



# THE NAUTILUS.

Devoted to the Art and Science of Self-Expression.

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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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"The infinite always is silent;  
It is only the finite speaks.  
Our words are the idle wave-caps  
On the deep that never breaks.  
We question with word of science,  
Explain, decide, and discuss;  
But only in Meditation  
The Mystery speaks to us."  
JOHN BOYLE O'REILLY.

## DESIRE FOR THIS, THAT AND THE OTHER.

You will never reach the place where you have all you want to spend except by commanding yourself to spend, and to *want* to spend, less than your income, whatever that may happen to be; for having all you want to spend is a *state of mind*, not a matter of hundreds, thousands or millions of dollars income. With all Anna Gould's millions her French husband, de Castellane, has never had all he wanted to spend.

You will never have "enough for your needs" except by *ruling your needs*; for this too is a state of mind, not a matter of the size of your income. You "need" what you *think* you need; and in order to have "enough for your needs," you must *change your mind* as to your needs.

*This is the only sure way to do it. To enlarge your income will never do it, because your "needs" will grow with your income, as long as your state of mind remains unchanged, always outstripping your income. Your "needs" will continue to suck the life out of your income and howl for more. Try it if you will, but you will only prove that what I tell you about it is true. And I know from a full experience.*

To seek to increase your income to cover your needs is to follow a will-o'-the-wisp which will lead you into quagmires of dissatisfaction if not debt. That way lies defeat.

Every human being is a little garden patch of desires, where one desire or set of desires must thrive at the expense of another desire or set of desires; just as your strawberry plants must thrive at the expense of the weeds which try so hard to grow along with your berry plants. As you nip those weeds in the bud in order to give the strawberry plants a chance to grow and bear fruit, so in the garden of your heart you must continually nip in the bud the undesirable desires in order to allow the desirable desires to gain in stature and bear fruit.

All our beautiful flowers had their beginnings in weeds. The gardener gave a tiny young weed its particular place in his garden; he gave it rich earth and plenty of moisture; he sheltered it from cold winds and allowed no other weeds, *nor even his choicest plants*, to grow near to it and sap its energy; and he *clipped innumerable little sprouts* and buds from that weed and from the earth *near it*, as fast as they appeared, leaving only *one* bud to mature, and just leaves enough to give that one bud plenty of breathing capacity. So in time there were *roots* enough for a great, sprawling weed with scores of little gnarly shoots and flowers; but there was only one slender stalk with a single bloom; and *such* a bloom!—no weed had ever before borne such a flower. Then the seeds of that one flower were planted, and the tiny plants tended as the first one had been; and behold, a still larger and more beautiful flower. Then after many generations of this careful tending and clipping process, a plant was allowed to bear several blooms, *all* of which were so large and beautiful that you'd never dream their great-grandmother was that gnarly little weed that tried to elbow everything else out of the garden.

The desire to live within your income is a

homely and necessary plant which should be cultivated at all hazards. Where this desire is not thrifty and strong you will find it surrounded by weeds which are trying to grow at its expense—*weeds of Desire for This, That and The Other* (all good things in themselves but *not* good in their effects *unless procured without straining your income*) which if allowed foothold will eventually mature and bring forth the gnarled flowers and bitter fruits of theft, embezzlement, and even murder.

Such men as the world and their old friends have learned to execrate as betrayers of public and private trust, such men as Butler and Blair of St. Louis and Holley of Holyoke and innumerable defaulting cashiers, etc., are men who have permitted the weeds of Desire for This, That and The Other to completely choke out the Desire to Keep Within Their Income. We know their fate and abhor it, even if we are charitable enough not to abhor them.

*But many of us are on the same tack without realizing it. The man or woman who Has It Charged is growing a weed of Desire for This, That and The Other at the expense of the Desire to Keep Within Income; they are crowding out the homely plant of Honesty by letting the weeds choke it. If they keep at it long enough and have courage enough and opportunity enough they will be Blairs or Holleys. The weeds of Desire for This, That and The Other will possess them.*

But the common run of us are too cowardly and our opportunities too limited (probably because we are cowardly) to enable us to shine so conspicuously as Getters of This, That and The Other for which we cannot pay. *We didn't go too far. Fear of punishment, either by the public authorities or an angry God, or by the hell fires inside of us, deters us from outright stealing of This, That and The Other. So we cut off the tops of some of our weeds—we run in debt as far as we dare, for This, That and The Other, and promise to pay, when we know perfectly well that unless a miracle occurs we can't do it; when we know that unless our wildest hopes are realized (which seldom are) we shall not be able to pay when the time comes; when we know that emergencies are continually arising to prevent us from keeping promises. We cut off the tops of our tallest weeds of Desire for This, That and The Other, but we leave the roots and the "most necessary" sprouts—we "only Have It Charged when it's absolutely necessary"; which is in 999 cases out of 1,000 a mere sophistry.*

There *might* be in any life an occasional time when it is "absolutely necessary" to Have It Charged or to borrow—which is the same thing—just as there might come up a weed over night; *but there is NEVER a continued necessity for buying what one has not the money to pay for.*

Of course this does not refer to Having It Charged as a matter of convenience, when one *already has in bank* the money to pay for it. I refer to the habit of buying today that which one hopes to pay for out of tomorrow's work; the living this week on money one hopes to earn next week; the spending of money which is still *On The Books; or even living this week off money we expect to receive on Saturday night. All living ahead of the money in hand, no matter when that money may be "due," is done at the expense of that homely plant the Desire to Live Within Your Income, the essence of which is Honesty. And that plant, dearie, is the ONLY one from which we can distill the essence of Honesty. That is why I so strongly desire us to cultivate it.*

The habit of Having It Charged is an ugly,

gnarled and distorted weed whose root is the Desire for This, That and The Other; Desire which has been permitted to burrow and spread itself until it is in a fair way to completely starve that homely plant from which we distill Honesty.

The only thing to do is to *let die* that old root of Desire for This, That and The Other; to kill it by *refusing to feed it.*

They say love grows by what it feeds upon. That is the way all desire grows; *until it absorbs everything in sight and dies for the want of other worlds to conquer.*

Don't you know how, when you get the new chair you desired, the one like Mrs. Smith's, immediately your room looks shabby and you find yourself desiring a new cushion or two to match—and new curtains—and then a new carpet to take the place of the old one which looks old fashioned now beside the new chair—and a dozen other things? And then when the door is open into the next room *that* looks shabby and you desire new things for that. And so your Desire for This, That and The Other goes running like a noxious weed in an untended garden, all over your house and premises, and yourself and children and husband, until it sucks the life all out of your income and the *peace out of your heart* and the hearts of those around you.

*All these things are lovely in themselves, but when purchased at the price of your conscience and the peace of mind of yourself and husband they are not expedient; that is, they do not speed your soul's expression; they do not help you to express the best of yourself. In other words they retard your development.*

It is by the best use of *what we have* that we learn our lessons and get ready for more things in a higher class. What would you think of a third reader pupil who insisted upon working in high school classes? And yet that is what every one of us does when he insists upon having that for which he cannot pay; and those of us who persist in that course come to a grand smash at last and are set back into their proper classes. Very often they find that class in the penitentiary; more often they find it in the lack of faith of their neighbors, who have learned by experience (their own and each others') *not to trust them.* So perforce they come down to their class and quit Having It Charged because nobody will charge it.

But he does not even yet live within his means because he wants to; and right action is incomplete unless rooted in strong *desire*. His heart-garden is over run with those noxious weeds of Desire for This, That and The Other but he is now so placed that he must root out the majority of them, thus *allowing* the growth of Desire to Live Within His Income. When every attempt to Have It Charged meets with a cold rebuff one has an incentive to root out the desire to Have It Charged. So the Desire for This, That and The Other is not only lopped off at the top but it is starved at the bottom—paralyzed by fear of rebuffs.

I once read a remarkable story about two men who had let their heart-gardens over-run with Desire for This, That and The Other to such an extent that Honesty was a mere gasping rootlet without signs of life. One of these men was sentenced to five years in the penitentiary, which he served—after snugly caching his half of the stolen money. The other narrowly escaped.

The one who went to prison hatched while there a beautiful scheme for getting even with the world. He had been sent to prison for appropriating a paltry little \$10,000 while such men as Rockefeller stole millions and were toadied; now he proposed

to get even by stealing a cool half million from the world.

Upon his release he hunted up his old pal, who, after spending his \$5,000, had been having a hard time because nobody would let him Have It Charged and everybody was afraid to trust him to do anything more responsible than janitor work, which he had never learned to do. Smith was his name. The other man's name after his release from prison was Johnson.

Johnson found Smith ripe for the new scheme, which was this: Smith was to go away to a new city where nobody knew him (Johnson could not trust himself because his gait reminded the observer of the prison lock-step); Smith was to change his name; to hire a modest office and pay for it out of Johnson's money of which a thousand or two were to be banked in Smith's new name, with more forthcoming from Johnson when needed: he was to buy good but plain furnishings and Have Them Charged; and promptly on presentation of the bill he was to pay with a check. This was done to impress people that Smith Bought Things and Paid Cash. If the things had not been Charged Smith would not have been so quickly brought to the town's notice as a Man of Means and Honesty. As soon as Smith's credit was established he was to begin to borrow money; first small sums and then larger as his credit grew; every time taking care to pay ahead of time, receiving the regular discount. In short, Smith was to live for five years as a strictly honest man who had everything Charged and Paid When He Said He Would, and who was Getting Rich Fast.

Johnson calculated that in five years of this sort of living Smith's credit would be good for a cool \$500,000 in cash. At the expiration of the five years Smith was to borrow all he could lay his hands on and with Johnson skip for parts unknown.

The scheme worked like a charm. At the expiration of the five years Smith could command over \$500,000 in cash, outside of his flourishing business, which, of course, could not be turned into cash without rousing suspicion of some sort and thus hurting his credit. And all these years Smith had lived *well*, though not extravagantly, as another aid in growing his credit.

Then, before the date for the final coup, he went to see Johnson, whom he had kept informed secretly of his progress. And what do you think Smith said? His first words were, "Johnny, I can't do it; five years of living like an honest man have made me prize honesty above everything else; I can't throw away the clean credit I have made, nor desert the fine business I have built up; my heart and pride are in it and to desert now would kill me."

And how do you suppose Johnson took it? He drew a long breath and—smiled. "Smithy," he said, "I'm with you; these five years of helping you to be square, of taking pride in your success, have made me see things I never dreamed of before; why, Smithy, it's easier to get an honest living than a dishonest one, ain't it?—and a feller feels a heap better while he's a-doin' it, don't he?" So Smith and Johnson shook hands solemnly and lived honest ever after. Johnson went home with Smith and they worked together to still further build the business and grow an Honest Credit, which they guarded as the apple of their eye.

Smith and Johnson were cultivating an ugly weed—the Desire to Get Even. In order to satisfy this weed they must have an enormous credit. In order to grow an enormous credit they must live STRICTLY WITHIN THEIR MEANS, seeing to it that their Means always kept well ahead of their Desire for This, That and The Other. By living this way five years they learned to WANT above ALL things to live within their means; they found the noxious weed of Desire to Get Even had lived its short life (all weeds are shortlived) and died a natural death.

Dearie, cultivate carefully that homely plant, Desire-to-Live-Within Your Means. Let nothing hinder, for verily there is no limit to the income and the credit you can grow if only you keep the weeds of This, That and The Other well subdued.

And there are a thousand other virtues which will grow alongside the Desire to Live Within Your Income, which would shrivel and die among the weeds of Desire for This, That and The Other. But that's another story.

## HOW TO TREAT BUGS AND PEOPLE.

"Is it against the laws of mental science to kill animals, insects or reptiles?" M. H.

There is but one law of mental science, and I know no better statement of that law than Jesus gave—"as you sow so shall you reap." This is the one unbreakable law through all time, space and eternity. Man glimpses this one unbendable and unbreakable law and forthwith issues a multitude of breakable laws intended to keep himself and his fellow men from sowing what no man wants to reap.

Because he glimpsed the one law Moses issued ten thou-shalt-nots which are equivalent to the statement that if you do the things forbidden by the ten commandments you will suffer. Moses told his people what *not* to sow in order to avoid unpleasant reaping.

And his people proceeded to sow the very things he forbade—like the children whose mother left them with the parting injunction *never* to put beans up their noses, and who, having nothing else to do straightway invented a new play of singing with their noses full of beans. Moses' people pondered over the forbidden things and were not content until they had experimented a bit to *prove* if the doing of them would bring the dire visitations Moses hinted at. In even the veriest coward there is a divine daring which urges him to try things for himself. Of course the breakers of Moses' laws seeing no immediate ill results, and finding pleasure in the forbidden things, were encouraged to continue in ill doing.

Moses' laws in a great measure defeated their own purpose.

And his laws and defeated purposes are incarnated in every generation since. Especially do they manifest in parents who raise (?) their children on the don't plan. All governments are built on the don't plan; they abound in uncountable thou-shalt-nots, with never a hint as to things one may do with pleasure and profit. And every individual tries to bring himself up on the don't plan—especially if he is born in New England.

Oh, yes, it is all good; all don'ts rouse the I AM to investigation and experience; and investigation and experience develop reason and intelligence, and make soft the heart of man. If it were not for the don'ts we'd still be lost in the wilderness of ignorance which is not bliss but stupidity.

But when we wake up to mind science we have gone far enough on the don't line. Let's quit saying thou shalt not do anything.

"All things are lawful but all things are not expedient." Let the individual, so long as he does not interfere with the freedom of others, be his own judge as to what is expedient at any particular time or place.

The law is this:—What you sow you shall reap. Let us not obscure the law with countless don'ts. This is the age for fulfilling the law, not for making more laws.

This is the *do* age; not the don't age. Let us do unto others and ourselves what in our kindest judgment we would have done unto us; for only so shall we sow what we want to reap.

To say "thou shalt not kill insects," or "thou shalt not eat lamb" is to interfere with individual freedom.

To say, "if you kill insects or sheep you cannot be a mental scientist," is futile; your saying so, or mine, does not make it so. If it is so it will be so without our saying it; if it is not so our saying will not make it so. Then why say it?

The fact of the matter is that every individual makes his own laws of conduct; which he has a perfect right to do so long as he does not infringe the rights of others. If we could only be content to stop here!—but we don't. Thou shalt do as I do, is the old savage instinct not yet quite outgrown by even us mental scientists.

And then, to say "if you kill insects or sheep

you cannot be a mental scientist," is to state what is not so. The best of us is scientific in spots only; and to lay down that law for another is as unscientific as to kill insects or sheep; and *neither* of those (nor any other), inaccuracies of thought can debar us from mental-science-hood, any more than our blunders in the school room can debar us from the school room and studenthood.

Law-making for others is not scientific; *but we all do it*—because we have not yet outgrown it. But let us not encourage the unscientific in ourselves and others.

Let us be free.

Let us go in for *federation without formulation of creed*.

Let us be scientific enough to let our next door neighbor kill his potato bugs with Paris green whilst we "treat" ours.

What difference does it make anyway, whether we treat the bugs to a violent death in a shower of poison, or merely treat them to get off our potato plants and die of starvation? To be entirely consistent on this non-killing line we would be compelled to treat the bugs to increase and multiply and be happy in our potato patch.

If I were a potato bug I'd like that; but if I were a bug and had my choice between a patch treated with Paris green and one treated with the thought that I'd starve out and get off the earth, I'd take the former. A short life with plenty to eat and then a quick death, beats starvation or a lingering and lonely old age.

If I were a farmer instead of a potato bug, I'd probably use *both* thought and Paris green. Paris green, like all other "material means," and indeed the entire visible universe of "matter," is simply congealed thought,—thought compressed and canned for easy use. If congealed thought is easier and more effective as a potato bug exterminator why use so much *fresh* thought which might be better directed where canned thought is not effective? Give me a little Paris green and *common sense* along with my fresh thought—at least as long as my next door neighbors use neither.

For myself, I believe cleanliness is godliness. I believe in keeping things so clean by the aid of the sort of congealed thought commonly called water, tintured with other brands of congealed thought commonly termed ammonia or soap, or gold dust, applied with elbow grease and *fresh thought*—I believe in keeping things so clean by these means that unpleasant insects will hie themselves to the quarters of my neighbors who happen to believe less in the use of these particular sorts of congealed thought. If I were a farmer I'd use enough *cultivation* and Paris green and fresh thought to keep the bugs from coming to life on my vines and trees; then I'd have none to be sentimental over.

All forms of life seem to generate almost spontaneously when given favorable environment. Dirt and neglect produce the right environment for insects and weeds. Uncultivated corners are the breeding places of reptiles, which flee from cultivated fields. Moral, keep the house clean, cultivate the earth, and forget not the corners. In due time cleanliness and cultivation will make the whole world blossom as the rose and the woolly aphids will be no more.

You may depend upon it that there are no more disease germs, insects and reptiles in this world than are necessary to keep the world from mortifying. Disease germs and insects thrive on dead and dying things. The human body which is *alive* enough will not support disease germs; this means that the human being who is *alive* all over is *clean* all over—elimination of effete matter is perfect—he is *active* and *positive* enough to keep his body "throwing off" the refuse as fast as it is made. The half-alive man is carrying dead and dying matter where disease germs increase and multiply because they are *needed* as scavengers; needed to feed on the offal. Nice, isn't it? But true. Moral, *look alive!* Don't let overfeeding, under-exercising, under-breathing and *low thinking* make of your body an offal heap for disease germs.

Around half cleaned sinks cockroaches come to

feed on the dirt. Flies swarm to fatten on crumbs and the steam and smoke of cooking meats. Every housekeeper and meat market keeper knows what attracts flies. Wooden beds left standing for years, the cracks and creases gradually filling with *dead cells* from nightly occupants, are fat pasture for unspeakable droves. Walls of old rooms steeped in the effluvia of its steaming residents who batten the windows and stuff the keyhole to keep out the cleansing air, are loud invitations to the same unspeakable hordes, *which cannot thrive in the open air*. Moral,—but it is too obvious.

Keep your own corners sweet; let light, and air, and wind, and water, and elbow grease, and *fresh, interested thought*, do their perfect work and you will not need to kill insects, either by poisons or special "treatments."

If, when you journey away from your own cultivated premises, a snake should happen to cross your path why, *let it cross*. It will not bother you unless you bother it. Neither will it follow you to cultivated land. The spirit of *live and let live* will charm even a rattler. Set not your foot needlessly upon a worm. If you go in to possess the land hitherto possessed by the worm, do it by cultivating and enriching the earth; and the worm will flee of his own accord.

Let your neighbor kill snakes if he wishes. That is his affair. Snakes are doomed anyway. Don't be sentimental about the manner of their extermination—a blow from the spade of a farm hand is no worse than the shrivelling of old age. Even the butcher's shambles, horrible as they are, are preferable to death by consumption or cancer, or starvation. Mix your sentimentality with a little common sense, dearie, and remember that as soon as possible we shall do away with *all killing and all need of it*.

In the meantime keep sweet yourself and remember that an ounce of cleanliness will prevent a pound of killing. The very *best* you can do for this world is to live and let live—to *set it a good example*.

And don't set it a good example for the sake of the example—for effect; or you will spoil the effect. Just forget effect and live your own sweetest and best life for its own sake—for the sake of your own soul—the place where God sits and smiles "well done" at you.

And in all and through all remember that all life is ONE; that each form of life lasts out its purpose and usefulness and gives place to higher forms; that no form passes until its usefulness is past; that the form of its passing matters little. Remember that the One Spirit informs all manifestations of life, and that when the One Spirit is *satisfied* with a form of life that form will be perpetuated. Every passing away makes room for a higher expression of life.

Who knows but your highest life, or mine, may satisfy so well the One Spirit that it will perpetuate you or me forever? Let's live *our best* and see. Let's not be distracted by the manner of living of our neighbors.

Let's do unto others as we would have them do unto us; but don't let us be sappy about it, or *we shall be blinded to the real truth of what we would have done unto us*. Nothing so quickly and effectually obscures right judgment as a punctilious consideration of *surface feelings*. Judge not according to the outward appearance of any particular experience or act, but judge the righteous judgment *which issues forth at touch of the inner spirit which is the true cause of all experiences and acts*; for no action or line of action is an isolated fact—it is a *partial* result of uncounted actions which have gone before, not one of which can be rightly judged without its reference to the whole.

It is as much as any of us can do to make his own laws and live up to them; indeed I wonder if it isn't *more* than any of us can do. Would you thank me for making further laws for you to live up to—you who have not yet succeeded in living up to your own self-made code of laws? Of course not. Then do unto me as you would have me do unto you—lay no further burdens of laws upon me, but when opportunity offers give me a lift at keeping the laws I've made for myself,

and which I can't evade without a smiting from conscience.

Why, don't you remember?—the *same* Spirit of Good which works in you is moving *me* also; and I am responding *just as fast as I can*. When I am as full grown as you are in some lines I'll be making *for myself* the very laws you have the impulse to make *for me*.

In the meantime, *hands off*; unless you are invited to make laws for me—or to keep me from making laws for you.

—Here is a letter from a young man who is a successful principal of a school. He has been told by one phrenologist that he ought to study law; another advised journalism; he himself says he would "like" either of these, and that he is "very much interested in his children, and loves to teach," but as he needs more money than schools afford he thinks he should find a more lucrative profession. Here is also a letter from a trained nurse who is halting between three or four opinions as to what profession she had better follow. She thinks of three or four, any one of which she would "like," but each of which has its disadvantages. To such I would say that it matters less *which* one of the contemplated lines of work is taken up, than *how it is pursued*. A divided mind will make but an indifferent success—with corresponding remuneration—in any line. The main point is to decide on *something*, then go in to win and *stick to it*. Success is sure to the man or woman who can coax *all* his interests into one business channel. Concentration of energy is the key.

—And the Law of Attraction will decide the line of effort for you if you trust it—or at least *act as if you trust it*. *Your desire* for a decision as to which line to follow will *move your environment into shape to afford you an opportunity*. Then if you *accept* the opportunity presented as the *right* one, and set resolutely about coaxing *all* your energies into the work, you will achieve success. But if, after you have accepted the opportunity you allow yourself to dwell upon its *disadvantages* and the advantages which *might* have been yours had you entered a different line of work—if you permit yourself to frequently look Attraction's gift horse in the mouth, you will achieve failure; *not* because you made a wrong decision, *but because you made a mean acceptance of the opportunity offered*. There is not one person in 10,000 whose nature is so one-sidedly specialized that he cannot achieve success and opulence in any one of the half a dozen or more lines of effort which he "likes," *if he goes in whole-souledly to win, and STICKS TO IT*. And any man who trusts the Spirit of Good in himself and his environment, will find the right opportunity opening before him whenever he really desires it. Desire is divine energy which moves the whole universe into line with its purpose. The trouble with most of us is that, having eyes, we yet see it not when an opportunity is presented to us. We are so intent upon gazing into the mouths of Attraction's gift horses that we never mount and ride to success.

—All life is a training school and every man is *now* in his right class. Because you are a teacher when you aspire to be a lawyer is no proof that you are out of place; it signifies only that with you the school teaching class must come before the law class. Put heart and soul into school teaching as a *preparation* for the law class, the doors of which will open to you *as soon as you are ready to enter*. Trust in the Law of Attraction (God) with *all* thine heart, and lean not unto thine own opinion that thou art out of place. *All* things are working together to fit thee for the realization of thy heart's desires. Be still and know.

—"Do you believe there is any conscious independent existence of the spirit after death—that the spirit can exist apart from the body?" O. N.

I *incline* to the opinion that there is no conscious existence apart from the body. Possibly spirits float aimlessly and unconsciously until caught by some current of affinity or attraction and drawn into another incarnation. I *incline*

conclusions from their own experiences do not satisfy me. So I am still wondering as to the true cause and meaning of all these spiritualistic phenomena.

—But this semi-belief of mine is not incompatible with the idea of communion with departed spirits. Psychologists claim that not over five per cent of our mental processes are conscious—the five per cent which rules when we are awake, and rules *by proxy* when we sleep. You have probably had experiences of talking in your sleep. Have you not in your sleep answered questions with apparent intelligence, and yet with utter unconsciousness? I have, many times; and I have spoken to others who were asleep and who answered without being conscious of it—answered from the *instinct* or sub-conscious self, the ninety-five per cent self. Now I fancy that if there are to this view as the most reasonable. I may be in error. Am open to conviction, but not to the sort of argument presented by most believers in spiritualism; which is merely assertion of belief based upon the conclusions of minds untrained to careful observation and reasoning. Their experiences may be convincing to themselves; the same *experiences* might convince me; but their disembodied spirits floating about, they *may* respond to us much as a sleeping man responds to questions—respond according to their nature and the quality of their sub-conscious intelligence, *which is proxy governor in the absence of the brain*. This theory would account for the false information received from supposed spirits—account for it without accusing the spirits of malicious intent to deceive. And it would account for the many biblical injunctions against consulting disembodied spirits. In other words, it explains the unreliability of spirit communications—if there are really such in the common acceptance of the term.

—And it ought to be consolation to bereaved relatives to think of the departed ones as floating, sleeping, resting, *recuperating*, and making ready for new and higher living and achieving. If departed spirits can influence us, or respond to our desires, so *we* can influence them and respond to their unconscious desires. So it is foolish to weight them with our heavy thoughts. We can *help* them by our bright and willing thoughts—help them mayhap to a *better incarnation* than they could effect if burdened by our heavy spirits. At any rate it is *safer* to send them bright thoughts than dull and heavy ones—safer for them and certainly better for ourselves. Loose them and let them go; *speed* them with our blessings—instead of holding them down to earth for the sake of asking them foolish or unnecessary questions.

—If you go to sleep with a clear conscience, at peace with all the world, with a grudge against none and no one's grudge against you; if you go to sleep thus you rest well and recuperate thoroughly, waking in the morning with a happy heart and healthy body. If your sleep is *troubled*, either by what happened just before you went to sleep, or by having your rest broken by the calls of a sick child, you are not ready to wake when waking time comes—you feel dull of mind and weak of body. I fancy it must be just so with souls who have gone to their long sleep. If their sleep be broken by the insistent calls of the loved ones they left awake it will break their rest; and when the time comes for their waking they may find themselves handicapped by a dull mind and weakly body—largely due to the misplaced fretting of their friends. Oh, yes, this is all theory; but it is more reasonable than some theories; and it *may* be true. Anyway it is well to be on the safe side; especially when on the safe side there is everything to gain and nothing but unhappiness to lose.

—This is a beautiful world. Let's enjoy its beauties, instead of fretting our hearts over the ugly spots we are unable to change. With our hearts full of enjoyment of the good who knows but we shall be strong enough and wise enough to help beautify some of the ugly spots?—for joy is strength, you know; while fretting is weakness and tends to greater weakness.

## TO AVOID WRINKLES.

Don't indulge in the bric-a-brac habit; it is responsible for more wrinkles and crow's feet than age or illness. Learn of the almond-eyed Japanese the secret of retaining a smooth, unfurrowed face. The secret is that she displays nothing in the drawing-room except a lovely flower and a screen.

Don't get tired if you care to preserve the beauty of a rose-leaf complexion.

Don't shop the whole day long in feverish excitement, running bargains to earth. Not only are dress and temper ruined, but complexions as well.

Don't wear gloves too new or too old. New ones cause wrinkles because of their newness; old ones because of their want of respectability. Gloves are worn too much, anyway.

Don't attempt to acquire all the accomplishments, attend all the receptions, theaters and lectures, and sell tickets for all the benefits—unless you want to be old and wrinkled before your time.

Don't always be doing something. Have intermittent attacks of idling.

Don't forget the afternoon "forty winks." If you don't rest your mirror will show a new line in your face every day.

Don't sleep with the hand under the cheek; it will numb and wrinkle the skin.

Don't let the jaw drop just at the moment of falling asleep; it tends to make lines on either side of the mouth.

Don't use powder on the face. It works its way into every line and digs it deeper and deeper.

Don't be afraid of friction for the face; freshness is prolonged by the tepid bath in which bran has been stirred, followed by long friction. This keeps the blood at the surface.

Don't indulge in the essentially feminine habit of "knitting the brow;" take life less strenuously.

Don't always be thinking of something. Sometimes think of nothing.

Don't let a day pass without relaxing limbs, muscles and expression.

Don't fret and worry—these are the best cosmetics. Worry is called our national disease, and "Americanitis" is its distinctive name.

Don't "putter"; either work, rest or play. "Puttering" is twin sister to worrying.

Don't put too much of yourself into the ordering of the household or the management of servants if you wish to keep fagged cheeks and hollow eyes at a distance.

Don't get wildly excited if Bridget has neglected to dust the legs of the hall table. Neither the welfare of your family nor that of the nation is involved.

Don't exhaust all your reserve force over petty cares. Each time a woman loses control over her nerves she moves a fraction of an inch further on in the path that leads to premature old age.

Don't forget that an ounce of prevention is worth several pounds of cure. It is better to begin to take care of complexions before they begin to show wear and tear.

Don't think it supernaturally virtuous to disregard beauty. The divine gift of beauty is the second great blessing of life—health being the first.—From *Health-Culture*.

—"You want the rule to think right. The rule is this: NEVER THINK ANYTHING OF YOURSELF, ABOUT YOURSELF OR ABOUT YOUR AFFAIRS OR YOUR SURROUNDINGS EXCEPT THAT WHICH YOU WISH TO SEE REALIZED IN TRUTH. If you want happiness, think happiness; if you want health, think health; if you want affluence, think affluence. *Think that which you want and everlastingly deny that which you do not want.* If you will follow this rule absolutely the last pang that you will ever suffer has passed. It is only in the degree that you have the power to comply with this rule that you have the power to be happy and the power to escape miseries." Oliver C. Sabin.

—"I wish you would give in *Nautilus* your opinion on the subject of life insurance." E. T.

In my opinion it is first class, especially the twenty-year endowment kind. If I continue to feel about this life as I do now I shall live forever; I'll not miss the premium money; and at the end of the twenty years I'll find something good I shall enjoy doing with the principal. If I change my mind and resign this body I shall be glad my heirs can have that tidy little sum to do good with. But I think the man or woman who scrapes and scratches and frets his life away to pay premiums on a large policy for the sake of living later without work, or leaving it to make pampered softies of his children, is a fool; and the children who wait in idleness or discontent for the results of these policies, are worse than fools. Life insurance is a good investment for pin money; but a mighty poor one for the money which should be used *today* in the furtherance of development, health, happiness and success of self and family. You see, dearie, it is not so much *what* you invest in as *how you do it*. To rob and skimp the present

too seriously for the sake of the future—no matter whether the money goes into insurance, or a home, or what—is to defeat the end aimed at. "There is that withholdeth and yet it tendeth to poverty." To rob the present of its opulence for the sake of the future, is to rob the future of its capacity for enjoying opulence. Twenty years of skimping and looking ahead will so set the habit that you cannot stop, even when your insurance money at last falls due.

—"Between the germ theory and the multiplication of destroyers in water, food, air and everything else, humanity is having a hard time of it. The cause of disease is commonly believed to reside in these microbes and it probably does, but a confusing condition arises when we remember that diphtheria, cholera and consumption germs have been found in healthy organs. This means, we are told, that as long as the system remains in healthy tone these germs remain harmless. It is only when we are mentally and physically depressed that they are troublesome. In other words, when the tide of life runs high we are safe, danger arises when it is low. But what determines the ebb and flow of vital force? The mind. Not the conscious phase of mind, but the unconscious. It is our unconscious self that regulates the organic functions and determines vitality. Then we are justified in saying the true cause of disease lies in the unconscious mind. The problem of restoring the system to health is found in restoring the unconscious mental action to a normal state. That this can be done and disease dissipated I have endeavored to prove."

Dr. Leavitt announces that he has changed his theories regarding medicines and their mode of action; also that surgery should only be resorted to in grave and desperate cases. His bold stand is indicated in the following quotation:

"The problem of health rests primarily in the regulation of mental action. Illness is always a sign of weakness and primarily of mental weakness. The advantage of mental treatment lies in the fact that it can be directed with precision, while its effects are not scattering and collaterally harmful."

Dr. Leavitt maintains that disease in all its forms is amenable to psychic treatment, the result being conditioned by the power of the mental impression that the physician is able to make.

There appears to be no question that the theories advanced in Dr. Leavitt's book will have a pronounced effect on medical and surgical practice. It has already caused widespread interest and comment.

(The above item is clipped from a newspaper article about Dr. Sheldon Leavitt's new book on "Psycho-Therapy," which was noticed in February *Nautilus*. Dr. Leavitt is a prominent Chicago homeopath connected for twenty years with Hahnemann College; and seldom have I seen anything which promises so well as his new book to advance permanently the cause of drugless healing. By the way, Dr. Leavitt says I mistook him—that he has always said, "let all heal who can," and has assumed this position in print whenever restrictions have been advocated. Good!—glad to know I was mistaken in this case. E. T.)

—"The unrest and inharmony in this house is dreadful." Emma.

Well, Sweet Heart, what are you there for but to make harmony? I know a good little mental scientist who is an actress in a prominent company, and who was made frantic by the constant jarring and complaining. Not long ago she had to travel all night sitting bolt upright in a baggage car with the rest of the company sleeping on the floor or trying to follow her example. Her name, too, is Emma. While sitting there it came to her *not to allow herself to be made frantic* by such occasional hardships or by the fussing of those around her. Then it flashed into her mind to spend that night in *treating* the company for peace and consideration. So this little lady sat all night and affirmed for them what they hadn't gumption enough to affirm for themselves. The next day the whole company was simply angelic, in spite of the hardships of the night before, which were calculated of course to make them grumpier than ever. Now that this little actress has learned to *positively affirm* (to positively make firm, for that is what it means) the things she *wants*, I expect her to keep at it until she literally makes that company over—until *her* harmony is so positive the others will join in in spite of themselves. And I know a man who did something like that. He is a bookkeeper who had worked for only four firms in his life, each one of which had failed in business after a year or two, leaving him without work. He accepted a fifth position only to find

that it too was on the verge of failure, and that the bosses continually quarrelled and—cussed. The atmosphere of that office was truly "dreadful," and history was about to repeat itself. But this young man and his wife had recently come into mental science and were greatly enthused. The two of them, with the help of one or two others, decided to hold special daily sessions for affirming harmony and success for that tottering, logger-heading firm. And during office hours whenever there was a fuss, instead of *letting* himself be worked into fussing the bookkeeper kept mum and affirmed harmony and success. Many a strenuous time seemed to fizzle out into quietness whilst he treated them to a dose of harmony; and in a few weeks the office atmosphere was perceptibly better and business looking up. Soon there was a reconstruction of affairs and after that the harmony was distinctly perceptible and success grew steadily. This young man has served this same firm for eight or nine years now, and the whole lot of them are more harmonious and prosperous than ever before in their lives. Emma of the dreadful house can go and do likewise if she will. And so can the rest of us. *Positive affirmation* resolutely enough persisted in, will make manifest any desirable condition.

—"The executive committee now announces the formation of The New Thought Federation, which is designed to merge the work inaugurated by the International Metaphysical League and continued by the Chicago New Thought Federation. It has arranged to hold the fourth annual new thought convention at St. Louis on October 25-28, 1904. The last day of the convention, viz., October 28, will be known officially as 'New Thought Day,' and it is suggested that all New Thought people who intend visiting the St. Louis Exposition, make arrangements to be there during the convention. It is stated officially that not only will the International Metaphysical League hold no convention of its own as suggested, but that it will unite its work with The New Thought Federation, and its members will participate actively in the St. Louis convention. Official announcements, with full details, are now being issued, and every opportunity will be afforded New Thought people for the expression and manifestation, in greater fullness than ever before, of the Unity which lies at the basis of their philosophy and religion." Eugene Del Mar, Chairman Executive Committee, 557 West 141 street, New York city.

—"I have written a number of compositions which prove to me that I have it in me, if I could only get at it. Nearly all my themes have been written by inspiration more than by concentration." C. H.

Without concentration there is no inspiration. Concentration is the mode, inspiration the result. Concentration is the polarization of mind and body in a given direction, inspiration is the consequent revelation received. Concentration is the focussing of *attention*, inspiration is the reception of a new idea from the infinite. Concentration is mental gazing, inspiration is *what you see* when gazing. You can no more receive inspiration without concentration, or *mental looking* for it, than you can see a landscape without looking. A wealthy manufacturer offered Elmer Gates, the noted scientist, a large sum of money for an hour of his time each day, to be used in *mental looking* for improvements to be made in the manufacturer's machines. Elmer Gates was to spend that hour each day in "concentrating" for ways to improve that machinery. The remainder of his time was to be his own to devote to his scientific studies. Mr. Gates said *he had never* given his thought to matters of invention and *knew* almost nothing about that line of machinery, but he would see what he could do. He gave one hour a day in study of the machinery and in *mental looking* for improvements; and in a few months of time he had been "inspired" with enough inventions to net that manufacturer thousands of dollars. Where would those inventions be if Mr. Gates had not "concentrated" for them—had not definitely looked for them mentally? The man who has inspirations now and then will have *more* inspirations and *better* ones if he sets apart stated hours to be spent in mental looking for them. The concentration polarizes and *develops* his faculties of mental seeing. There is no limit to the possibilities on this line; and there is no field of human endeavor in which it will not prove eminently successful in developing new lines of effort or improving old ones.

## INDIVIDUALISMS.

BY WILLIAM E. TOWNE.

**THE USES OF AIR.** Judging from the way many people live you would think that they did not know or realize that air had any uses so far as mankind is concerned.

Here is a farm house, let us say. The windows are small and not very plentiful. When the family retires at night they are careful to close every window perfectly tight. In cold weather they batten down the windows or put on double windows lest a breath of fresh air should by any possibility get into the house. The bedrooms are treated to a very brief airing in the morning, by partially opening a window.

Of course such an antipathy to fresh air in the house does not carry with it so many ill results in the country as it does in the city, because the farmer and his family live more or less in the open air during the daytime.

But many city families are also opposed in practice to the use of air. Their windows are heavily draped with curtains, which serve to keep out the air and sunshine and so little fresh air is admitted that the rooms often smell musty and close.

The people who live in such a vitiated atmosphere become subject to colds and throat troubles of all sorts. Not infrequently they develop consumption.

And all these troubles might be avoided by simply breathing plenty of fresh air.

Keep the windows of your sleeping rooms open night and day.

Keep them wide open as much of the time as possible during daylight, and at least partly open at night, even in the coldest weather. You will soon become accustomed to fresh air and will find that it is as necessary to your comfort and health as is food.

Keep all the windows in the house open in warm weather, and as much as possible in winter.

Air your living rooms thoroughly at night and once in the middle of the daytime, if possible, by opening the windows wide.

Keep your curtains up. Or even go without curtains in your living rooms. We have but a single sash curtain in our offices, and the sunshine pours in all day long without anything to obstruct its rays.

Never mind carpets and rugs. Let 'em fade if they will. Good health is of greater value than many rugs.

Deep breathing should be acquired by every man, woman and child. It is especially a pearl of great price to those of sedentary occupation.

Deep breathing purifies the blood and gently exercises the stomach and bowels. It is one of the best known remedies for indigestion. It makes the head clear and the eyes bright.

Microbes abhor air. They are not built right to assimilate it. When your lungs are constantly filled with pure air the consumption microbe cannot get a start. The newspapers are teeming with reports of people who have been cured of consumption by sleeping in the open air.

If you are making slow headway in putting the new thought into practice, try breathing plenty of fresh, pure air every day for a while.

You will find the world looking brighter and you will make better headway in all directions.

Pure air and a pure diet are two great essentials of health, which no sensible new thoughter should ignore.

**THE SOCIALISM OF WILSHIRE** I have before now had occasion to mention Wilshire. Wilshire is a Socialist. He is also liberal,

calm and sane. He commands respect for the cause which he represents because he depends upon reasoning rather than ranting to win converts.

Wilshire appeals to me particularly because his writings are not devoid of idealism, and because he recognizes the truth of unity. He is a believer in true co-operation.

In the latest issue of his magazine (*Wilshire's Magazine*, 125 East 23d street, New York city, fifty cents per year), Wilshire has a review of a

new book by Prof. Alfred Russell Wallace of England. I do not agree with everything contained in this review, but the following paragraphs are deserving of wide publicity and I believe they express clearly a great truth—the truth that the mission of man is to become a harmonious, conscious chord in a harmonious universe.

"It seems to me that the only sane hypothesis of life is that each individual life is dependent upon the universe for its existence, and that we have no right to suppose the slightest grain of matter could be lost from the remotest star without its having a profound effect upon all life, upon the physical basis as well as the spiritual basis of life. And that just as we cannot imagine any adequate life, either intellectual or spiritual, pertaining to the individual cells in our body except the body itself be alive, and alive spiritually as well as mentally and physically, so we really are just as wrong in thinking it possible for individual man to be really alive unless human society is also alive and conscious. And, moreover, just as man is conscious of being a part of society, and that society is conscious that each and every man is a part of it, so does the life of man increase.

"As man becomes more and more conscious of the relation he bears to human society in particular and the universe in general he increases his capacity of life.

*"The greatest capacity for life would exist in a man developed to the highest degree spiritually, mentally and physically, and living in a self-conscious society having the most perfect command of and knowledge of itself and of its own relation to the universe."*

\* \* \* \* \*

"Man lives in order to unite himself as a harmonious chord to a harmonious universe.

"He lives that one day he may hear the morning stars sing, and that he may sing in unison with them. He lives that he may be one of the pipes in the organ of the universe, and he lives that he may play that organ. In the day to come man will feel himself as a part of a conscious universe, and the universe will feel that each man is a part of it, just as today the hand is now conscious of being a part of the body.

"Socialism as a movement towards the harmonious organization of human society, is, then, but one step toward the greatest of all ends; the harmonious organization of the universe."

## BRIEFS.

BY WILLIAM E. TOWNE.

\* \* \* Frederick White has changed the character of his magazine, *The Adept*, somewhat. Instead of devoting so much space to astrology he is publishing articles on free thought. He calls *The Adept* "A constructive free thought magazine." This seems somewhat of a misnomer to me. I have never seen anything constructive in so-called free thought. It serves a good purpose in tearing down some of the ancient creedal structures which have outlived their usefulness, but when the ground is cleared and ready for a new and nobler mansion, free thought is ever dumb as an oyster. It has nothing to offer. Its work is purely the work of the iconoclast. It leaves you in the cold, clammy, death-like mazes of materialism and despair. *The Adept* is published at Markville, Minn.

\* \* \* *Health Culture* has recently taken on a new dress and now comes to us in regular magazine size. Judging from the largely increased amount of advertising which it now carries, the new form is appreciated. Published at 151 West 23d street, New York City.

\* \* \* *Lucifer*, the Chicago magazine, has been readmitted to second class privileges.

\* \* \* *The Banner of Light*, the Boston Spiritualist weekly, seems to have fully regained its equipoise which was somewhat upset by the death of its former manager, Mr. Tuttle, last fall. The *Banner* publishes many new thought articles, and stands for progress in everything.

\* \* \* I know of no mental attitude which will do so much to bring health and happiness, as that expressed by the words, "The Spirit shall lead me into all truth."

\* \* \* Think of life as a continual process of unfoldment—growth. Let each day be a new day. Greet it as if it were the morn of a new creation.

\* \* \* It is the dead past which holds us back from the attainment of harmony and health. We allow the past to cling to us. We are hypnotized by its memories. For every pain that we actually suffer in the body, we suffer a thousand mentally because we allow ourselves to be dominated by fear.

\* \* \* Fear is the great destroyer, and fear can be forever dispelled by faith. Faith begets love and "perfect love casts out all fear." And perfect faith leads to perfect realization.

\* \* \* The reason why so many people make a failure in applying the new thought is because they kill their faith with doubt. At first they are all enthusiasm, but when they fail to "demonstrate" a few times, their enthusiasm wanes. They do not realize that they must use application and persistency in this as in all other things. If one plan fails, or seems to fail, another must be tried. The light is there. There is a way to reach it. We have abundant evidence on this point. But we must have unbounded faith if we are to permanently enter the light and dwell in its radiance.

\* \* \* To cultivate faith you must look beyond the sense world, and enter the world of causation. Be still and wait for faith to develop. Seek the guidance of the Spirit. Remember, "the Spirit shall lead you into all truth." Only have faith. If your faith fails, simply keep still and wait. The Principle of your being will show you how to proceed.

\* \* \* There is peace, power and poise to be gained by letting go.

\* \* \* But there must be action, too, at the right time. The Eastern philosophy emphasizes the value of "letting go" and carries the negation of the physical self almost to the point of nothingness. This is the opposite extreme from our own materialistic selfishness. The point of absolute truth lies between the two extremes.

\* \* \* Follow the guidance of your inner Self and you will learn where the truth lies. All formulas and processes for realizing truth are but temporary, so far as you are concerned, and most of them you must find out for yourself.

\* \* \* Seek to realize that you are already a perfect manifestation of truth so far as your Real Self is concerned. Then act accordingly.

W. E. T.

"I believe that no one can harm us but ourselves; that sin is misdirected energy; that there is no devil but fear; and that the Universe is planned for good. We know that work is a blessing, that winter is as necessary as summer, that night is as useful as day, that Death is a manifestation of Life, and just as good. I believe in the Now and Here. I believe in You and I believe in a Power that is in Ourselves that makes for Righteousness." Fra Elbertus.

—William has a new namesake away down in Knoxville, Tenn. His name is William Winkle and he was born January 14, 1904—a Capricornus with the moon in Leo, a creature of high ideals and strong impulses and passions, who needs careful training and good education. William Winkle will develop into a first class business man who will love his family. He will love all children, and all beauty and good; would make a good teacher and a fine traveling solicitor or stump speaker. With good new-thoughty bringing up he will be a credit to the man he is named after, as well as to his parents. But don't let anybody call him Willie—give him the full benefit of his fine name, William, which means *I will and I can*.

—Reason is a blind guide unless it has all the premises to reason from; which it never has. Life is continually presenting to us new premises. The safest guide is faith, the voice of intuition, by following which we come upon the new premises.

—Reason is the cart behind the horse of intuition. Keep it there.

—Reason, like an automobile, gets nowhere unless you turn on the power. Intuition plus faith plus action constitute the power.

## ANENT BOOKS AND THINGS.

"The Body Beautiful" is a book beautiful, by Nannette Magruder Pratt, which sells for \$1.25. Elegantly printed on fine coated paper, and illustrated beautifully and fully. There are twenty-four chapters, dealing in a concise, practical and complete fashion, with all phases of body care and cultivation. The subjects of diet, bathing, breathing, etc., are presented in simple and interesting manner, and specific directions given (with illustrations) for exercises for every imaginable purpose—to make flesh and to reduce it; to regulate the circulation and clear the skin; to correct the figure, carriage, etc. Just the book for the woman who means to make the most of herself.

"Psychology; The Cultivation and Development of Mind and Will by Positive and Negative Processes," is the latest volume by Frank H. Randall, an English writer of power and note. The book contains 190 interesting pages, well bound in green cloth; price, \$1.25 postpaid; to be had of publishers, L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London. Mr. Randall's explanation of occult forces and how to use them, is written in a scholarly and lucid vein sure to please and aid the painstaking student.

"Suggestions for You Today," is the title of a dainty little book in blue by Adelaide R. Kirshner, M. D., 1010 Massachusetts avenue, Cambridge, Mass., which sells for twenty-five cents. Full of helpful suggestions about every-day living.

In the February number of *The Higher Thought*, 459 La Salle avenue, Chicago, there is a fine long article on "A Bond of Union" which deserves careful consideration by every new-thoughter who wants to live for the world's good. Mr. and Mrs. See, the editors, are logical as well as inspired—a rare combination.

"Anthropography, or Bible Phrenology," is a new and interesting method of character reading based on the Bible records, and said to have been discovered by the author, Mrs. Rachel Bevington Webber of Salem, Ore. The book contains 234 pages, illustrated with woodcuts of prominent people and others, bound in paper for \$1.50; in cloth for \$2. Mrs. Webber believes with Totten and others, that the ten lost tribes of Israel are found in the Anglo-Saxon race, and she claims that a careful study of her book will enable you to tell to which one of the original ten tribes you belong, if any. According to her, Talmadge came from the tribe of Judah, Russel Sage from that of Joseph, Joseph Jefferson from Gad, McKinley from Amalek, etc.

Here is a beautiful little white and red and gold illustrated book about "Parsifal," by beautiful Helen K. Rhodes of New York, who spends each Festival season at Bayreuth and returns to America to give us the benefit of the inspiration and knowledge there received. Her illustrated lecture-recitals on "Parsifal," with full boy choir of forty voices, are the musical events wherever she appears. Her little book may be had at Brentano's, 31 Union Square, New York city; price, fifty cents.

*Fulfillment*, published at 730 Seventeenth avenue, Denver, now appears in a handsome little magazine, full of good things.

Here is Vol. I, No. 1, of a neat little magazine called *Self-Culture, Talent and Success*, published by the Human Science School, 247 North Clark street, Office 200, Chicago; price, \$1.00 per year. May its nutrition prove A1 and its admirers be many.

Here is the oddest book I've seen in a long time. It is "Wood's Prospects of New England," a reprint of the original work which is long since out of print, and copy of which recently sold for \$600.00. This reprint was got out in 1898 at the private expense of Eben Moody Boynton, a native New Englander and descendant of the William Wood who wrote the original "Wood's Prospects of New England." Mr. Boynton's introduction to this edition is an intensely interesting epitome of New England history and of the life and work of William Wood, well worthy of the book itself, which is a wonder and curiosity

as well as a mine of information for students of history. The book itself was published originally "At London by Tho. Cotes, for John Bellamie, and to be sold at his shop, at the Golden Lyons in Corne-Hill, neere the Royall Exchange," in 1634—270 years ago. As a result of its sale over 30,000 people settled in New England within a year or two, and the author was honored by the English government. In Mr. Boynton's edition the original book has been preserved in every detail. The old style of spelling is retained, and all the quaint old maps, title pages, etc., accurately reproduced, even to the "small Nomenclator" of the old Indian language, with names of "chiefe Kings, Rivers, Moneths, and dayes, whereby such as have insight into the Tongues, may know to which it is most inclining; and such as desire it as unknowne Language onely, may reape delight, if they can get no profit." This "Nomenclator" is the only one in existence, and the maps are unique. This fine edition (bound suitably and well in heavy linen with quaint design in black) of a wonderful old book should be in every public and private library in the land, especially in New England. But there are only a few copies left—not enough for the libraries of New England alone, and the prices on this edition, as on the original, are going up. Because I want these few books where they will do some good, instead of lying idly in Mr. Boynton's store room, I have accepted his offer for the entire lot, and will sell them to *Nautilus* readers for \$4.00 each. And I mean to present a copy to the Holyoke Public Library, unless it already has a copy. I hope every *Nautilus* reader will see that his own town library is supplied with "Wood's Prospects of New England." And do it quick; for the books will not last long at that price. People who ought to know, say the book is now worth at least \$8.00, and will soon be worth much more. See ad.

Prof. Theo. Kharas wants to organize the new thought people of Iowa, Nebraska, Kansas and Missouri into "clubs or societies with reading room and library appendages." If you are interested send name and address to him at Box 372, Hamburg, Ia.

At 151 Gloucester street, Christchurch, New Zealand, there is a thriving Metaphysical Club, presided over by my good friend Mrs. Ida Bruges, who sends us generous orders for *Nautilus*, etc. All new thought publishers of America and England should send sample copies, agents' rates, etc., to Mrs. Bruges, who will show them to her patrons and solicit orders.

*Health Reporter* is an interesting magazine devoted to Dr. C. H. Carson's particular method and philosophy of drugless healing. Sample copy to be had for the asking. Address Health Reporter Publishing Company, 1119 Washington street, Kansas City, Mo.

In the *New York Journal* of Sunday, February 14, is a most interesting illustrated article on "How to Eat and Make Sure Not to Have Indigestion." It is a full page review of Horace Fletcher's new book, "The A B-Z of Our Own Nutrition," which should be of immense interest to all. Send eight cents in stamps to *New York Journal*, New York city, and ask for this February 14 number. Then if you can, get Mr. Fletcher's new book and read about his wonderful experiments and successes, and his convincing demonstrations before Yale University faculty. And while you are about it be sure to read his "A B C of Menti-Culture," unless you have already done so. It can be had at most libraries and book-stores. Price, \$1. The new book is the same in price, with fourteen cents extra for postage.

"Self-reverence, — Self-knowledge, — Self-control. These three alone, lead life to sovereign power."—*Tennyson*.

"Why did not my friends tell me the 'Constitution of Man' is the whole thing in a nutshell, instead of feeding me on—well, others? I just happened to order it and after I had galloped through it I felt like a boa-constrictor who had just made a meal of a fat ox by peristaltic action—not a single chew. Assimilation is slow—but, oh, so satisfactory!" D. K., Andover, Mass.

## Experience Corner.

(Send in a brief account of your own demonstrations over unpleasant circumstances of any sort. The relation of your successes at self-healing will afford suggestions and inspirations to others who are trying to live according to new thought principles. Write your experience on one side of paper, take care not to mix it with other communications, and sign full name and address. Also state whether or not you wish your name left out of print. E. T.)

"I used to suffer dreadfully from bilious headaches and waking one morning with a swimming head I rose with groans and dressed for a downtown appointment with a friend to do some shopping for her. I recall so distinctly my state of positive misery as I stood waiting for the car. Head feeling as if it would burst while my entire body ached in sympathy. With the conviction that I never could keep up more than half an hour I met my friend and we ascended the stairs to the second floor of a leading dry goods house. Happening to meet a saleslady of whom I had bought in the past she called my attention to some great bargains in lingerie. Honest! They were bargains! In a half hour I had concluded my purchase, having revelled in dainties, and paying my bill turned to go when I suddenly recalled my headache! I never was in more perfect, joyous health! My friend smiled—such a smile—as she commented upon my changed appearance! I felt absolutely guilty! That lesson was the most startling I have ever received as to the nature of pain! I had encouraged and petted that pain until it would have made me return home and to bed, had not a counter attraction gained control." E. V., New York City.

"I live in a boarding house. Now and then this thought crops out: 'If I could only hide myself in a furnished room next door to a restaurant'; to which I sagely reply: 'If you want to help make the world better, here is your chance.' Last Sunday I read about the 'oil of gladness.' I appropriated my share and 'smiled.' When lo! in two days the way was opened for a change of environment!" Sarah M. Reeve, Brooklyn, N. Y.

"I have made another conquest. Having my hands in water quite a little I have been having cracks in my fingers. I had two very bad ones. I made up my mind that I would heal them. And I did!" M. B.

"Some disappointments and surprises, and one almost fatal accident occurred in my family during last half of December, and into January. For some three hours the surgeon and nurse thought my husband would never recover consciousness. I didn't know of it for some hours. Then I kept the thought of life and health upon him, and he recovered in three or four days so as to return home; everybody wondering 'how it came' that he got up so soon and so free from any unhappy aftermath." E. K. M.

"I fell, wrenching one limb badly, hip socket slipped out. It confined me to the bed a long time. Then I commenced trying to get about, not using that foot. The ankle when in normal condition in the morning would be swollen at night. Finally there came the night I could not get the stocking off. I called on Brother to remove it. He came and took hold of it softly with one hand—it did not move; then he brought both hands into play and by easy stages it came. Then I began rubbing it, and talking to it, I told it plainly I could not have that kind of business! and what was more I would not!—to leave!—and never dare show itself again! Obedience was given to my command, and from that day until now, it has never returned. That was four months ago." Elsie Chedel.

Christian Science Mother: "Eleanor, what is the matter?"

Christian Science Child: "Oh, mama, I got a terrible error of the mind in my stomach."—*New York Life*.

"Joy Philosophy." This new book contains some of her best work. Elizabeth has let herself out in the essays of which the book is composed. It gives a clear idea of her philosophy, and will prove an eye opener for many. This book was written to help people to awaken their faith in the fuller intelligence which works subconsciously in us all; and to help them to arouse within themselves the joy of living in consciousness with the Limitless Self within each living person. We recommend this book to those of our readers who wish to get under the surface of things, and are willing to follow the investigations of a daring and original mind. Elizabeth Towne fills her own place in the New Thought world—a place distinctively her own. Personally, I have obtained very much good from her writings, and I regard her as one of the most original thinkers of the age—one whose work will be better understood and appreciated twenty years from now than at the present time." (So writes William Walker Atkinson, the able editor of *New Thought*.)

## 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:—

"You have the nerve—use it! was the home thrust in Lesson I. So I have kept the appointments with myself every day but one. I have done less fuming. Have not cut more lumber but have done it with less friction. The devil did not get into the machinery so often, and it took less 'cussin' to exorcise him when he rode the saw, crept into the steam chest or stuck a claw into the injector." A. C.

And yet the man who wrote that writes also that he "notes no particular progress!" I wonder what he expects as a result of one month's practice! A new saw mill and a new man to run it? And doesn't he know that the great thing in running machinery of any sort is to get rid of unnecessary friction? Yet when he gets rid of most of the devils of friction in his own mind as well as in his machinery he sees "no particular progress," and no earnest of greater things to be accomplished next month. But if he keeps using his nerve and the Lessons he will begin to see.

"In your Lessons you say, 'Every time you find yourself the least bit out of joint fly to your new thought writings and get your mind set again.' Now I have tried this many times but could not take in the meaning of a single line—I could not transfer my concentration for the time being. Does it not seem like lack of will power?" A. W.

Not lack of will power, but lack of using it. No one needs to sit supinely and let a train of thought possess him. We are not puppets. Every human being has the power to set another train of thought in motion if he chooses to. Not even a fool is devoid of this power. The person

who says "I can't" libels himself. He can; and in his heart of hearts he knows it. If the thought cannot be turned by the steady reading of one page of literature which would interest him at any time, then it can be turned by two pages, or three pages, or a dozen, or fifty; it can be reset if he goes in to win and sticks to it. The high thought which will interest him in his best moments will reclaim him from his worst moments if he gives it chance enough. Of course in cases of extreme preoccupation it cannot be done by the hasty and fidgety reading of a page or two, followed by an impatient, "Oh, dear, I can't get interested," and the resigning of the book; but it can be done by slow, careful reading of pages enough. To read aloud as if to an audience is often a great aid, because sound as well as sight, and the instinctive thought of the imaginary audience, all work together to awaken interest in the desirable line of thought. And still better and more speedy results are attained if one precedes the reading by a little vigorous exercise, a brisk walk, with full, slow breaths of outdoor air and a positive mental intention to rule instead of being ruled by the thoughts.

"It might seem strange, my joining the Success Circle when prosperity and success have come to me in abundance—when I have plenty and to spare. But this is the point with me: Having received abundantly I know I am in the success vibrations, and therefore in becoming a member I can give as well as receive. May each member experience the bounty of the Lord—as I have. Bless the Lord, oh, my soul, and forget not all his benefits. Lovingly yours." A. B. C.

Which reminds me that the Success Circle contains thousands of people who are already successful in their special lines—doctors, lawyers, merchant chiefs, as well as preachers, teachers, farmers, artists, writers, actors, inventors and hired men of all sorts and both sexes. Not a profession, trade or calling but has its large quota of successes in the Success Circle. And not one of them but helps all the others to realize their hearts' desires. There is an enormous advantage to be gained through mental contact with people who are successful in their work. Artists and musicians realize this by intuition and consequently seek the "artist's atmosphere" or the "musical atmosphere" to be felt in certain European centers, and which is in process of forming in some of our American centers. The Success Circle has formed a positive atmosphere of success which is every day, and with the advent of every new member, and the progress of every old one, growing more powerful to effect its members for good. The Circle is a great School of Success where students and teachers breathe the same atmosphere of aspiration, inspiration and achievement, teachers and students mingling to the individual advantage of all; where lofty and aspiring spirits in the flesh as well as out of it, are giving as well as receiving.

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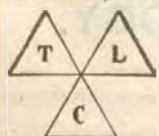
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in marriage, divorce, etc., which have been appearing in *Nautilus*, and I have called it "Happiness and Marriage." For a complete list of the chapters see ad in another column. The *Nautilus* numbers containing most of these articles are now out of print, and the new book is issued to please the friends who wanted extra copies of the articles for themselves and others. Just the book for every man and woman who is married, or who contemplates marriage. Contains the ounce of prevention and the pound of cure. Price, fifty cents. Get copies for yourselves and your friends in need. They will be ready for mailing April 6.

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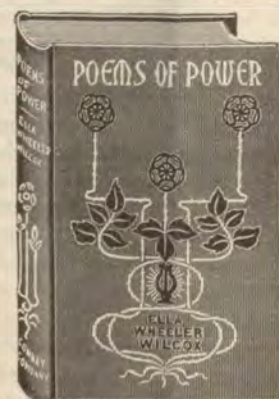
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