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THE NAUTILUS.

Self-Help Through Self-Knowledge.

MONTHLY.
Fifty Cents a Year. }

FEBRUARY, 1905.

} VOL. VII.
No. 4.

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

Leading Articles:

- Obstacles (Poem), - - Ella Wheeler Wilcox
How to Aim, - - Elizabeth Towne
If Thine Eye Be Single, - Floyd B. Wilson
How the New Thought Can Help You,
William E. Towne
Spirit the Breath of Life, - Elizabeth Towne
Why Not? (Poem), - - W. S. Rogers

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Associate Editor, WILLIAM E. TOWNE.

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ELIZABETH TOWNE, Holyoke, Mass.

THE NAUTILUS.

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FEBRUARY, 1903.

NO. 4.

How to Aim.

BY ELIZABETH TOWNE.

Without definiteness of aim nothing can be accomplished.

With too definite an aim very little can be accomplished.

This is the paradox of all accomplishment. It looks hard, but is in reality very easy—so easy that a child lives it.

The key to the problem is this: No man liveth unto himself and none dieth unto himself; we are all members one of another; all creation moves to one "far off, divine event," the definite details of which no human being has yet grasped. Perhaps none ever will grasp it. For how can the hand or the foot conceive the structure and purposes of the whole body?

There is a Universal Aim which includes and impels all individual aims. There is one great intelligence, one spirit, one purpose actuating every human being. The "Plan of Salvation" is not a mere superstitious myth. There certainly is a "plan," a "divine event," which we are all working at, whether we know it or not.

There is a Divine Ideal beckoning us every one. Glimpses of it are caught even by the fool who hath said in his heart there is no God, no oneness of life and purpose.

As our bodies are all members of God's body so our ideals are members of the Universal Ideal; our aims are members of the Universal Aims.

Your hand may understand and de-

fine its impulse to grasp or release; but can it understand and define *your* aim and purpose, *which gave it the impulse?* We can imagine the hand understanding its own movements; but can it understand your movements and purposes? The hand says, "I want to grasp this"; but can it in any sense understand your purpose, which *made it* want to grasp?

So you say "I want to paint pictures," or "I want to make money," or "I want to teach school," or "I want to be a home-keeper and mother," or "I want to build bridges." But can you tell *why* you want to do these things or others? Can you define the Great "I Want" of which your "I want" is but an out-cropping? Can you see the Universal Ideal of which your ideal is a detail? No; you can see your individual *I want*, but the Universal I WANT is too large for you to take in from your point of view.

Did you ever say to yourself, "I want to be a bridge builder;" then after you had become a successful bridge builder did you find yourself rather disgusted with the bridge business? Did you find yourself saying "I want to be a painter instead of a bridge builder?" And you couldn't imagine why your wants wouldn't stay satisfied with bridge building.

Can you imagine the hand being disgusted because after it had grasped the book a while it found itself wanting to

let go? Of course. The hand would not understand why it could not remain "constant" to its first desire; it would not see the reason for letting go.

So with us members of the "Stupendous Whole." Universal purpose and desire plays through us. We know we "want" this and we "don't want" that. When we are on the "animal" plane we simply gratify our wants when we can, and are satisfied until another want impels us. By and by we begin to *reason* about our wants. We call some of them "good," and gratify them if we can. We call some of them "bad" and fight them with all our puny might—and are correspondingly unhappy. In both cases we fail to see *why* we want what we want.

When after we have learned to build bridges we find ourselves wanting to paint pictures we resist the desire and keep on building bridges. Then, if the Universal Purpose really wants us to stop building bridges and make pictures it keeps on impelling us in the new direction until we finally find a way to get at the painting. If we are too stubborn the Universal I WANT gets us out of the way and raises up our sons and daughters to paint the pictures.

It is like this: In response to the Universal *I want* you have taught your good right hand to thread needles and sew, until it can almost do it in the dark. All the nerves and brains and muscles in your finger tips have learned that little trick. Now, in response to a new Universal *I Want*, you decide that that good right hand of yours is to learn to run scales on the piano. You sit down at the piano, place your hand in position and impel it to strike the notes. But this sort of thing is entirely new to your fingers! Every little muscle is stiff, every nerve and every tiny bit of finger-brain protests that it can't run scales! —it doesn't know how!—it's work is

sewing—it *can't*, so there! You say to yourself, "How stiff my fingers are, and how rebellious—they won't mind me at all!" But you keep on sending your want, your will into them. You "practice" long hours every day. And by and by you find your fingers have learned the new trick and can do it *without special thought and will from you*. You kept pouring your *want* into that hand until it became *the hand's want* and will. From working against your want the hand has come to work *with* it and by it.

Why did you do it? Because the Universal *I Want* kept pouring itself into you until you took up the practice; just as *you* poured the *I Want* on into your hands until they too *wanted* to do it, and did it.

Were your fingers extra rebellious? Did they fight, and get tangled up, and imitate each other's movements? Then what did you do with them? You kept them at it; and you kept them at it a great deal longer time than you would if they had been more obedient fingers; you kept them practising until they learned to do the work willingly, *with interest*, artistically. Then you gave them beautiful things to *play* with, instead of hard things to *work* at.

Of course the beautiful things to play with are all *made up* of the *very same* sort of things your fingers have been *working hard* at. But the monotony of repetition is all gone from the beautiful play. It is joy to *play*. It is "hard work" to practice scales.

But without all those scales there can never be a satisfying play. In practice we learn by repetition to do well and gracefully *one* thing at a time. In play we string all these movements together in a satisfying *play* of joy and praise.

* We *hope* for the perfection of action which alone makes satisfying play possible; therefore we keep practising. The

harder our fingers rebel the longer and more persistently we keep them at it—that is all.

Now the Universal *I Want* keeps us at things in precisely the same way. The Universal is working out a glorious Ideal of *perfect play*, wherein every member of itself shall be shining, obedient, supple enough to *play* with grace and full joy the "*music of the spheres*." You and I being more or less stiff and disobedient and dense have to be *kept at* our practices until we learn to do them right. We say, "Oh, if I could only get into my right niche; but I seem to be held here in spite of all I can do!" We say we "don't like" the sort of "drudgery" we are "condemned" to—there must be something "wrong" with the universe, or with economic or family conditions, or we would not have to drudge at one kind of thing when we are "fitted" for something else, or want to do something else.

Our fingers cry out in the same way when we keep them at the scales—"Oh," they cry, "*why* are we compelled to this dreary common-place repetition when our souls long for beautiful harmonies?"

You see, it never occurs to them that they are "compelled" to this common-place scale practice BECAUSE *they long* for beautiful harmonies and happy play. And it doesn't occur readily to you and to me that we are held to our dish washing, our business routine, our bridge building BECAUSE our souls long for greater things.

But it is so. The perfection of large ideals can never be attained except through perfection of detail; and through the dish washing, business routine, bridge building, we are perfecting the details of *self-command*, of *body and brain control* which will enable us to *play* the great harmonies our souls already feel.

The great things we feel and desire

without being able to express them, comprise the Universal Ideal at which every soul is aiming, whether or not he knows it. The perfection of this great Ideal we see as through smoked glass, darkly. We get all sorts of half-views of it, and spend a lot of time squabbling about it. But not one of us really knows even a tiny part of the glory and beauty and joy of that Universal Ideal, which includes and actuates all our personal ideals. "It doth not yet appear what we shall be." But we know that when the Great Ideal does appear *we shall all have our places in the joy of its beauty, for every one of us will have had his place and done his part in working out that ideal.*

The Universal Ideal is gently urging us on to ineffable good. But none of us can conceive the details of the good which is yet to appear. We are all hoping and working for this "Indeterminate Good," as Hanford Henderson calls it. It constitutes our large Ideal *which includes all our lesser fleeting ideals and even our passing wishes and longings.*

It is with our large ideals that definiteness of aim is a mistake. An "indeterminate good" necessitates a general aim. It will not do to say "I know exactly where the blossoms will appear when the earth blossoms as a rose, and I know exactly the day they will appear; therefore will I till only those exact spots and get my ascension robes ready for that exact hour." The man who is so dead sure of his great aim will sooner or later, like "Perkins" in "Quincy Adams Sawyer," find himself perched on the ridge pole with his white robes flapping in the cold night and his goods in somebody's else possession. When one is too sure of the "far off divine event" he muddles the present opportunity for hastening that event.

"Wisdom is before him that hath understanding; but the eyes of a fool are

in the ends of the earth." The man who is too sure of the "indeterminate good" misses the present good. The man who aims at the Great Good which he cannot hit, misses the little Goods, near at hand, which need to be hit.

What would we think of a hunter who aimed only at big game beyond his gun's reach, while small game gambolled at his feet? We'd think him a fool who deserved to starve to death. Of course.

We miss our chances by straining after the big game beyond our reach.

The great ideal should have *our faith*, rather than our aim.

Aim only at that which is within reach, and trust the big things to time and the spirit.

You stand in the Now. Keep your aim for the things of the Now. Thus will your aim gain accuracy and you will be ready for the Great Things when they shall at last appear in the Now.

Where are you Now? Are you building bridges? Then *aim* to build *this* one better than any other was ever built. *Aim to improve your work now.*

Aim to *enjoy* it all; for *only as joy brightens you can you see how to better your work and methods.*

And proficiency at bridge-building means freedom to follow your next ideal. The greater your proficiency the nearer the top you get, and the more money you get for your work; and the more money you have *the more time you can take for working out your next ideal.*

In proportion as you are *progressively* proficient at your work your money stream will increase. In proportion as you *enjoy* your work you will grow in efficiency and money. The drudge is *held to* his work because he does not put into it the love and interest and joy nec-

essary to make him progressively proficient.

He says "lack of money keeps him from getting into a new line of work." That is it exactly—the Universal Spirit which urges us on *keeps the money away from us until we have gained in this thing the proficiency needed to fit us for other work.*

Are you building bridges and at the same time *aiming* to paint pictures? And are you too poor to drop the bridge building and devote all your time to painting pictures? Then I say unto you *have faith* in your desire to paint pictures, for your desire is an outcropping of Universal Desire and *is certain to find its satisfaction.* Your desire is the desire of Omnipotence, Omniscience, which will in no wise disappoint itself. All desires shall be fulfilled in the fullness of time.

Would you hasten the time? Then have faith in your desire; *but aim at the bridge-building.* Do better and better the work you find to do *until the way opens to a new line of work.*

And do every detail of your bridge-building *as if it were the painting of the greatest picture.* Think you that accuracy of observation, delicacy of touch, harmony of thought and power of expression are gained only by dabbling paint on a canvas with a camel's hair brush? No. Bridge building has its place in training a great painter. Put your soul into it while you are held to it, and give it its full chance to do the work.

Have faith in your desire to paint pictures, but *aim* your energies at the bridge you *are* building *now.* Keep your faith high, your aim true, and verily in an hour when you least expect it the way will open from bridge-building to picture painting.

"See something of human nature, but do not try to mend it."



IF THINE EYE BE SINGLE

By FLOYD B. WILSON.

When Jesus said "If thine eye be single, thy whole body shall be full of light," he conveyed a truth which, if fully grasped, would teach man his relationship with being and the secret of success and joy in life. He who recognizes an evil force and a good force in nature can never have the eye single. He is preparing to guard against evil at one moment, and at another seeking aid from the good for protection. When he embraces a higher philosophy, he will know that he need be no seeker for his good, as the infinite energy of the universe is pouring out to man supply. He has only to learn how to put himself mentally into condition to accept, in order that he may receive. To do this he cannot conceive of an evil entity and prepare to erect barriers between that imaginary force and himself; because, by letting his mind rest there the eye is not single, and true concentration is impossible.

The promise that the whole body shall be filled with light; or in other words, that the whole being shall rejoice in light and joy is that the eye be single. One must free himself from error, in order to be able to be receptive so that his good may come to him. No man can ever develop the best that is within him by

erecting enclosures to keep evil out. Evil has no such force as to require that. Evil comes to him because he believes in evil. Evil comes to him because his eye is not single. Evil comes to him because he fears. Evil comes to him because he mentally barricades against his good. Evil comes to him because he has not recognized his true relationship with being and the real purpose and workings of being—the central energy of the universe.

When in the evolution of intelligence, man broke from polytheism, because gods many were bringing a confusion to all on the intellectual plane to which he had evolved, he theoretically tried to recognize one central force, and that force was good. However, the plane reached did not permit him to understand the law of cause and effect without also recognizing an evil force in the universe. As a matter of fact, he turned aside from polytheism to dualism; in reality, the force of the universe was not represented to his intelligence by a single energy, but by two energies—one for good, and the other (if you please) for evil. There is no question but that man made an advance at this time in his conception of his relationship with infinite power. Man, however, can advance no

faster than his reasoning from cause to effect will permit. If we study the development of the child mind, we can understand this clearly. We cannot discuss the the science of government—the benefits of a protective tariff system or that of a free trade system, with a child of ten, having the mental development usual at that age. These questions, also, cannot be discussed intelligently with an ignorant man, or with one who is unacquainted with the industrial development in this country. It is clear, therefore, that in the evolution of man, periods were reached when the general masses could understand a truth that their ancestors a few hundred years before could not have grasped.

If the eye of intellect recognize that there is but one central force in the universe, and that that force is good, and further, that the life principle within himself is connected with it, and that he is part of that great force, then he ought to be able to recognize that that one energy is ever unfolding all who place themselves in condition to receive, and all who are desirous of making the life they are living all it may be under that supreme guidance of which they themselves are a part.

The infinite force spreads its wealth of supply before those who with eye single have received and accepted the heritage awaiting and tendered to them. It is possible, I presume, for one to enter even as an invited guest to a large feast, and half question his right to partake. There he may find tables loaded with what would delight his appetite. Until he approaches the table and accepts the feast offered, it only has a suggestive interest to him. If within the Infinite there is all power, and we are one with that Infinite, then we have only to ask and put ourselves in condition to receive, in order that the favors desired may be secured. The Infinite spreads the men-

tal feast that will rejoice the understanding; but, in order that it may be received in completeness, the eye must be single and never conjure up any imaginary gods about that grand table that may punish if one partakes.

Primarily, I have undertaken herein to place before the student the necessity of having his eye single, in order that he may receive all that the Infinite can give him. In the mental realm we rear barriers through fear of forces which do not exist. When these barriers are reared, the channel is closed to a certain extent between the infinite energy of the universe and the individual. In all of the teachings of Jesus, it is shown that man put himself in a condition to receive, or he cannot receive. The great barrier between man and his God is fear, which by our ancient philosophers was created into an entity, and with that entity man was presumed to battle until he overcame it, before his good could come to him. Now, in this advanced age, man has received a clearer conception of the single force or energy that fills the universe and lifts him to accomplishment.

The Infinite speaks through desire and hope, often picturing their accomplishment in dreams. This is the method of the fatherhood to reach objective consciousness. If the recipient regard these suggestions from the Infinite as passing fancies—as day-dreams of which poets have sung—then it is clear that he has not risen to a conception of what man is and what man may be. It is doubtless true that there are infinite faculties within man yet undeveloped, simply because his eye has not been single to recognize the whispers of divinity, or to receive the messages from the infinite spirit host ever surrounding him.

I, therefore, claim in self-development that man's chief mental upreaching should be directed to recognize the one energy, the one force, the one power of

the universe. As he recognizes this and feels this mighty truth permeating his entire selfhood, he must also recognize that he is of that force a part, himself a fiber of the universal energy. If he does not derive all the benefit he reaches for from that force, it will be because he alone is in fault, and that he has not placed himself in condition to receive it. In order to be in condition to receive all one would, the eye must be single; and the eye can only be single when the thoughts of opposing forces between one and his purpose are completely eradicated from the human mind. That one

dogma of a crude religion, conceived by primitive man before his evolution to a clear conception of his royal birthright, he has carried forward it may be from memories of incarnations past, when fear alone was the restraining force in the laws of all kings and rulers. Let us now seek to eradicate from consciousness that memory, and all memories, theories and fantasies that stand between us and our path to complete recognition of the eternal unity of all that is embraced within the scope of the words, life, power, love, honor, accomplishment and truth.

*"What do you wish most? Peace in your heart,
That you may give others, and ease every smart—
Every sting of Dame Fortune that hides a sharp dart
Your love would ward off. What then is your part?"*

*"To call love to yourself from the air—from the All,
Believe that it comes and Love answers the call,
From Love universal not the least child can fall—
Love shelters each one, we are one with the All.*

*"Hope never is dead, tho' we stifle it oft;
And call shadows about that come not from aloft;
It abideth within close to love—fair and soft
Doth she show her face, when we have doffed—*

*"Our burdens—our shadows—our griefs and our pains
And come forth in glory, and free from all stains
That we fancied must ever be ours, despite rains
Of tears, and of penitence—these Love disdains.*

*"Love wants only Love, and she claimeth her own,
When freed in the heart that to power has grown;
She shows that no blessing, no treasure has flown,
She heeds not the reaping, knowing that she has sown.*

*"Weary Heart, rest awhile, learn to be still,
Seeking thine own and uplifting thy will—
To join forces with truth, banish visions of ill,
And faith then shall warm thee with life's loving thrill."*

(Author—?)

OBSTACLES.

The slothful man saith, there is a lion in the way; a lion is in the street.

—Proverbs 26: 13.



*There are no lions in the street;
No lions in the way.
Go seek the goal, thou slothful soul,
Awake, awake, I say.*

*Thou dost but dream of obstacles;
In God's great lexicon,
That word illstarred, no page has marred;
Press on, I say, press on.*

*Nothing can keep thee from thine own
But thine own slothful mind.
To one who knocks, each door unlocks;
And he who seeks, shall find.*

—Ella Wheeler Wilcox.



How the New Thought Can Help You.

BY WILLIAM E. TOWNE.

GOING INTO THE SILENCE. The question is often asked, "What is meant by going into the silence?"

It doubtless means different things to different people. I shall only try to explain what it means to me.

In the first place it means perfect quiet of mind and body, perfect rest and relaxation.

In this hurrying, bustling, material age, the daily habit of going into the silence and listening to the voice of nature becomes a thing to be welcomed, like a fruitful oasis in a great desert.

This regular period of quiet becomes a time of recuperation for all the mental and physical powers. It builds up all that has been destroyed in the fierce battle of the material life, and in addition this time of silence opens up new paths to the attainment of our desires.

During this silent time the mortal mind—the conscious mind—is passive, and the higher faculties become active. The soul takes possession of the body and comes forth into expression, as it can never do while the body and mind are engaged in the strenuous efforts of ordinary daily living.

The soul is a storehouse of wisdom and power. The way to this storehouse is through the silence, through quietness of body and passiveness of the conscious mind.

One of the greatest inventors in the world has brought forth over twenty-two hundred inventions by the method of sitting in the silence for a stated time each day (always at the same hour) for the purpose of gaining new knowledge in the line of inventions.

Before going to these sittings he is

careful to draw around him an atmosphere in harmony with the subject upon which he desires new light. This he does by giving the matter earnest thought, reading books which treat along the lines upon which he seeks new light, and, in short, gaining whatever information he can that touches upon the subject in any way.

This habit of going into the silence daily brings about one an atmosphere of peace which makes for the highest development and renews mind and body.

Do not, however, cultivate and maintain too great a degree of passivity. Some people are so constituted that they become extremely negative if they do not take care when practicing this daily relaxation.

A too negative philosophy, if put into practice, defeats itself, and those who practice it fade away into nothingness.

Thoreau and Prentice Mulford are two conspicuous examples, as I believe, of men who died in the prime of life from the results of thinking and living a philosophy which had too much of the passive in it.

The cultivation of passivity and going into the silence is for the purpose of gaining strength and wisdom. This strength and wisdom must then be put into practical, positive, everyday use on the objective plane, or its possession is of little value. The author of "Light on the Path"—that classic of occultism—tells us to "Seek the way by retreating within. Seek the way advancing boldly without."

The One Principle of Life manifests as both positive and negative. He who would live in harmony with this principle must seek the point of poise where

positive and negative meet. He should not allow himself to dwell too much in the objective—positive—life, nor yet wholly in the subjective—passive. Let him seek rather to become like a sun wherein the positive and negative are blended into a harmonious, radiant whole.

When you are ready to go into the silence, take a few slow, deep, even breaths and thoroughly relax mind and body. Rest at perfect ease mentally and physically. After you have gained sufficient control of yourself to keep still for half an hour in this manner, and can at will make your mind a blank and let go of all active thoughts, then learn to let the mind rest, in a passive way, upon the thoughts which best express what you desire to realize.

For instance, take the word strength if you desire to become strong, and let the mind rest upon that word. Previous to the sitting draw about you a suitable atmosphere by reading articles upon the development of strength, or by thinking of yourself as being filled to overflowing with abundant strength. Get enthused with the idea. But do not strain the mind at all to retain these thoughts. You may secure better results in some cases, by dismissing all effort to keep *any* particular words in mind after you begin the sitting.

Now consign the body to the care of the soul with the thought that the soul will build strength for you, then let the mind become wholly passive, or allow the thought to rest upon some particular word or words as described above. Experiment for yourself and you will find what method is best adapted to your individual case.

You will find wisdom, power, growth and above all peace in the silence. "The peace you shall desire is that sacred

peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons."

Briefs.

BY WILLIAM E. TOWNE.

* * * I do not believe it is possible for people to keep well and healthy for a lifetime unless they spend some time in the open air each day. It is contrary to nature to live inside a house twenty-four hours out of twenty-four.

* * * T. J. Shelton has been telling us in *Christian* how he and Mrs. Shelton entertain themselves evenings. They read fiction mostly, and discuss the probable endings of the novels. Mrs. Towne and myself are very much in the business vibrations at present. We get absorbingly interested in considering the relative merits of Shaw-Walker and Macey-Wernicke vertical files and card systems. We discuss everything in the line of office furniture, the best methods of systematizing our work, etc. We have just subscribed for *System*, the magazine that tells all about business methods, and this we peruse with the greatest care, including the advertisements, of which we have already answered about a dozen in the single number of the magazine received. We also read fiction to a considerable extent, particularly that published in *Harper's Magazine*, *McClure's* and the other standard magazines. Mrs. Towne likes to read books on psychology like the works of Prof. William James and also books on sociology like Bernard Shaw's "Man and Super Man." I like some books upon occultism, but of late years I read less upon these subjects and seek more to find the truth of things on my own account. During the four years of our married life we have made exactly *one* social call within the city limits, aside from occasional calls made upon

our relatives. Each evening we walk from three to six blocks for the open air and exercise, besides walking a half mile to the post office once a day. Of course we sandwich in many short trips out of the city, and in summer we wheel or go trolley riding almost every afternoon. We both believe in and practice physical culture exercises every day of our lives.

* * * *The Vegetarian* says that bananas are only fit to eat (that is fully ripe) when the skin is almost black or heavily spotted with black.

* * * The same magazine informs us that it is a well known fact among pathologists that comparatively young people are losing the elasticity of their blood vessels owing to too much lime and other salts deposited in the walls of these vessels, and one of the chief causes of this condition is too much meat eating. It is not alone the meat that is injurious in this particular respect, but the seasoning which usually accompanies it.

* * * The newspapers report that her ladyship, Adele Grant, Countess of Essex, a famous London beauty, has been cured of nervousness and regained her beauty through adopting a vegetarian diet and a regular system of physical exercise.

* * * "And what are these fires (rather timid fires) that burn in him? Lust and wrath! Good. For the fires in themselves are pure. He has merely lighted them in hell instead of in heaven. The same fires, blazing with love and power, soaring upward instead of earthward, will light up the darkness of the worlds."—*Theosophical Forum*.

* * * A life that is really worth anything, a life that is filled with joy, with helpfulness and cheer for others can only be lived by one who holds lightly the sense life and the indulgences of the material world. Those who have been great shining lights of blessing to their

fellows have had their soul's desires rooted in that which is back of and beyond the purely material.

* * * The value of positive good will towards all the rest of the universe besides ourselves is but little realized or understood. The grasping selfishness which resents and resists what it deems encroachment on its own privileges, or which envies success in another, always defeats its own ends and brings sorrow and suffering to the one who indulges in it. Such a mental attitude cuts one off from the free, harmonious and successful vibrations and leads to poverty and want.

W. E. T.

THE CAUSE OF WARS.

"Immediately after a war, when a nation has been depleted of its men, there is an immediate increase in the number of male children born, until the normal ratio of the sexes, as regards numbers, is established. This is a fact that has puzzled 'scientists,' but the explanation of it is very simple. The men killed upon the battlefields have had their earth experience cut short, and they are almost immediately re-incarnated again. The reason that they come back so soon is that they have strongly desired to live. This desire having ample time, in the face of probable death, to become strong and well matured. For such there is very little delay in the return to earthly form. This also is the explanation of the fact that almost all nations have a great war once in each generation. The soldier idea lays dormant until the re-incarnated soldiers are again ready to fight. It is an old saying that history repeats itself, and the secret of that is that it is the same people living over and over again, learning very little in each life." *Riches*.

The above explanation of the cause of wars sounds plausible, but I am more inclined to think that each soul takes up a new experience when it begins an earth life, and that the soldier of one generation would not, as a rule at least, become a soldier in the following generation,

even if re-incarnated so quickly, in accordance with the ideas expressed by the editor of *Riches*.

A more reasonable explanation (to me) of the cause of recurring wars is that the vibrations thrown upon the ether by a great war complete a circuit and in due time again act upon the people of a nation to produce another upheaval.

The fact that each generation finds its methods of warfare a little more civilized is due to the growth of the people and the experience gained by them during the period between these recurring thought waves of war.

WILLIAM E. TOWNE.

PRAISE. "My husband swears and finds fault and my son gets drunk. How can I praise such things? I feel as if the atmosphere I breathe will stifle me." Helen.

I did not tell you to praise your son's fondness for liquor nor your husband's profanity. What I want you to do is to immediately hunt for something you CAN praise, and praise it, instead of letting your mind run on the profanity, etc. The idea is to displace the unpleasant impressions with pleasant ones. Suppose your husband swears a blue streak for fifteen minutes every morning; what of it? Get out of the room and let him swear. That leaves twenty-three hours and three-quarters of the day in which he does NOT swear.

But in your mind you make conditions exactly the reverse. For pretty nearly twenty-three hours and three-quarters of the day you repeat the profanity in your own mind, while the other quarter of an hour perhaps is devoted to other things.

That is what the praising is for—to displace that mental repetition of faults. Get the fault out of your mind instantly. Hunt for something praiseworthy and keep praising it. By and by you will

find that the profanity, etc., seem far away and of little importance; and *eventually they will disappear from reality just as they have disappeared from your mind, by displacement.* Every thought you give it only makes firmer the habit. *Fill your mind with things you WANT to perpetuate.*

The "atmosphere you breathe" is *your own atmosphere*—made by your own thinking. Change it. Go in to win and stick to it. *Never mind* the fault finding. You keep alive his criticism by minding it. Praise him to his face, for every good point. *Hunt* for good points to praise, and tell him of them. His criticism will soon die when *your atmosphere* is one of praise.

That is the only way to "get his confidence."

Would *you* give your confidence to someone who criticized, reproved and condemned you everlastingly? Of course not. And wouldn't you *feel* the criticism, etc., even when it was not spoken. Of course. And do you imagine your husband is fool enough to give his confidence to a critical wife? Well, he won't, and the sooner you realize it the better for both of you.

Quit trying so hard—simply *Let* life live you and those about you. *Let* them express themselves in profanity if they will. You need not admire the profanity. *But there are a thousand things about both your husband and son which you can admire.* See you praise them.

—"Unto a little African,
A swimming in the Nile,
Appeared quite unexpectedly,
A hungry crocodile;
And, with that chill politeness,
That makes the warm blood freeze,
Said, 'I'll take a little dark meat
Without dressing, if you please.'"
—From "*Smiles in Rhyme*."

Spirit the Breath of Life.

BY ELIZABETH TOWNE.

"My healer in California teaches that I must depend *alone* upon Spirit; that breathing exercises, foods, sunshine and air must not be made the dependence for health. He says, 'Why, you can't help breathing.'"

That is tommyrot. Sunshine and air *are* spirit, and the plain truth of the matter is that if you don't use them all your "dependence on spirit" will avail simply nothing. Try living in a north room with the windows shut, and see.

You "can't help breathing," but your breathing avails nothing unless by it you take in good fresh *live spirit* in the way of pure air and sunshine. If we all lived under the sun and slept under the stars that healer's advice might be good enough. But we don't. We live in tight, dark rooms whence the *spirit* of life has fled, leaving only its cast off effluvia. We "can't help breathing," but *what* do we breathe? We breathe the *dead* air of close rooms.

Spirit is LIFE, and we live *by* breathing it. Spirit is in fresh air; fresh air is in spirit; fresh air and spirit are *one*. Dead air is air minus spirit, or life.

What good will it do you to say you depend upon spirit when you don't; when you shut yourself away from the spirit of life and breathe death?

Pure air and sunshine contain spirit *specially prepared for your use*. What good will it do you to pretend that you depend upon spirit when you shut yourself into rooms whence the spirit has flown?

If you live in close rooms you may "affirm" your dependence upon spirit until you are black in the face, and you may be "treated" every hour of the day by this California healer and 10,000 more

like him, and the result will be only sickness and death.

I know in my heart and soul and mind that this is true. And I have seen the truth of it demonstrated by hundreds of cases of people who failed to get well on "treatments" of *any* sort, and who afterward *did* get well on sunshine, fresh air and full breathing, along with mental treatment.

Read that gruesome article in January McClure's, "Tuberculosis: The Real Race Suicide," by Samuel Hopkins Adams, and get your eyes open to the necessity for "depending" upon the Spirit in the form of pure, sunshined air.

The Gospel of Fresh Air is more needed by human beings than even the Gospel of New Thought. If we understood and applied the Gospel of Fresh Air *we would think right without trying*.

It is in gloomy, unaired corners that evil thoughts breed—because the spirit of life is not present there in *such form that it can be appropriated by human beings*. They get therein the Breath of Death, and generate thoughts to match—distorted thoughts of death and evil and despair.

Come into the sunshine and breathe the Breath of Life, which generates in you the New Thought of Life, Love, Wisdom, Truth, Health, Happiness, Success.

New Thought will not save you unless you *live* it, and a little observation and experimenting will prove to you that you *can't live it without breathing plenty of fresh air*.

If "*all is spirit*" why does this healer tell you that to regulate your breathing,

exercise, food, etc., is to depend upon something outside spirit?

The fact of the matter is this: *He fails to realize that all IS spirit.* He is still tangled up with good *and* evil, spirit and not-spirit, God and devil. He does not see spirit in everything and everything in spirit; so he puts the Keep-Off-the-Grass sign wherever he does not see spirit. This will not prevent his pointing you to the spirit where he *does* recognize it. None of us are wise enough as yet to always see God in all his works.

It is spirit which makes us breathe. When we shut ourselves away from the pure breath of life *we shut away the power that makes us breathe.*

And when we are too interested in doing indoor work the spirit finds it pretty hard work to make us breathe enough to keep us in good condition for growing. Close rooms and sedentary work defeat the spirit's will to make us breathe.)

So we, by working against the spirit, form a *habit* of breathing too little, thus robbing ourselves of the life, health, wisdom, power, joy which the spirit is trying to give us *with every breath.*

Now we find ourselves hampered by self-imposed habits which need breaking. So we set ourselves to work **WITH** the Spirit of Life. We throw open the windows and let in The Spirit of Life.

We go out doors and revel in the Spirit of Sunshine.

We run and jump to make ourselves inbreathe The Spirit of Life.

Being too busy to spend hours every day outdoors we do stunts in our night dresses to make us inbreathe more of the Spirit of Life.

And always, night and day, winter and summer, we take pains to leave our windows well open that the Spirit of Life be not shut away from us for one single moment.

We are learning to depend wholly upon the Spirit.

We used to remember the Spirit only on the Sabbath day; now we remember it every day and all day and all night—we remember to breathe it and eat it as well as think it.

And verily we are blessed.

TO LOVE. Man's law of being is Love.

To love is joy. To love always, under all conditions is eternal life. To refuse to love is to turn the current of life back upon one's self. Result, stagnation, fermentation, death. We call such an one "selfish," and we don't feel like loving him. But we *must* if we would have eternal life, eternal joy. How to love the unlovable is a conundrum. But even a conundrum has a solution. Would you like to know how I solved it? When I discovered that the law of life is love I tried mightily to feel love for all people and things. I succeeded beautifully with the heathen over in China. But I couldn't apply it to the vegetable Chinaman and the junk man. I could feel an ocean of love for sinners I never saw, but when Mrs. Blank told Mrs. Talker, (and she told me) that she *did* wish I would select my hats in better taste, I found it impossible to feel any love for Mrs. Blank. I could walk along the street and feel a real thrill of loving pity for every little homeless cur, but when one trotted with four muddy paws up my newly scrubbed front steps I felt a lot more like clubbing him than loving him. And I couldn't fool myself into thinking I wanted to club him *because* I loved him—as I have heard of parents doing with their children. I could go about some kinds of housework in a perfect transfiguration of love; but when I had to clean lamps or the cook stove after the jelly boiled over, I dropped from the seventh heaven with a thud. Oh, dear, what was I to do? I gave

up trying to *feel* love and went to *thinking* love. I said, "I CHOOSE to love, whether I feel like it or not. I WILL send out love to everything and everybody, no matter *how* I feel. I WILL to love." I "treated" myself for love in this way every time I was reminded of it. I thought it silently. I said it aloud in the privacy of my own room. I went up into the attic and stamped my foot and clenched my fist and hollered it! *And I succeeded.* Let me whisper something to you: That is the *only* way to succeed in anything. Of course the virtue is not in the room or the attic or the "hollering," but in the activity of will induced by it. Try it. I succeeded in making love a *habit of thought*. When anything becomes a habit of thought it is registered in the ninety-five per cent sub-mind and *then* we say of it, "I *feel*." Affirm, *affirm*, AFFIRM—whisper—*louder*—HOLLER! Stamp your foot and hit out from the shoulder! Success must be *conquered*—not implored. She isn't a bird that can be caught with a little salt on her tail.

—"What am I to do when I simply *can't* have the same hour every day for going into the silence?" H. H.

Do the next best thing—take the nearest hour to it. Never give up things because you can't follow directions exactly. Use your gumption in adapting directions to fit your case.

—"What a splendid guide happiness is: When we were youngsters we played 'Blind Man's Buff,' and when the blind-folded one got near the hidden object he was informed that he was 'warm' or 'warmer' or 'hot' as he got very close to it. So when we are happy we may be sure we are 'warm' in our search for Truth. And I have an idea that the best that can be said of any of us is that we are 'warm' and 'warmer.' But that is good—that very 'warmth' will draw us along in the right direction."—Sidona V. Johnson, Portland, Ore.

Success Letter.

BY ELIZABETH TOWNE.

Some folks say it is all a matter of a new birth from above and that all this "thrashing around the mud" doesn't help you a bit. They say as a child is born the breath is breathed into its nostrils and it becomes a living child, and the "second birth" will be like unto it.

But why doesn't the breath breathe a dead born child? There is just as much air, divine and otherwise, around the dead born as around the living one. But the dead baby doesn't *take* its breath. There is all the difference.

It is the divine breath that lives us. But we must *take* it in order to be lived by it.

Everything you want, dearie, is in the air ready to transform you and live you—if you'll only *take* it.

How? Right in through your lungs. Breathe, BREATHE.

And breathe for a definite purpose. Stand up and *take* health and wealth. Inflate yourself with it and give it a chance to live you! It will.

A baby that is dead born doesn't want to breathe. But the doctor will shake it and expand and contract its lungs until the baby begins to take breaths on its own account.

When *you* are half dead you don't want to breathe. But that's no reason for dying completely—just do a little "artificial respiring" until you come to life and *enjoy* breathing.

Breathing is a mental act, and you get out of the air *just what you think* into it. Take deep, slow, full, *even* draughts of health, happiness and success, and they will bring you to life.

—"I expect to obtain my wishes through quiet, persistent *wanting*. Have learned that *quietness* in wishing is more effective than any hullabaloo."—L. B.

Anent Books and Things.

—"How to Discern the Voice of the Spirit" is a pure white and gold little booklet by Emma Gray, 2015 Kalorama avenue, Washington, D. C. No price given, probably ten cents.

—"Antoinette," by Alonzo Brown, is a poem of forty pages daintily bound in white and gold. From the Westbrook Publishing Company, 6 North Thirteenth street, Philadelphia. No price given—probably twenty-five cents.

—"Success Through Vibration," by Mrs. L. Dow Balliett, 1001 Atlantic avenue, Atlantic City, N. J., is an unusually interesting and suggestive new book dealing with numbers and their relation to the character and possible attainments of the individual. A book for entertainment as well as study. Contains fifty-seven pages well bound in cloth; price \$1.00; to be had of the author.

—"Parsifal: an Ethical and Spiritual Interpretation," by Rev. R. Heber Newton, is a scholarly review of the true import of Wagner's great opera. There are sixty-six large pages well printed on antique paper and daintily bound in fawn cloth and gold. All new thought musicians will appreciate this book. Published by Upland Farms Alliance, Oscawana, N. Y., and sold for seventy-five cents.

—"Kindly Light" by John Milton Scott, co-editor of *Mind*, is a dear little four inch by six and three-fourth volume of 243 pages bound in violet silk cloth and gold. Published by Upland Farms Alliance, Oscawana-on-Hudson, N. Y., and sold for \$1.00. The author calls it "A Little Book of Yearning." Suitable for use in daily meditation upon the universal verities of life, a companion which will repay cultivation.

—"Good Times With the Juniors," is a pretty cloth bound volume of 175

pages by Lillian M. Heath, designed for the use of Junior Christian Endeavor and other societies. Full of ideas for children's entertainments, pretty drills and plays. The last thing in the book, "The Bells of Bonnydinge," is a complete little new thought play in two acts which would prove a great success anywhere. Price of book not given, probably \$1.00; to be had at bookstores, or of the United Society of Christian Endeavor, Boston or Chicago.

—"How to Heal Yourself" is a really remarkable little thirty-page paper-bound booklet by James R. Kern, a man who has been a "shut-in" and delivered himself by the methods laid down in this book. His idea of the relation of mind and soul, and how to encourage the soul to do the healing, is very interesting, and so well presented that it takes hold of the reader's imagination and puts him on the track of doing with it yet greater things than James Kern himself has done. The booklet is published by William E. Towne, Holyoke, Mass., and sells for twenty-five cents.

—"Indian Legends," by Martha Douglas Harris, is an artistic paper covered volume of eighty-nine large pages with interesting illustrations and cover design by Margaret C. Maclure. Published by the Colonist Printing and Publishing Company, Victoria, B. C. Price not given—probably fifty cents. These "Legends" embody the history and folk lore of the Cowichan Indians, most interestingly told. One can easily trace in them the Garden of Eden story, the deluge, and other stories which come to us through Bible tales. Mrs. Harris is a *Nautilus* friend, and we congratulate her.

—The *Higher Thought* people with their "students of the Delivered Life" are to hold their second annual banquet on Thursday evening, February 23, 1905,

at the Palmer House, Chicago, where a feast of new thought reason and flow of soul will find fit accompaniment. All the new thought folks are invited and may secure tickets in advance of Mr. and Mrs. See, 459 LaSalle avenue, Chicago. William and I feel with Henry Harrison Brown that we would travel a hundred miles for the pleasure of banqueting so royally, or even five hundred miles might not hinder; but see where we are! But our Good Will attends in spite of the miles.

—"The New Philosophy," by Arthur Crane, is a handsome purple and white and gold volume of forty-seven well-printed pages, bound in silk cloth, which the author offers to send free to all who ask for it. He says in the preface that "the only way he can practice toward you that unselfish love which takes its pleasure in giving more than in getting," is to send you his book without price; and he intimates that he can afford to indulge in this sort of philanthropy. The book is well and interestingly written, an original and striking presentation of Mr. Crane's view of man and his powers, which will repay careful reading. So far as I can discover the author, whose address is room 447, 129 Third street, San Francisco, has no ax to grind. His book is good, and I hope you will all send for it. I trust every one will be thoughtful enough to enclose at least a few stamps for postage, with your thanks to Mr. Crane.

—Here are new magazines galore, from all quarters of the globe, all hatching out with the New Year of 1905! May they all grow fat and prosperous and not one chick be missing when the trump sounds for 1906. The *New Thought Sun* is very attractive in sage green cover, with a rising sun, double triangle and this motto: "I am a Shining Sun Center; I Radiate Life, Light, Wisdom, Pu-

rity and Power." Edited by W. Simon Charles and Lizzie Ducker Lyness, 1212 College avenue, Spokane, Wash.; small fourteen page magazine, fifty cents a year. * * * * *The Magic Wand* is a tiny twenty-four page "magazine of fellowship and love," published by Brewer and Kruger, 425 South Grand avenue, Los Angeles, Cal., and edited by C. L. Brewer, the "reformed Roycrofter." Cover in olive green and black with design by "Dicky" the (reformed?) Roycrofter. Motto: "If you have any life live it as well as you can and let Crustacea howl." Price of the *M. W.*, \$1.00 per year, ten cents a copy. * * * *The Occident* — "Light; Law; Love; Life," is a bright, clean, four-page paper published and edited by L. Frances Estes, Brockton, Mass., with considerable space devoted to the philosophy of breathing. Price, fifty cents a year. * * * *The Herald of the Cross*, Lamley & Co., South Kensington, London, is an attractive magazine of thirty-two large pages, devoted to spirituality and humanitarianism as presented by The Order of the Cross. * * * All these magazines hatched with the new year, and I fancy a stamp or two would fetch you sample copies.

—It has been raining music around the *Nautilus* office. Here are nine pieces sent for notice, and all of them unusually good of their kind. The first one is John Burrough's "My Own Shall Come to Me," set to good and appropriate music by Addieleen Stevens; arranged for quartette. Just right for chorus or congregational singing. Address Mrs. Addieleen Stevens, 151 West 105th street, New York, enclosing ten cents for a copy. * * * Then there are two songs from Hart's Music Company, 2392 West Ohio street, Chicago, both of the "popular" variety. "Message of the Dying Engineer," ought to be

a great success sung with stereopticon views. The words are Henry M. Sword's, the music by Maude Anita Hart. Price, fifty cents. "Dream on and Think of Me" is a pretty duet for mezzo voices, words and music both by Maude Anita Hart. Price 50 cents. * * * "Three Little Chestnuts" is a cute little encore by N. Clifford Page. Price, forty cents. To be had of The Temple Music Company, Leonia, N. J. * * * And here are three good songs by Allan Parkinson many of whose fine poems have appeared in *Christian*. "No Question is Ever Settled Until It is Settled Right;" the verses of this song are by Ella Wheeler Wilcox, the music and the words of the chorus by Allan Parkinson; arranged by Gertrude M. Caldwell. "Where the Dead Hearts Sleep" I like best of the three songs; words and music by Allan Parkinson. "My Loves Three" is a pretty sailor song, words and music by Parkinson, arranged by Gertrude Caldwell. Either of these three songs may be had of Allan Parkinson, 533 South Grand avenue, Los Angeles, Cal. Better send seventy-five cents for all three. * * * And here are two pretty, and not too difficult, pieces of instrumental music from the "New Thought Series" of I. G. Withers, 130 East Fiftieth street, New York. Price, fifty cents each. "Anita Waltzes" are composed by I. G. Withers and dedicated to Anita True-man. "A Dream of the New Thought," is a "musical poem" by I. G. Withers, inspired by Mrs. Wilcox's "Heart of the New Thought," and dedicated to her.

—Here is a letter from W. Tudor Pole, secretary of The Thought Exchange, 20 Henleaze Gardens, Bristol, England, asking me to remind American publishers and patrons to take pains to prepay *fully* postage on all packages, letters and postals. He says "hardly a week goes by" that they do not pay excess charges

on something sent from America. And these excess charges are really *excess* charges—unless postage is *fully* prepaid the recipient must pay *double* postage or fail to receive the package. And the same rule works when packages, letters or postals are sent from European countries to America. If an ordinary half ounce letter lacks one cent of being fully prepaid we have to pay *six cents* extra before receiving the letter. We are paying these excess charges about every week in the year. And most of these letters contain very small remittances or none at all, and in a great many instances the remittance is short as well as the postage. Carelessness about such matters is very close kin to absolute stinginess if not sheer dishonesty. And you may easily imagine that people who have to pay excess postage find themselves short of Good Will toward the senders. It takes a real *effort* to return good thoughts for stingy thoughts, or for no thought at all. Of course many of these shortages occur from lack of knowledge of the postal laws, or from accident; but the *results* are the same. There is no way for the recipient to discriminate. In life as well as law it is true that ignorance of the law does not excuse—whether ignorant, careless or downright mean you are apt to get the punishment of the uncordial thoughts your action evokes. I am afraid December *Nautilus* evoked some European anathemas in our direction. Among the multitude of small matters connected with the changing of *Nautilus* into magazine form the change in foreign postage was overlooked. We never thought of that matter until a kind little reminder came from an English subscriber. The December posting was looked after immediately. Let's all, on both sides of the pond, be careful to *prepay fully* every parcel we send. Perhaps it would help matters if we all refused to receive parcels not fully prepaid! I

have promised myself I'd do that; but curiosity usually gets the better of my resolution!

Why Not?

Be wise.
 If inconvenient to be wise,
 Be otherwise—
 This is the very wisest thing to do.
 And anyhow
 Don't mope.
 If beefsteaks will not fry
 Or if
 You win ten thousand "plunks"
 Or if
 You lose about the same
 Who cares? *
 Don't let
 The immortal soul go on a strike
 Because
 Of Anything.
 Life is full of pretty pickles,
 But
 What of it?
 You have about
 Ten million-billion-trillion years to live
 (To start with) and
 If things don't go to suit you
 Just
 Smilingly inform them that
 You have some time to wait
 And that
 They'll have to.

W. S. ROGERS.

(Written for *The Nautilus*.)

—To read William's account of things we read evenings you'd think we must have pretty solemn times. But he neglected to tell you that his *favorite* reading is *Youth's Companion*, and that he threatens to have *two* subscriptions instead of one, so that we can both read it at once! And he keeps a "Neighbor Jackwood" or "Puritan" story always handy to lighten the solemnity of occultism. All occultism and no fun and human nature and fiction would make William or anybody else dull and stupid and stuck up.

The Success Circle Sheds Its Cocoon.

The tendency of all organizations or associations is to become more and more broad and universal in character. Otherwise they simply cease to exist. They are crowded out by the world's fast growing realization of the unity of *all* life—a unity which does not recognize caste and cliques.

The aim of all my teachings is to lead people to realize this universal unity, and to depend upon the universal supply and their own individual work and efforts for help.

And I have been thinking lately that the work of the Success Circle could better be carried on without the use of the name, or any records or special privileges in connection with it.

I have therefore decided to solicit no more new members, and as soon as all the old memberships expire, all records, book discounts, etc., in connection with the Circle will be permanently discontinued.

The letters to the Circle which have been published regularly in *Nautilus* will be continued under the heading "Success Letters."

Everyone who desires to do so may obtain the full benefit of the teachings heretofore given to the Success Circle by procuring my Lessons and books advertised elsewhere.

This is the story in brief. I will now give more in detail the history of the Success Circle and my reasons for taking this present step.

* * * * *

With the March, 1900, number of *The Nautilus* the first Success Circle was ushered into being. For some months I had been longing to reach more people than any one human being can possibly reach by personal work. In answer to

my desire came the Success Circle idea, which was immediately utilized.

The Success Circle has been a wonderful and growing success from the first. At the end of the first year almost every member renewed, writing with enthusiasm of the good derived. In these five years I have received and personally read *tens of thousands* of letters from people whom the Success Circle has helped to work out their personal salvation from unhappy conditions. Many thousands of these letters we have on file. And at the present time we have fully five thousand members of the Circle whose memberships are paid in advance all the way from a few months to a whole life time. And by every mail new members are pouring in faster than ever.

And now we want to reach more people, with still greater success.

In order to do it the Success Circle must emerge from the grub stage of limitations, lists, records, etc., and take the wings of spirit into the uttermost parts of this beautiful earth.

The NAUTILUS Success Circle celebrates its fifth anniversary by merging with the Universal Success Circle which is omnipresent, eternal, all-embracing. From a limited circle with 5,000 members whose records are kept on a Macey index card system, we widen to an Infinite Circle with all human beings as members and our records made only upon human hearts.

We are all members one of another. Hereafter we shall live this truth in greater degree than ever. Instead of drawing a little circle around 5,000 of us and saying *We are It*, we shall recognize the Great Success Circle and say *We are All In It; we are for All and All are for us.*

Doesn't it make you straighten up and glorify God just to think of it! Don't you feel the bands loose and the burdens roll away? Doesn't your heart

swell to think of loving and living for *all* the world? Doesn't your soul sing to think of *all* the world loving and living for you? Ah, our souls, like the Success Circle, are bursting their little cocoons and winging their radiance to *all* creation! Already earth begins to sing with heaven. Already old earth is blooming with new roses!

“All the world's in our circle. To all the world we send our daily and hourly Greetings and Good Will. All the world smiles back at us.

Success Circles are getting too thick for me anyway! I must have inherited the pioneer spirit of my grandfather, Justus Jones. He packed his worldly goods, including a protesting wife, into prairie schooners and blazed a trail into hitherto untracked wilds. Others followed his trail and settled five or six miles away. When a newcomer settled nearer than that grandfather grew restive. “Folks are gittin’ too tarnation thick ’round here,” he said, “I’ll have to move agin.” And out came the prairie schooners and into them grandmother and her household goods were bundled again, and off grandfather piked, in search of bigger woods and less folks.

I know how he felt! In 1900 I blazed a new trail and established the first Success Circle. Now Success Circles are getting too thick and I move on to bigger circles and less of ’em! And I hope the other Success Circles will be so successful that they won’t follow me! There are millions of folks who need Success Circles—little circles in which they will not rattle around loose and feel lost.

But there are many more millions who are ready for active membership in the Whole World Circle. So we move on to bigger woods and more millions.

ELIZABETH TOWNE.

“The work of this life writes the lease off the next.

DREAMS AND WARNINGS. At dinner today William told us that two of our girls dreamed last night that they came to work and found our building on fire and the firemen playing water into the flames and smoke. "Oh, horrors!" I exclaimed, "we'll have a fire sure; why, I've a letter from Wilson, the astrologer, tucked away in my desk, in which he warns me of danger by fire on February 27; with his warning and two of our girls dreaming of seeing our place afire, how shall we escape!" And William wished he hadn't told me about the girls' dreams!

And I was glad I had kept perfectly mum about Wilson's warning; hadn't even thought of it for several weeks.

Neither had anybody even so much as thought of the possibility of fire. So I know the girls' dreams were not due to verbal suggestion at least, for I had not mentioned to a soul the purport of Wilson's warning; and I don't think they were due to mental suggestion. And the girls themselves had not thought of fire, nor discussed anything pertaining to it. They are not even intimately acquainted, one of the girls having been with us but a short time. But they sit at adjoining desks, and when Sibyl began to tell about her dream Frances exclaimed, "Why, I was just opening my mouth to tell you I dreamed that very thing last night!"

If after all this we don't have a fire I rather thought I should consider it another remarkable demonstration of the power of the individual to rule his stars and defeat his dreams.

But Mrs. Trench took the wind out of my new thought sails by remarking, "The dream book says it's a *good* sign to dream of fire!" Sure enough the dream book says to dream of fire at your place of business means great increase in business and profits, and lots of friends and general all around good luck. So, if we don't have a fire maybe we'll have

a great increase in business! William says we'll trust in Providence and tie up our records ready to fly if we need to. And we both decided to send immediately for new vertical file cabinets, card systems and things and be ready for the great increase in business.

Next month we'll tell you whether it was a fire or a great increase.

MESSAGE "Do not let go of love, or love YOUR of romance; they are amulets MIND. against wrinkles." If the mind is constantly bathed in love, and filled with helpful, charitable sentiments toward all, the body will keep fresh and vigorous many years longer than it will if the heart is dried up and emptied of human sympathy by a selfish, greedy life. The heart that is kept warm by love is never frozen by age or chilled by prejudice, fear, or anxious thought. A French beauty used to have herself massaged with mutton tallow, every night, in order to keep her muscles elastic and her body supple. A better way of preserving youthful elasticity is coming into vogue—massaging the mind with love thoughts, beauty thoughts, cheerful thoughts and young ideals.

If you do not want the years to count, look forward instead of backward, and put as much variety and as many interests into your life as possible. Monotony and lack of mental occupation are great age-producers. Women who live in cities in the midst of many interests and great variety, preserve their youth and good looks, as a rule, much longer than women who live in remote country places, who get no variety into their lives, and who have no interests outside their narrow daily round of monotonous duties, which require no exercise of the mind. Insanity is an alarmingly increasing result of the monotony of women's lives on the farm. Ellen Terry and Sarah Bernhardt, "who seem to have the ageless brightness of the stars," attribute their youthfulness to action, change of thought and scene, and mental occupation. It is worth noting, too, that farmers who live so much outdoors, and in an environment much more healthful than the average brain worker, do not live so long as the latter.—Orison Swett Marden in *Success*.

MIGHT HAVE SAVED IT.

A Lot of Trouble from Too Much Starchy Food.

A little boy of eight years whose parents did not feed him on the right kind of food, was always nervous and suffered from a weak condition of the stomach and bowels. Finally he was taken down with appendicitis and after the operation the doctor, knowing that his intestinal digestion was very weak, put him on Grape Nuts twice a day.

He rapidly recovered and about two months thereafter, his father states, "He has grown to be strong, muscular and sleeps soundly, weighs sixty-two pounds, and his whole system is in a fine condition of health." Name given by Postum Company, Battle Creek, Mich.

It is plain that if he had been put on Grape Nuts at an earlier period in his life, and kept from the use of foods that he could not digest, he never would have had appendicitis. That disease is caused by undigested food decaying in the stomach and bowels, causing irritation and making for the growth of all kinds of microbes, setting up a diseased condition which is the active cause of appendicitis, and this is more marked with people who do not properly digest white bread.

Grape Nuts is made of the selected parts of wheat and barley and by the peculiar processes of the cooking at the factory, all of the starch is turned into sugar ready for immediate digestion and the more perfect nourishment of all parts of the body, particularly the brain and nerve centers.

Read the little book, "The Road to Wellville," found in each package.

THE DIVINE BREATH. "What the human soul, all the world over, needs, is

not to be harangued, however eloquently, about the old accepted religion; but to be permeated, charmed and taken captive, by a warmer and more potent Breath of God than they ever felt before. And I should not be true to my personal experience if I did not bear testimony that this Divine breath is as exquisitely adapted to the requirements of the soul's nature as a June morning to the planet. Nor does the morning breath leave the trees freer to delight themselves and develop themselves under its influence, than the Breath of God allows each human mind to unfold according to its genius. Nothing stirs the central wheel of the soul like the Breath of God. The whole man is quickened, his senses are new senses, his emotions new emotions; his reason, his affections, his imagination, are all new born; the change is greater than he knows, he marvels at the powers in himself which the Breath is opening and calling forth. He finds his nature to be an unutterable thing; he is sure therefore that the future must have inconceivable surprises in store. And herein lies the evidence, which I commend to my readers, of the existence of God, and of the Eternal human Hope. Let God's Breath kindle new spring time in the soul, start into life its deeply buried germs, lead in heaven's summer; you will then have as clear evidence of God from within, as you have of the universe from without. Indeed, your internal experience of life, and illimitable Hope in God, will be nearer to you, and more prevailing, than all your external and superficial experience of nature and the world."—John Pulsford.

A PRAYER OF RIGHTEOUSNESS. In early part of last century a Methodist revivalist had marvellous success in turning people to better lives. He went from hamlet to hamlet in out of the way places in New England. His name is forgotten, but this story was told me by one who said she knew it personally to be true. This man prayed so powerfully in public that the hearts of the people melted within them as they listened. At

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"The use of Postum instead of coffee was begun about a year ago, and it has made my husband a strong, well man. He has gained thirty-five pounds in that time and his stomach and heart trouble have all disappeared.

"The first time I prepared it I did not boil it long enough and he said there was something wrong with it. Sure enough it did taste very flat, but the next morning I followed directions carefully, boiling it for fifteen minutes and he remarked 'this is better than any of the old coffee.'

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one Camp meeting some men said they wished they could hear him at his private devotions, and imagined how wonderful his prayer then must be. They talked it over and thought it not wrong to go near his tent to listen to him. The preacher undressed himself quickly, raised both arms high above his head and exclaimed joyously "Oh, God! It's all right between Thee and me!" and threw himself down to fall asleep at once.—Mary Edgar Ramsey.

A SECRET. "If you are disinclined to work today, don't work. There is a good reason for the feeling. But you have got to work, you reply. Every day brings its allotted task. You are a housekeeper, a stenographer, or a typewriter, milliner, dressmaker, or music teacher, and you must earn your living. The idea of saying don't work because one does not feel like working. There is a little secret in this business which we would fain impart. Some mornings one awakes with enthusiasm and eagerly springs to whatever seems necessary to accomplish. Such a day is full of pleasure and success. Another morning dawns when the reverse of all this is true. Of course, it ought not to be, but it is. The head is heavy, and the feet are like lead. The soul cries out for stillness and protests against effort. The soul knows what it does not want. Oh! for stillness, it cries out, but the employer waits for the employe, or the house awaits the housekeeper. It may be or it may not be that Nature's laws have been violated by excess of labor, by over-eating, by fear, anxiety, or bad temper, but all the same, something has inter-

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ferred with the smooth running of the machinery. It demands the solvent of rest. Now here is the secret. Don't make what you may think a bad matter worse by hurrying or fretting. Give in to the feeling far enough to realize that it is a very unwise performance to whip a tired horse up hill. Take it easy. Leave whatever can be left to another time. Treat yourself kindly. The weary animal needs only a little loving consideration to enable him to strike his usual gait. Don't talk about your weariness, but sing a little lullaby to it. With this sensible attitude toward the condition you will be surprised to see how speedily and beautifully the head will clear up and the leaden feet become light. The only remedy for such a state is relaxation. It is the tense attitude that plants furrows in your face and makes the undertaker a necessity. The only cure for such a state is the realization that hard work of any sort is absolutely unnecessary. There is time enough for everything. Take it easy."—ELEANOR KIRK.

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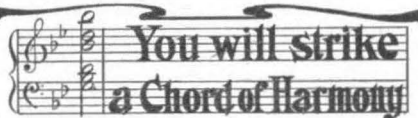
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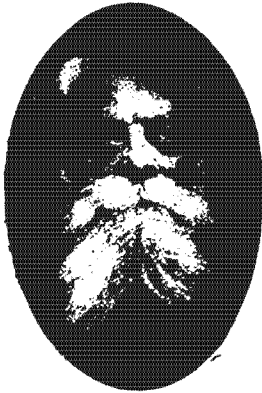
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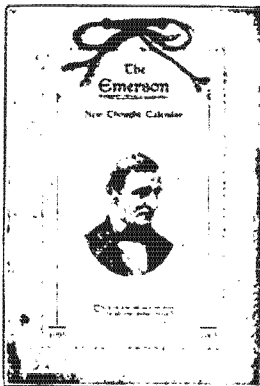
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Each leaf contains a quotation set in artistic, fancy type, in a handsome border. All but one of these quotations are from Emerson.

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HENRY WOOD writes me: "It is dainty in its dress and the selections are gems."

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[Extract from Chapter I.]

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ELIZABETH TOWNE, Holyoke, Mass.

Colonial Furniture in Demand.

Old Boston and old Gotham, as represented by several spirited individuals, had an interesting contest in bidding for old Colonial furniture at an afternoon sale of the Gilbert collection yesterday at the American Art Galleries.

Boston, in the person of J. J. Higginson was the victor in every contest, and won the chief prizes of the day. But the prizes cost him a good round sum to take to his new home outside the modern Athens.

He gave his check calling for \$1,540 for a set of twelve Heppelwhite chairs, \$255 for a drop-front desk, \$440 for a Hogarth chair settee, \$265 for a Chippendale low-boy, \$260 for a Colonial sofa and \$300 for six Colonial chairs. New England was represented also by Governor Bulkeley of Connecticut who gave \$2,400 for a pair of Jefferson tables and \$740 for a pair of Sheraton knife urns. James Breese paid \$1,020 for six Chippendale chairs originally owned by Lord Fairfax of Virginia, \$285 for six mahogany chairs, \$410 for a snap table and \$105 for a high post bed. The total for the session was \$27,867.—*Boston Transcript*, December 20, 1904.

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