. Cloth bound, well printed. Price, \$1.25.

—"Mental Science, Its Nature and Objects" is an "introductory pamphlet" just issued by the "Higher Thought Center" recently established at 10 Cambridge Gardens, Edinburgh, Scotland. May success grow for "Center" and pamphlet.

—I have received a character reading of myself, written from my name and my mother's maiden name, by Ellen L. Kent of Portland, Ore., an old friend of mine who loves to help folks. Her reading is accurate, illuminative and helpful, as well as interesting. Thank you, Ellen.

—Before me is an interesting little booklet called "Flower Visions," by William Heald, 15 Tothill street, Westminster, London, S. W., England. Price of booklet, one shilling or about twenty-five cents. Order of the author. Contains instructions for using clairvoyance through flower gazing.

—"How to Read Character by Handwriting," by Henry Rice, is the first book of the kind to be published at the popular price of twenty-five cents. Mr. Rice is an able graphologist and a fluent and lucid writer, and his new book is complete and fully illustrated, containing many points of interest not found in older books of the kind.

—"Atma Fairy Stories" is a dainty cloth bound volume of short stories and poems for young folks, written by Laura C. Holloway-Langford, Elizabeth P. Chapin and Maude Ralston and published by Home Publishing Company, New York. Price, seventy-five cents. Some of the poems are unusually good, and the stories are sweet, fanciful and full of new thought implications.

—"The Federation of Religions" is a new book by Rev. Hiram Vrooman of Boston, who is president of the Federation of Religions and president of the Co-Workers Fraternity. This book is a clear, concise and interesting presentation of spiritual philosophy which will interest every thinker on religious lines. The book is beautifully printed and bound in blue cloth and gold and sells for eighty-five cents, postpaid. Issued by The Nunc Licet Press, 42 West Coulter street, Philadelphia.

—"Psycho-Therapy in the Practice of Medicine and Surgery," by Sheldon Leavitt, M. D., is a book of unusual note and merit. Calculated to enthuse up-to-date doctors with new thought and to wake back-numbers to the fact that the procession is leaving them behind. And written in interesting and un-technical terms which present his argument clearly and forcefully, almost thrillingly, to layman as well as professional man. Dr. Leavitt upholds and explains even our much-abused "absent treatment" in a way to make the hair of the medical profession stand on end with surprise and conviction if not horror. If I were a Carnegie I'd present a copy of this book to every doctor in the land, and to every mental healer and Christian Scientist. For the latter class need the old science so well presented in this book as much as some of the doctors need the new. There is only one flaw I can find in Dr. Leavitt's presentation—he says healing by suggestion "belongs to the medical profession" (ye gods!) and wants legislation to prevent anybody else using it. Just as if suggestion of health were dangerous unless applied by a man with a diploma! And as if an individual has not a right to take what suggestion he pleases and from whom he pleases! And as if he wouldn't do it in spite of legislation! Good land!—we live and move and have our being in suggestion. I'd like to see the medical profession corner all the health, happiness and success suggestions and leave us laymen to use only suggestions of sickness and death! Wouldn't that out-trust any trust yet imagined? But don't worry, dearies—that is a trust busted before it is realized. The world is *loosing* bonds, not making them. And it is amusing to read this opinion of Dr. Leavitt's after reading his statements as to the general impotence of medicine and the frequent *misuse* of both medicine and surgery by men who sport diplomas! Oh, diplomas are cheap and many a man can parade a diploma who has not *gumption* enough to give effective health suggestions. But read Dr. Leavitt's book for yourself—and smile at his one foible! We all have 'em! "Psycho-Therapy" is a large well made book of 236 pages issued by the Garner-Taylor Press, 79 Fifth avenue, Chicago. Price not given; probably \$2.00.

—I am in receipt of O Hashnu Hara's five type-written "Lessons in Telepathy," which I find most interesting and instructive. If these lessons cannot enable you to effect telepathic communication nothing will. Clearest and most practical directions I have seen. O Hashnu Hara is the bright editor of *The English Magazine of Mysteries* and telepathy is her hobby, which she rides to the admiration and inspiration of the beholder. Her address is 15 Tothill street, Westminster, London, S. W., and she will send you the Lessons for \$1.05, paper money and stamps, or international money order.

—At last!—here is the long-hoped-for and almost-despaired-of report of the great New Thought Convention held at Chicago. And such a report!—it is written by Grace Adelaide Kiersted, who is brimful of enthusiasm over the great event. Her description of the great gathering and the good times they had makes my mouth water; and almost makes my eyes water to think I couldn't be there. Such a happy time as they had;

such words of greeting and good cheer; such songs as were sung; such benedictions pronounced and such harmony and inspiration in it all! I wonder if we new-thoughters, who are wont to exalt individuality, realize the good that great convention did in making us realize our *one-ness* and our power. I am proud of us all, and I hope they will hurry up the new convention "Official Register" so we can read the reports of the many fine speeches made by everybody. Send ten cents for the Convention Number of *Mental Advocate* and read Miss Kiersted's graphic description of the convention. Address her at The Concord, 24th street and Indiana avenue, Chicago. The next convention will be held at the great St. Louis Exposition. Let's go.

The Success Circle.

Do you desire to better your condition? Do you desire to help relative or friend to better his? Then join us and GROW SUCCESS. 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 ABSOLUTELY FREE. I will, if desired, enter also the name of your wife or husband or other relative or friend without extra charge. 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 new 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. When joining write me a brief and TO-THE-POINT statement of your desires, and if possible 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. I teach Success by these means, and daily I speak for the Circle collectively the Silent Word of Success.

ELIZABETH TOWNE.

TO THE SUCCESS CIRCLE:—

"I think I am ready for Lesson III. Can report some success—the securing of a position and the promise of a life companion. When I entered the Circle I held a position for which I was not fitted. It was in a law office. Failure kept developing until I began to get desperate. Then a love affair broke out! I reckon your 'Dearie-ism' is contagious. Then I lost my job but strengthened the sweet chains at the same time. For weeks I walked the streets looking for work, until my funds were reduced to five cents. But I kept up a happy front. The day I intended to start for the north woods (or what there is left of them) I struck a position just to my liking, and I am now a square man in a square hole, and that on only two Lessons. Though I have for the past twelve years been acquainted with the mental methods contained therein nothing I have seen has been so quick and sure of results." Nazar.

I publish this letter for the encouragement of others whose first efforts at living the new thought seem to bring disaster. One to whom the new thought brings a sudden mental revolution is quite apt to find his environment turned upside down to match. Christian Scientists call this "chemicalization," and liken it to the results affected by dropping soda into sour milk. When new thought was very new nearly everybody was at first "chemicalized," because the new ideas produced such a sudden and radical change in the thinking, and consequently in the body and surroundings. Violent sick spells often resulted from treatment or from study of the new science. In fact "chemicalization" was the rule, instead of the exception as now. The change is due to the fact that new thought is permeating the entire social world and nearly everybody has been taking it in homeopathic and unlabelled doses from the pulpit, from lecturers, from the magazines, the new novels, the Sunday "editorial sections" and even from the daily papers. So when new thought is presented to him as a science and art and practice he says, "Oh, yes, that agrees with what I always believed"; and the changes wrought in him are less severe and rapid.

If new thought "chemicalizes" you just rejoice. Keep up a "happy front" as Nazar did. And keep practicing. Don't be scared out by a few "feelings," a rush of blood, a bilious spell or a financial "disaster." Keep at it. All things are working together to manifest what you desire. If you

get sick you are simply getting rid of dead and poisonous matter; you will be healthier, happier and stronger after it is over. Help yourself along by eating little or nothing, drinking quarts of water to help along the cleaning process, and breathing oceans of pure air for the same purpose. If your house tumbles about your ears look happy and expect a better one. Go in to win, and stick quietly and confidently to it if the heavens fall. New heavens will be revealed. What you desire will manifest—unless you are a fraidie-cat and turn back.

Yes, you can have a friend or relative entered in the Success Circle without his knowledge.

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This booklet by Elizabeth Towne tells how to use the wonderful forces of being to produce a happy, harmonious and healthy life. It is a bugle call to those who sleep. It is a power and an inspiration to those who are awake. Sleeping or waking you need this essay. The great cry today is: How can I use my inherent powers to produce success—to bring health—to acquire wisdom? Here is an answer. And the answer comes from one who has demonstrated every statement in the book. It is a practical, helpful pamphlet which tells how to develop and practice concentration, control emotions, restore memory and youth and direct all powers for the betterment of conditions. Price, 25 Cents. Address, ELIZABETH TOWNE, HOLYOKE, MASS.

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ELIZABETH TOWNE.

—"Mother, I don't have to cry when I fall down," said a little fellow, whose brown eyes sparkled with the light of the new discovery. "I can make myself stop. I just say, Stop that! and then I make me mind me." The boy had, indeed, reached a great epoch in his life, and he had gained a great victory. Many fail in the battle of life because they never come to that self-mastery, where they can make themselves mind themselves."—From *The Vanguard*.

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