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PERIODICALS

# THE NAUTILUS.

*Self-Help Through Self-Knowledge.*

MAY, 1906.

## Leading Article:

The Art and Uses of Repose, Elizabeth Towne  
A Meditation for the Hour of Perplexity,

Florence Morse Kingsley

The Universality of the Tattvas,

Ella Adelia Fletcher

The Word (New Poem), - Ella Wheeler Wilcox

Everything Going the Mental Way,

Prof. Edgar L. Larkin

The Automatic Slave, - - Eleanor Kirk

Reveillon (New Poem), - - Ruth Sterry

Emerson, - - William E. Towne

Briefs, - - - - William E. Towne

Power in Poise, - - M. A. Crosby

Concerning Prophecies, - - Elizabeth Towne

Pre-Natal Impressions, - - Elizabeth Towne

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**ELIZABETH TOWNE**  
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Associate Editor, WILLIAM E. TOWNE.



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Following is a list of New Thought centers, reading rooms, book stores, etc., where New Thought publications may be found, and where visitors are always welcome.

- ATLANTIC CITY, N. J.**—F. D. Martini, Palmist, Delaware ave. and Board Walk.
- BOSTON, MASS.**—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington ave.
- BUFFALO, N. Y.**—James Russell, 129 College street.
- CHICAGO, ILL.**—Liberal Book Concern, 89 Washington street.
- CHICAGO, ILL.**—The Progressive Thinker, 40 Loomis street.
- CHRISTCHURCH, New Zealand**—Ida M. Bruges, Fendalton.
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- LONDON, England**—New Thought Pub. Co., Ltd. T. W. Henry, Mgr., Temple Chambers, Temple ave., E. C.
- LOS ANGELES, Cal.**—Metaphysical Library, 611 Grant Bldg., 355 So. Broadway.
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## Nautilus News.

**ELEANOR AND A SERIAL STORY.**

How do you like Eleanor Kirk's "Automatic Slave," in this number? Rather an eye-opener, isn't it? And next month she will give us some new ideas about "The Human Will," which may clear away the clouds and show us the lever by which to use the human will. Eleanor generally sees clearly, and she always writes lucidly.

Speaking of Eleanor, I'll whisper something: She has written a new story for us!—a serial story which will interest the young folks particularly,—no matter how long they have been young. It is all about a girl who "inherited" no arithmetic, and a boy who did, and how they found their real inheritance, and how their parents—but I am telling too much. The story will begin in October *Nautilus*,—after everybody is back from his summer vacation. It will run through eight numbers, and I think you will like it. Our readers have been calling for a serial story, and here it is.

**"FOR THE ABOLITION OF POVERTY."**

Florence Morse Kingsley's "Meditations" will grow more interesting with every number. And some of them are two or three times as long as the ones already in print. The June "Meditation" will be "A Creed for the Abolition of Poverty." Come all ye who would prosper, and use this "Creed" for a month, meditating upon it for fifteen or twenty minutes daily. There is power in it, as well as wisdom and grace.

**SCIENCE AND NEW THOUGHT**

Most of our readers know Prof. Edgar L. Larkin, director of Lowe Observatory and popular writer on scientific subjects. We have secured from him a series of articles for *The Nautilus*, the first of which appears in this number. His June article is entitled, "Astronomy Thoughts," and his treatment of the subject makes the reader feel himself "hitched to a star" and swung a-thrill through glorious space. His July article will give us some new thoughts on electricity, and after that will come wonders too numerous to mention. *All treated from the standpoint of "mentalism,"* as Prof. Larkin dubs the all-mind philosophies.

**HENRY WOOD.**

Henry Wood is to be one of our "regular occasional" contributors to *Nautilus*. His first article appears in June number.

Henry Wood is one of the most scholarly men and truest thinkers of the new thought ranks, very widely known as the author of many books. He belongs to no special school, but recognizes the truth in any guise, under any banner. We are fortunate to secure his services for *The Nautilus*.

**ANSWERS TO QUESTIONS ABOUT THE RHYTHMIC BREATH ARTICLES**

Miss Fletcher receives many letters of inquiry in regard to her "Rhythmic Breath" articles. Of course she cannot write personal letters to all these. And the answers to many of the questions are of interest to all

students of these articles. So Miss Fletcher has kindly sent us her replies to many of these questions, which will appear in June *Nautilus*.

**OUR JUNE POETRY.**

Our June poetry will include a musical new poem by Ella Wheeler Wilcox, entitled, "Give," which some of our readers will like even better than "The Word," in this number.

And there will be a charming little spring song called, "Such Blossomings," by John Milton Scott, editor of *The Grail*.

And we have many other good poems awaiting their proper niche in *Nautilus*.

**FORGOT TO KISS HER.**

In June number there will be a short article by Katherine Quinn, which will, I think, interest our readers as much as it did me. It all grew out of the experience of a woman whose husband forgot to kiss her goodbye! But Miss Quinn's application fits a good many life experiences besides that of the neglected kiss.

**"IN THE MUMMY ROOM."**

This is a weird short story of the experiences of a young girl alone in the mummy room of a museum. It is quaint and bright and prettily told, and will specially appeal to those who are interested in the subject of reincarnation. I wouldn't wonder if the story relates a real happening, but am not sure.

"In the Mummy Room" was written by Pearl C. Wilson, the talented daughter of our valued contributor, Floyd B. Wilson, and will appear in the June number of *Nautilus*.

**NEW THOUGHT IN THE KITCHEN.**

In June *Nautilus* Riley M. Fletcher Berry will give us some timely hints as to the right foods and combination of foods for warm weather use. And among her June recipes are two or three particularly delicious ones.

**OUR "MADONNA."**

Our readers all seemed delighted with that little Madonna in April *Nautilus*. I felt sure they would. And we have so many inquiries for copies of it to frame that we have decided to fill orders for the Madonna at ten cents each. The picture is made on eighty-pound coated paper, and will be sent well protected and postpaid to any address for ten cents each.

**OUR NEW HOME.**

Every afternoon we take a walk up to our new *Nautilus* home. The carpenters, plasterers, plumbers, painters, paper hangers and scrub-woman are making things hum. It is fun to watch things grow! And every time we go we think of some little new thing to be done, or Mr. Dibble, the builder, has some change to suggest. Yes, it takes lots of fixing to put an old house in good repair, but so far we find it no worse than getting a new house finished! We want our new home in perfect condition before we move in.

The new addition is now being plastered, and Mr. Dibble thinks he can be all through by the middle of April. All the inside woodwork is being refinished and all but two rooms fresh-

READ "IN THE MUMMY ROOM" IN JUNE NAUTILUS.



ly papered, floors stained and finished. The paper is already selected. William's office and mine, with the folding doors between, are to be in two-tone green—our favorite color. Leila's big room is in two-tone very light wood color. The stenographers' room, across the hall from ours, is in a sort of mauve and olive and gold, and the big hall in olive, old rose, and gold, with the vestibule in rich bronze and gold.

Our "paragon" housekeeper's room is to be done in a pale pink satin stripe with cream woodwork. Hers is a north room. By the way, we secured our Paragon through an ad. in *Nautilus*. We took the very first one who applied, and she just suits us.

Chester's room is a "den," done in olive, old rose and gold. I will tell you about the other rooms when we see how they look!

Oh, Mrs. Richards called me over the 'phone the other evening and told us that when the snow melted we would find a tulip bed under my office bay window, and near it a bed of lilies of the valley; and two more beds of the latter on the west and north sides of the house! I am specially fond of the lilies of the valley.

We had to move the great big Niagara White Grape vine that ran up on the side porch where the new addition now stands. But we think it will survive, and perhaps be benefited by the change and cutting back.

We hope to move April 27 and 28.

## She Followed Mrs. Wilcox's Advice.

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(5) If you have locomotor ataxia or paralysis, the Vibrator is the only relief. It will stimulate the nerves. Vibration today, for these two ailments, is recognized as the best treatment by the leading specialists.

(6) In case of sudden pain of any kind of any member of the family, at night, the Vibrator is always ready to apply. No charging or mixing of medicine.

(7) If you want a good exerciser, use the Vibrator. You exercise to circulate the blood, and by outdoor exercise, you have to spend your energy. By exercising with the Vibrator, you save your energy and you can get your exercise sitting in your chair by using it on different parts of the body.

(8) If you have lung trouble, use the Vibrator, as vibration on the lungs forces the blood through the dead cells and does wonderful work in all cases of consumption and lung trouble.

(9) No matter what pains and aches you have that are caused by congestion (and nearly all are caused by congestion), the Vibrator will cure them.

GENTLEMEN—I am in my seventy-fifth year, and for the last ten years I have been full of pains and aches, and had indigestion fearfully bad. My food would generate gas, which would rise up and press on my heart with an ache like sticking a knife in it, and my arm, well, it would become almost paralyzed, and when I went for a walk I would have to stop every few minutes, I was in so much pain I could not go along. I thought I would try dieting, and entered the Boston City Hospital in 1898. Stayed there two weeks on a strictly milk diet, and my discharge reads, condition relieved, to cure. Then I tried patent medicines, took every kind advertised, result no benefit. I have not had my Vibrator three weeks yet, but it has made a new man of me. One day last week I walked three hours and came home feeling fine. I have also been troubled with insomnia, had to take medicine every night before going to bed to make me sleep. Have told the nurse that I did not want any more medicine, as the Vibrator was making a new man of me in more ways than one. Respectfully yours,  
E. D. Rich, 133 West Springfield St., Boston, Mass.





# CASH PRIZE OF \$20.

## PRIZES OF BOOKS, TOO.

*A Personal Talk By Elizabeth Towne.*

Under the plan which I am now proposing, it should be as easy to get subscribers for *The Nautilus* as falling off a log! **Get Your Friends to Try the Magazine at My Expense.**

Just show this number (and the Easter number, which is also a good one to work with) to your friends and acquaintances, tell them how much YOU like the magazine and how it has helped you, **AND ASK THEM TO SIGN THE COUPON BELOW, OR A COPY OF IT.** (I will furnish you free of charge with as many coupons as you need to use.)

Tell them that on October 1st the price of the magazine will be advanced to \$1.00 per year, but that they can get it a year NOW for only 50 cents, by signing this trial coupon—**THAT THIS IS A LAST CHANCE OFFER.**

Tell them that ELLA WHEELER WILCOX writes a beautiful new poem for EVERY number of THE NAUTILUS.

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That PROF. EDGAR L. LARKIN, author of "Radiant Energy," Director of Lowe Observatory, Cal., who is a famous astronomer and writer, will furnish an interesting and substantial article for each number of THE NAUTILUS during the coming year.

HENRY WOOD, the foremost metaphysical writer in the country, and FLOYD B. WILSON will also contribute articles during the coming year.

**OF COURSE IT IS BETTER TO GET A FULL YEARLY SUBSCRIPTION PAID IN ADVANCE WHENEVER YOU CAN DO SO.**

Send your subscriptions and signed coupons direct to me. You will be credited with each subscription you send **AND YOU WILL ALSO RECEIVE CREDIT FOR ALL YEARLY SUBSCRIPTIONS THAT I RECEIVE BEFORE DECEMBER 1ST, 1906, THROUGH THE COUPONS YOU SEND IN.** No matter if those who sign the coupons send in the money afterwards for themselves, you will be credited for it just the same, provided YOU sent in the coupon.

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**COUPONS WILL BE CREDITED TO THE ONE WHO SENDS THEM IN—NOT TO THE ONE WHOSE NAME THEY BEAR.**

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I want your personal co-operation in this matter. The more subscribers I get the better magazine I will give you. You have helped me to improve NAUTILUS greatly within the past year, and with more subscribers I will give you a still better magazine.

**IT'S REALLY A SORT OF BUSINESS ARRANGEMENT BETWEEN YOU AND ME.** And I believe we can BOTH do a lot of good besides, in spreading NAUTILUS with its gospel of love and good cheer, over the wide world.

If you **HAVE** asked all your friends to subscribe and they wouldn't, just ask them again, showing them the Easter number, or this one, or both!

Let me hear from YOU.

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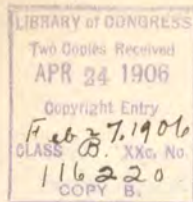
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"Build thee more stately mansions, oh, my soul!  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown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

# THE NAUTILUS.

*Self-Help Through Self-Knowledge.*

MONTHLY.  
Fifty Cents a Year.

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## The Art and Uses of Profound Repose.

BY ELIZABETH TOWNE.

"Among the many chemical discoveries of the last few years that challenge the attention of the general reader and deeply interest the floriculturist, are the demonstrations which have been made of late in Denmark, Germany, France and elsewhere concerning the influence of ether and chloroform on plant-life. One of the pioneers in this field of research was Dr. W. Johannsen of Copenhagen, Denmark. This scientist conceived the idea that if plants could be thrown into a profound state of repose they might be stimulated and rejuvenated so that when they came back into the genial warmth of the hot-house temperature they would be so stimulated that they would develop leaf and flower with greater rapidity than otherwise. Acting on this theory, he experimented with white lilacs, the lily-of-the-valley, and the azalea with such gratifying results that he was able to delight and astonish the members of the Copenhagen Academy of Sciences by large and perfect blossoms forced through etherization.

"In like manner M. Leblanc met with equal success when experimenting with chloroform. In an interesting report made to the Central Horticultural Society of Nancy, France, this investigator describes certain eminently satisfactory experiments. One of these, made on the *azalea mollis*, will serve to illustrate the results obtained. The plants selected for experimentation were at the same stage in advancement. Part of them were treated with chloroform; others were subjected to the ordinary greenhouse treatment. Those put to sleep by chloroform were in full bloom fourteen days after the treatment, while the plants that were not so treated did not bloom until seven days later. The savant warns experimentors, however, not to attempt the experiment at night, as explosions are liable to occur."—*The Arena*.

That means that even plants can be benefited by *going into the silence*. For that is what a "profound state of repose" is—a complete relaxation of mind and body, a *loosening up* of the atoms and cells which compose a body; of plant, animal or man; so that the unseen

forces may play in and through them with greater freedom, filling them with new life, power, wisdom; renovating, rejuvenating.

Every motion, every tension of mind or body, means energy *expending*; and it means a contraction of nerve and muscle *which prevents new energy from flowing in*.

"Profound repose," is simply a complete *letting go* of every tension. And evidently even a plant acquires a certain degree of tension. I suppose it gets so busy growing and blooming right along every day in the same old way, that it forgets to relax properly when it comes night. It sets up a sub-conscious *habit* of growing, and keeps right on working nights, all in its little mind, and waking up early in the morning to get a good start. So it never reposes quite as profoundly as it might.

Then along come Dr. Johannsen and M. Leblanc and show us what a little plant could do if it took periods of reposing as profoundly as it might.

And we human beings are cut out of the same soul-stuff that plants are made of, and we grow by the same laws. And we fail to grow as well, and bloom as beautifully, as we might, because we have not known and practised this same art of profound repose. Especially is this true of us Americans who have so many irons in the fire that we are sure



to go to sleep with several of them on our minds. Then we twitch here and there, in the effort to relieve the strain, and often we have to catch ourselves to keep from rolling right off the edge of that precipice we sleep upon.

And all the time the unseen and all-pervading youth and joy of the universe is *trying* to get into our tense nerves and muscles to make us over new; trying to and can't.

Is it any wonder that we need to learn, *by practice*, to go to sleep aright, and

to go into the silence every day? Is it any wonder that we need to learn the art of profound repose?

And I tell you, dearies, it is the very art of all arts, the *secret* of all arts, and sciences, and *joys*, and growths; the simple art of *being still*.

Profound repose is rather far from the hurrah and hubbub of the 20th century, isn't it? But extremes meet—the hubbub and the silence are omnipresent. We have only to *let go* the one to find ourselves in the other.

## A MEDITATION FOR AN HOUR OF PERPLEXITY.

"If you were in my place what would you do?" is one of the commonest of questions. The reply is generally ready, and quite as often wide of the wisdom mark.

Did you never stop to think that no one in the whole world ever was in just the place in which *you* find yourself at the present moment? No one will ever be exactly at that point again in the history of the universe. No one has—or can be—YOU! YOU stand alone—now and always. But think again, there is ONE who has been with you from the beginning, the very life of your life; one who knows unerringly just what you ought to do; one who sees just what is best. Then why not turn to this one. Ask him: "Lord, what wilt thou have me to do?" No matter how trivial the occasion may appear, how unimportant the decision, the Omnipresent, Omniscient Wisdom is ready—yes, *anxious* to serve you.

"Let him that lacketh wisdom ask of God, who giveth *liberally and upbraideth not!*"

FLORENCE MORSE KINGSLEY.

WRITTEN FOR THE NAUTILUS.



# The Law of the Rythmic Breath.

BY ELLA ADELIA FLETCHER.

[This series of articles is so novel, so original in style of presentation, of such absorbing interest and affecting human health and happiness so profoundly, that I urge every reader of NAUTILUS to follow them carefully to completion. These articles explain, for the first time in Western literature, in a convincingly clear and simple form, and with proofs that will silence every doubting Thomas, the basic truths of the Rythmic Breath, as taught in ancient Hindu philosophy and developed by the author. These truths involve a knowledge of the Law of Vibration or the basic law of the universe. Miss Fletcher's next article will be entitled, "More About the All-Pervading Tattva: Akasha." Then will come "Specific Influence of the Tattvas," "Tejas, the Fire of Life," etc., and "Color in the Visible and Invisible World," "Sequence of Numbers," etc. My advice to you all is: Do not fail to read every word of these articles.—THE EDITOR.]

## CHAPTER VI.

### THE UNIVERSALITY OF THE TATTVAS.

It should be plain to all my readers now that to neglect proper exercise of the lungs by deep, full inhalations of *pure, unbreathed* air, is a positive self-limitation of vital force which can be justly named "slow suicide." The individual thus living, even under the most fortunate circumstances otherwise, never attains the maximum of his or her efficiency and power, and invites every disease.

You thus feed the disintegrating forces with the corruption which increases their activity; and shut out the renewing elements which upbuild, while furnishing the stimulus to cast out the worn out products of physical energy. And this manner of living, which is the confirmed habit of multitudes, is the progenitor of most of the ills from which humanity suffers.

The day is dawning when that infamous old aphorism anent the "ills that human flesh is heir to" will be recognized for what it is,—the hideous subterfuge of ignorance and credulity. It has caused the most flagrant violations of Natural Law, and weighed like an incubus upon the human race, encouraging fear and every other prolific agent of evil and suffering, being a common source of that weakness and inefficiency which produce poverty. It is only blindness to the latent, the potential, powers within us that makes possible the conditions from which a majority of man-

kind suffer daily. As I shall show you, this is no digression from our subject, the study of the *Tattvas*, but most intimately connected therewith.

When you pray for strength, for health, for relief from pain, do you realize what answer comes back to you from Divine silence? It says to you: "Take them. The avenues are always open to you. Nothing obstructs them but your own will and wrong thoughts."

The moment you think health and strength yourself, that moment you begin to clear from all obstructions the channels of communication with the sources of life-force; for every vibration on the mental plane reacts upon those of the physiological plane. Notice particularly that your very thought is instantly reflected in a fuller inflation of the lungs, which checks the disorder within and improves the vibrations; and throughout the universe like seeks like. Therefore, by a simple change of mental attitude—simple, but oh, so important!—you invite harmony instead of discord, and co-operate with Nature in her ceaseless efforts to restore all the disordered vibrations in your body to their normal conditions of perfect rhythmic balance.

From the ever-blessed moment that you realize your soul to be the rightful ruler of its tenement, the physical body, and bring your will under the soul's control—thereby transmuting it into soul-force—rhythmic vibrations will inaugurate their curative, restorative work. Say in your heart: Peace! Peace!



Peace! Ye warring factions! Ye can no longer have dominion over me. I am one with all the power for good in the universe, and I will admit only good.

The more you know of the *Tattvic* Law of the universe the deeper will be your conviction of these truths, and of the individual responsibility for health as the first condition for beginning to fulfill God's intentions when he first thought of you. Shakespeare's intuitions grasped a sublime truth. The world is a stage; and, like the actors in a play, to each and every one is assigned a given role. There is a part adapted to you as to no other; and yours is the task to develop those spiritual and moral qualities that lead to the perfection of your latent abilities, and give you the key, through intuitive comprehension, to the secrets of your strength and your weakness,—both physical and moral. To obey the command, "Know thyself," is to learn the nature of these hidden forces, the *Tattvas*, whose ceaseless activities, governed or *misgoverned*, make us what we are.

The varying effects of the different *Tattvas* in their activities within the physical body are as dissimilar as their characteristic qualities; and, therefore, the predominance of certain ones, even when that condition is normal, is unfortunate, and their excess is baneful. It is through the freedom of the will that you can control and correct the forces generated in your body, and draw to you the beneficent ones you desire.

The characteristic form, features, and coloring—complexion, hair, and eyes—which distinguish human beings one from the other, are due to the particular permutations of the *Tattvas*, which, on the gross plane of their activities, make up the component elements of different physiques. Their mental influence is, of course, equally important and individual (the physiological being, in fact, its

reflection), the opinions formed, the bent of every mind being due to the bias given to it by the prevailing elements, or *Tattvas*.

This individuality, stamped by the *Tattvas*, is determined by the color—that is, the vibration—of the planet under which one is born. This fact gives us the scientific basis for astrology, every planet being the center of a specific *Tattvic* influence just as are the ganglia of the nervous system. This agrees with and explains the puzzling tenet of Greek philosophy, "As it is above, so it is below," and shows the close parallelism between the microcosm and the macrocosm. Always an acknowledged truth, modern science has yet to point out the first coincidence. Much more concerning these correspondences will be developed later. It could not be so well understood here.

This *Tattvic* influence is the energy, working by the same law, throughout the kingdoms, mineral, vegetable, and animal of this vast universe. Their myriads of permutations furnish the diversity which charms us, and their invariability that ever-recurring unity of action that baffles the physicist with amazing paradoxes.

In the process of evolution, every *Tattva*, though retaining its essential primary qualities (the properties already described as differentiating one *Tattva* from another—see table of the *Tattvas* in January "*Nautilus*"), combines with the other *Tattvas* in the proportions of 4 to 1, and in the mingling is modified by their qualities.

Thus, every molecule of *Vayu* consists of four parts of *Vayu* and one each of the four other *Tattvas*, forming a five-fold division; together with two phases, negative and positive, which make up the mystic seven-fold. This number is now recognized in science as establishing the Periodic Law or system, which, grouping



elements according to their atomic weight, shows that elements of similar chemical behavior occur once in seven; that is, in octaves as do the tones of the musical scale.

Bearing in mind the process of their evolution one after another from etherial space to the cohesive resistance of *Prithivi*, the earth vibration, it should be understood that every successive *Tattva*, even in its primary and most subtle form, becomes more complex, for it contains the impress of those preceding it. Thus, *Prithivi* partakes of the qualities of the four preceding *Tattvas*, and adds its own specific property. Two adjacent *Tattvas* mingle more freely with each other than with the more remote ones. For example, *Prithivi* and *Apas* are more sympathetic and congenial than *Tejas* and *Prithivi*; and *Apas* yields to *Tejas* before it does to *Vayu*. We see this process exactly illustrated in the change of ice (*Prithivic* state of matter) through water to vapor. *Akasha* intervenes between every two states, receiving the cancelled vibrations of the element passing into a latent condition and yielding the potentiality of the supervening element; continuing, you see, to serve as the bowl in which Nature does her mixing.

In physics, an important law of motion—known as “Newton’s third law”—is this: “For every action there is a reaction, equal in amount and opposite in direction.” This principle governs all *Tattvic* vibrations. In the separate *Tattvas*, every atom is reacted upon by

an opposite force,—the negative atom by a positive atom,—and when the equal and opposite vibrations of the same *Tattva* meet they cancel each other, and together pass into the *Akashic* state. An illustration of this law can be seen when two waves of equal size come together so that the crest of one falls into the trough of the other. Thus meeting, the waves are cancelled and smooth water results. This conjunction, or rest point, is *Akashic*; for *Akasha* precedes and follows every change on every plane of motion and life.

In the action of light waves the same phenomenon has been observed whenever a difference of path brings passing waves so that the crest of one set of rays falls over the trough of the other set. The conjunction (*Akashic*) of the two beams of light produces darkness. The interference of sound, as when the condensed part of one sound meets the rarified part of another, and they neutralize each other, producing silence, is yet another illustration of this physical law. It was formerly considered an “acoustic paradox.”

These few illustrations show how the *Tattvic* Law explains the most puzzling and contradictory secrets of Nature’s workshop. They are given only as index-fingers pointing the way for every interested student to make original discoveries. This, to every real thinker, adds a zest which nothing else can give, and becomes a spur to constant effort and constant progress.

*“You cannot without guilt and disgrace, stop where you are. The past and present call on you to advance. Let what you have gained be an impulse to something higher. Your nature is too great to be crushed. You were not created what you are merely to toil, eat, drink and sleep, like the inferior animals. If you will, you can rise. No power in society, no hardship in your condition can depress you, keep you down, in knowledge, power, virtue, influence, but by your own consent.”*—WILLIAM ELLERY CHANNING.





### THE WORD.

*Oh, a word is a gem, or a stone, or a song,  
Or a flame, or a two-edged sword;  
Or a rose in bloom, or a sweet perfume,  
Or a drop of gall, is a word.*

*You may choose your word like a connoisseur,  
And polish it up with art,  
But the word that sways, and stirs, and stays,  
Is the word that comes from the heart.*

*You may work on your word a thousand weeks,  
But it will not glow like one  
That all unsought, leaps forth white hot,  
When the fountains of feeling run.*

*You may hammer away on the anvil of thought,  
And fashion your word with care,  
But unless you are stirred to the depths that word  
Shall die on the empty air.*

*For the word that comes from the brain alone,  
Alone to the brain will speed;  
But the word from the soul finds a broader goal,  
And that is the word men heed.*

*Ella Wheeler Wilcox.*

Written for THE NAUTILUS.



## Everything Going the Mental Way.

BY EDGAR L. LARKIN,  
Director Lowe Observatory.

The age of mentalism is on. It is here and in the beginning of its vast activity. Up from primordial corpuscles; up from later atoms; up from still later cosmical molecules, up through labyrinths came MIND, by far the most inscrutable entity in Nature.

It came to the surface and is now expanding at a marvelous rate. Everything is going the corpuscular way—and coming. The recent discovery of the ultimate, indestructible, primeval and all powerful corpuscles, is one of the most noted achievements of human hands. Corpuscles arranged themselves into the entire visible and invisible universe. They are the builders of Nature; the workers and carriers. They laid the foundations of the sidereal structure and fashioned the Galatic circle of suns. They are composed of electricity. They are integrators and disintegrators; they erect themselves into forms and tear them to pieces. They are so intensely alive that the imaginations of man cannot even commence to think about their vitality. They know what to do, where to go and when. They simply know. They are possessed of directivity; they direct themselves. If they so desire, they arrange themselves into hydrogen, oxygen, mercury, argon or any other phase. Each corpuscle acts exactly as though it had a will; but will is a property of what is commonly called mind.

The wondrous vacuum tube experiments of Sir William Crookes, twenty-eight years ago, laid the foundations of an intricate new science of electricity. And subsequently physicists such as Roentgen, Hertz, Lenard, Stoney, Ramsay, the Curies and Rutherford on the properties of radiation, with J. J. Thom-

son, Fleming and others on pure electrical phenomena have labored assiduously in the erection of the modern corpuscular hypothesis. From the days of the classic Greeks until of late, the theory that all matter was made of atoms held sway. But the disruption of the well-known chemical atom into parts was a work surpassing anything ever heard or thought of. Corpuscles are about one seven-hundredth part the mass of an atom; and near the one-thirty-thousandth part of the dimensions. They can tear a solid bar of steel into atoms, carry them to another place and build them up again. They are able to send out a flash or tongue of lightning miles in length. I have seen them rend granite mountain peaks, or rest on the surface of a gold leaf. They make and unmake all the chemical elements and construct every compound in nature. And they have inertia—the fundamental, inseparable property of matter. They are the cause, or are rather, electro-magnetic induction. And they explain the electro-magnetic theory of light. If the corpuscles desire to make gold or lead, or copper, they arrange themselves into molecules that present to the chemist the molecular properties of these metallic elements—mere phases of corpuscular assembling. And so on through the more than eighty phases known.

An astounding fact appears—matter as we know it can be dispensed with; corpuscles can take its place and still have inertia. That is: Take an electrically charged molecule and note its action on others. Take away the mass of the molecule but leave the electricity—the corpuscles, and its activity would remain unchanged. These omnipresent corpus-



cles are known to be centers of force. Now stop to think what this implies—they act of their own accord on adjacent corpuscles and atoms. And reaction sets in. And so long as they seem to know what to do to form a chemical element, why cannot we just put in the word KNOW and be done with it? Since the nature of mind is utterly unknown, we are at liberty to “speculate” and imagine that its seat is in the corpuscles. I have books composed one thousand years B. C., saying over and over again that all matter is alive. As the Aryan Hindus had no scientific knowledge, they must have guessed at it; but modern science has discovered that atomic and corpuscular motion is incessant. And one of these old books says that “Nature is mental” or rests on a mental base. It is a common thing now to read, that electricity is the base of Nature. But the writer is unable to escape the idea, or vagary, maybe, that Mind is a mighty factor in the natural world.

Go into a drug store and ask to be shown a one grain weight. The weight of the little piece of metal is equal to nine followed by twenty-seven zeros corpuscles. Eight billion corpuscles could lie side by side in a row inch long. Now, every place in nature is dominated by corpuscles, for electricity is in “everything.” No harm will come if we say that corpuscles are intensely active in the cells in the gray matter of the brain; unless somebody speaks out saying that prehistoric sentence,—“thoughts are things.” If so, they can be sent somewhere, and we have telepathy. And the

corpuscular men must have a care or they will prove that exceedingly old intuition that man is nothing but a part and parcel of Nature, and also that his mind is corpuscular and electrical. It is already known to be chemical, but chemism is corpuscular also. This is coming out all right, for we are “part of the Infinite.”

Oh! there I turned my eyes to look out of the window. Behold visions of paradise; 900 square miles of orange and lemon trees, bending low with golden fruit. Acres of apricot, peach and almond trees in bloom, a wilderness of graceful eucalyptus trees waving signals to the sun; and banks and terraces of roses, hydrangeas, carnations and the sweet violets, the wistarias, together with the great flaming poinsettias and then the heliotropes. Beyond this vast expanse of sub-tropical splendor is the sea! the sea! And in the distance a steamer. With a temperature and balmy air, here on the mountain, all specked and spankled with flowers, with mighty peaks, and all sides cleft by lightnings in ages long gone by, with beauties beyond the power of pen or tongue to describe, one feels like being a part of wondrous, marvelous, splendid Nature, and not a stranger looking down upon the matchless scene. And the corpuscles of thought go out and grasp these beauties, and keep bringing them in. Here is the place on this lone mountain, with the great telescope to “get into tune with the Infinite.” I do hope the *Nautilus* will print these vagaries about corpuscles knowing things and what to do.

### THE SHADOW.

One soul there is that knows me as I am,  
Reads each pretense, sees through each futile sham;  
Goads me with scorning lip, with laughter dry,  
And dogs me night and day: MY BETTER I.

—Arthur Stringer in “Everybody’s.”



## The Automatic Slave.

ELEANOR KIRK.

A glimmer of light in regard to the unreality of fleshy intelligence will, after a while, with some slowly, and with others more quickly grow into radiance that will banish much of the darkness which has hindered the vision of centuries.

The bondage of the flesh is the most galling and enslaving of the human claims that man has fastened upon himself. It stands at the very beginning of things as ignorance defines the beginning. From age to age, from century to century, the flesh has been the great misery breeder. Had the weary travelers known that the flesh was their automatic slave instead of an automatic master, we should be confronting a different order of beings at the present time.

The mind of man has endowed this misunderstood fleshy envelope with all its powers, while in reality the flesh has been quite innocent in the matter.

No statement was ever more positively and solemnly made than that "the flesh profiteth nothing," but this basic truth has been brushed aside as a figure of speech or a warning against thinking too much of beauty or the vanity of ornamentation. The straight truth has never been accepted notwithstanding the awful and constant example of decay, sickness and death.

When the mind thinks the flesh aches, it also thinks it thinks, but it does neither.

The flesh is a good deal considered but not in the ways of wisdom. In this respect some mentalities have more discretion than others. They take hold of the meaning of wholesomeness and feel the proper responsibility of cleanliness and order. They argue—that a good appearance is always the indication of a good condition, and this thought controls the

mental faculties until they detect signs of lines and decay in this flesh which has previously kept itself so apparently amenable to the dictates of taste and manipulation. From the commencement up to this point the flesh has not had anything to do with the performance except to be coddled when it seemed to ache and to be trimmed and decorated as taste or fashion suggested.

Of course great disappointment follows this failure of the flesh to keep up its record and it comes to pass after a while that the believers in this material regime come face to face with its absolute nothingness. The work has all been done from the outside. The mind has been used by the flesh instead of the flesh by the mind. The master has been employed by the servant though the latter knew it not. Then there comes a day when something happens, something very disagreeable not to say heart-breaking. The manipulators may declare their faithfulness, but beauty has gone and it is a great problem. The sufferers admit that they have been often sick and in chronic mental snarls, but this they tell themselves is the lot of all mortals. Sickness and sorrow are disciplinary processes sent by God, and of course they would have to die but it did seem as if they might keep decent looking as long as they did live, especially with all the pains they had taken.

From time immemorial the cart before the horse! Doesn't it seem hard when with the right understanding of the meaning of the flesh, its true relation to the body, that there need be no waste of tissue, no sickness, no death.

This presentation of the case may seem bold and untrue to legions of discouraged ones who have reasoned and



worked in this manner. They do not realize that they have left their own Realities out of the question. They have spent their time and thought polishing and adorning the outside of the vessel without a hint of their royal right to radiate countenances and attract bodies. They have not realized that there was but one Mind and that in this Mind they were held in perfect truth, beauty and symmetry.

There is no condemnation but it is hard that such a torturing self discipline should have been necessary to the awakening of the few individuals who have here and there roused from their slumbers.

Viewed entirely from the external, reliance upon the flesh seems the most natural thing in the world. What else is there to rely upon? There is nothing else to be seen. The eyes shine, the lips part and pretty words on the opposite drop from somewhere, and we say, "that last treatment must be all right. My face looks unusually well."

A few days later there is perhaps a change. Something seems to have given way. There is an unaccountable wobbly feeling all over the body. Life isn't quite worth living. The mirror discloses discouraging lines which seem to have no reason for being. There is no reason except the one that includes every other—the ignorance of God.

"Can it be possible," a mental student inquires, "that we could all have been healthy, and wealthy, and beautiful, and useful, and true, if we had accepted the Divine Mind as the only one and ourselves as the image and likeness of God—spiritual beings to commence with? Isn't it an awful thing to think

of being out in the cold and storm and tempest and slush, when Love constantly awaited us with warmth and shelter and the very quintessence of joy?"

This statement of the situation may seem exaggerated, but no words can describe the glories of the Father's House, available at any moment by all who are seeking Truth. No door is ever closed to the desirous one. In fact the Real of us all lives in this house and most of us know it not.

Oh! the inconceivableness of it, the joyous, comforting wonderment of it—this certainty at some moments of a refuge and a fortress that are our very own.

"These are glimpses and suggest glories at some future time, certainly not in this world," some suffering doubter will say. "In the meantime there is nothing to do but to put up with the comfortless conditions which are about us."

Place in opposition to this the stupendous truth that "now is the accepted time, now the day of salvation"—that peace and joy are just as much ours today as they will be a million years hence. We have never fallen from our high estate as children of God, endowed with all the rights and privileges contained in such a position—"an inheritance incorruptible and that fadeth not away."

Commence to regard your flesh as a dumb and harmless thing which is swayed by the will and opinions of your mortal body, and you will cease going so far afield for the causes of your troubles, sicknesses and deaths.

It will be found a sovereign balm for every wound.

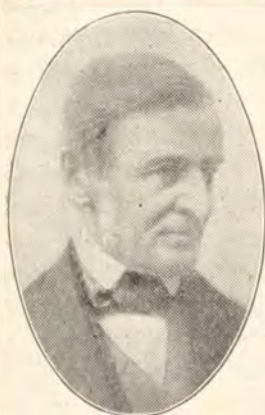
Try it and keep it up.

**"The only life which can be called life is to be in harmony with our own consciences."—George H. Allen.**



## Ralph Waldo Emerson.

BY WILLIAM E. TOWNE.



*"Emerson was the greatest of American idealistic philosophers."*

—B. O. FLOWER, editor of *The Arena*.

*"I attribute to Emerson more than to any other source the credit of the New Thought movement."*

—HENRY HARRISON BROWN.

It would be interesting to know to what extent Dr. Quimby and Warren Felt Evans, those able and sturdy pioneers of the distinctive New Thought movement, were interested in the philosophy of Emerson and influenced by it.

One thing is certain: Most of our present writers upon the New Thought readily acknowledge the debt they owe to Emerson, or at least show by their teachings that they have been profoundly influenced by his philosophy.

Ralph Waldo Emerson was born at Boston, Mass., on the 25th day of May, 1803. His birthplace was very near that of Benjamin Franklin. Emerson came of a long line of scholars and preachers.

Being also born in the Zodiacal sign of Gemini, he was a natural lover of education and learning, and it was to have been expected that in his later life he would become a successful lecturer and speaker.

During his school and college years Emerson gave no special indication of the wonderful originality and spiritual power which was to later place him in the foremost rank of American writers and philosophers. Indeed, he was never accounted a brilliant student, although his standing was never low.

As a young man he is described as "very grave, quiet and very impressive in his appearance. There was something

engaging, almost fascinating about him; he was never harsh or severe, always perfectly self-controlled."

Judge Abbott, one of the pupils of Emerson during his early experience as a school teacher, said that he "remembered a peculiar look in his eyes as if he saw something beyond what seemed to be in the field of vision." (See Holmes' biography of Emerson.) Evidently the seer and mystic was already coming to the surface in this young teacher.

Shortly after graduating from Harvard university Emerson began to study for the Unitarian ministry under the direction of Dr. Channing.

In the year 1829 two important events took place in Emerson's life. Early in the spring of that year he was ordained as an associate of the pastor of the Second Church in Boston, and in September of the same year he was married to Miss Ellen Louisa Tucker. Of the circumstances attending the courtship between Emerson and this lady the biographers tell us naught. But we may be assured that there was no undignified haste or spectacular besieging of his lady love's heart by this grave young minister. A little over two years later Mrs. Emerson died.

In the fall of 1832 Emerson preached his famous sermon on the Lord's Sup-



per, and explained to his flock that he possessed "conscientious scruples against administering that ordinance." This was the beginning of a movement which affected New England church teachings for many years. At this time Emerson severed his connection with his church.

His objection to the rite was that it led to the worship of Christ rather than of God himself, and he believed that in petitioning God "the soul stands alone with God, and Jesus is no more present to your mind than your brother or child."

In September, 1835, Emerson was again married, this time to a Miss Lydia Jackson, of Plymouth, Mass. They went to reside in the plain, square wooden house in Cambridge where the rest of Emerson's life was to be passed. Here it was that Harry Thoreau made his home for a time with him and they worked the garden together. Elbert Hubbard tells us that Hawthorne's journal is responsible for the statement "that most of Emerson's and Thoreau's farming was done leaning on hoe handles, while Bronson Alcott sat on the fence and explained the Whyness of the Wherefore."

On Sunday, July 15, 1838, he delivered his well known Divinity School Address before the senior class of the Cambridge Divinity College. This address aroused a still larger share of comment and opposition than his earlier sermon on the Lord's Supper. It was a plea for the souls of man and for the soul's direct relationship with God as opposed to dead forms and ceremonies. "All things proceed out of the same spirit, and all things conspire with it," he says. "Through me God acts; through me, speaks."

How much the new world owes to the work of Emerson as a lecturer and teacher of the public no one can ever estimate.

Often his lectures were delivered among those whose own beliefs and opinions were directly contrary to those which he expressed, and yet seldom did this gracious teacher of the new-old truth arouse antagonism. Dr. Holmes says: "Mr. Emerson could go anywhere and find willing listeners among those farthest in their belief from the views he held. Such was his simplicity of speech and manner, such his transparent sincerity, that it was next to impossible to quarrel with the gentle image-breaker."

Emerson's first book, called "Nature," was published in 1836. Of this little book we read that it took something like twelve years to sell five hundred copies! This proves what is often asserted that a genius is seldom fully recognized in his own generation. Emerson was also at one time the editor of a periodical called "The Dial" which died an early death for lack of support.

Mr. Emerson's great and enduring work was embodied in his published essays. Many of these first had their birth on the lecture platform, and today they are universally recognized as classics of English literature and as being wonderfully rich in spiritual power.

## Briefs.

By WILLIAM E. TOWNE.

\* \* \* "It is better to stand firm with the wrong than to wobble with the right."—*Alfred Henry Lewis*.

\* \* \* *Died*—with the April number—*Medical Talk*, published at Columbus, Ohio. The liberal physicians, osteopaths and mental healers have lost a true and outspoken friend. The orthodox doctors will henceforth be free from one thorn in their flesh. We understand that *Medical Talk's* subscription list will be absorbed by *Health* of New York City.

\* \* \* You have all heard what



purports to be an old saying, "Stuff a cold and starve a fever." I've often wondered how the idea could ever have originated in any mind that stuffing a cold would help to cure it. Well, our English housekeeper says that the common version of this old saying as we use it here in America is perverted. The original, Simon pure English version, which she has heard her grandmother use, runs thus: "IF you stuff a cold you *will have to* starve a fever." Sounds more sensible than our version, doesn't it?

\* \* \* *Mount Tom* is just out for February. The compositor's strike is the cause assigned by the editor for winter's lingering thus in the lap of spring. Mr. Lee says that a few weeks after the February *Mount Tom* was overdue, he went down town and meeting several of his subscribers was astounded to observe that they exhibited very little of the anxious, strained and haggard looks which he naturally and justly expected to find on the faces of all loyal subscribers, under the circumstances—the magazine being so late.

\* \* \* To tell the truth we did considerable worrying ourselves about Mt. Tom because we heard that some astrologer, or other learned fakir, had predicted that the whole mountain was going to tumble over into Holyoke on a certain day, or at least undergo some sort of eruption. And of course we knew that if this happened, and Mt. Tom was turned into a perpetual-spouting lava well—well, *a la* Vesuvius for instance—Gerald Stanley Lee couldn't go up onto the mountain any more and use it for his editorial office. However, we figured in that event he'd have to move over onto Mt. Holyoke, where he'd be a near neighbor of ours at Netop next summer, and that would suit us all right.

\* \* \* The law of Nature is that

you must expand, go forward into new and ever widening vistas of experience, or else get into a rut and die. The good things of life do not go to the man who spends his time squirting tobacco juice over the stove in the village grocery, and explaining how Roosevelt should dig the Panama Canal. No! The juicy rewards pile thick and fast around the man who minds his own business and keeps on sawing wood.

Advance, and the world is with you;

Stagnate, and you die alone.

There's many a prize for the man who tries,

But nary a wreath for the drone.

\* \* \* Now when you are writing for the benefit of your friends—the public—you have to watch out sharp or you are apt to give them wrong impressions concerning your views of life. You get yourself on record before you know it in a way you didn't mean to do at all. For instance, take what I just said about prizes. It's my private and occult opinion that most of the so-called prizes of life are really but empty honors. That they aren't worth in actual joy-giving power a single tinker's dam. (Why a tinker's dam should be so especially worthless I don't know, unless it's because it won't hold any water.) The real prizes in life, the real rewards which possess a lasting value and clutch your consciousness with a warm, satisfying, uplifting power are not heralded in their approach by the blare of trumpets and the noise of a circus band.

\* \* \* The love of a woman, the thought of a life made brighter by your efforts, the sight of two blades of grass growing where only one grew before, the glad expression of creative power through art, literature, the drama or inventions. These are some of the things that make life worth living for life's sake.



\* \* \* And yet there is one prize greater than all these, a background, as it were, to all these lesser things, giving to each of them its true value and shedding its radiance over them all. It is this Supreme Prize to which all lesser prizes shall be added, once you have obtained it. Jesus called this prize the Kingdom of Heaven and told us to seek for it within ourselves. I cannot find any better way of describing it than by saying that it is the consciousness of a life united with the One Principle of all Life, the consciousness that this Principle is Good, that through the law of evolution, and each law in Nature it is working for our upliftment. This it is which gives zest to all the other experiences of life.

\* \* \* Well, we've got through house hunting because we've found the house—or at least Elizabeth has, I didn't discover it first. And so now we go on daily tours of inspection to see how the painters are getting on; to select wall paper for each room; to shovel the snow

off the balcony—that's *my* joy—no one offers to share *that* with me—to consult with the contractor who's engaged in punching a hole through one side of what *was* the kitchen, splicing on several additional feet and closing the room up again. This is to be Leila's room. Then overhead he's juggling with the bath room, bedrooms and closets and when he finishes we'll have a kitchen, pantry, extra bedroom and a cubbyhole for the water heater and boiler. But I must reserve this thrilling story for another time. We hope to give you an illustrated article soon explaining how the new method of taking care of *Nautilus* subscription list is operated, how the new addressing machine works and perhaps a picture of the *Nautilus*' new home. Look after the state (and dates) of your subscriptions, friends, if you want to make sure that your names are all written on the new and revised lists, so that you won't miss any of the bunches of good things we're going to hand out right along from now on.

## RÉVEILLON.

The daffodils a blaze of color are  
 Where yester lay the snow;  
 They stand and wave their lily spikes in air  
 As if they did not know  
 That last year driving rains had beat them down,  
 And laid their blossoms low.  
 O, if we too could smile each new-born year,  
 Forgetting all the pain;  
 O, if we too could spring new-born with hope,  
 Forgetting yester's rain;  
 Could we but grow afresh our faith in God,  
 What heritage to gain!

RUTH STERRY.



## Your Name is on the Books too.

BY LELAH R. BENTON.

Listen!

Here is a true account of how the New Thought made me a depositor in the Invisible Bank of the Universe.

There is no fiction about it at all. It actually happened to the writer.

Last January and February I was on the verge of nervous prostration with worry over financial problems. "I just can't make my money cover the ground," I wailed to a reader of this magazine. "I spread it awfully thin, and save and save, and I am always lacking." (I had an excellent situation, too.)

"You are simply in bondage to your money," she calmly told me. "Let go, woman, let go. All the money you NEED is yours if you will stop this awful frenzy of squeezing every dollar till it bleeds. Try letting go! Don't care a darn whether you have a cent in your pocketbook or not!"

I was horrified. Such a shiftless doctrine would not do for my problems.

Two months later terrible times overtook me. Word came that my favorite brother was dying. I took my small savings and went home. With hardly any warning the death of my mother, instead of my brother, occurred. The bills for trained nurse, extra doctor, drug store debts, etc., melted all the money in hand like water. Then I let go. I was forced to it. I simply laughed Fate in the face and said, "Do your worst, I can't struggle against the finance problem any longer." I threw it away as if it were dust instead of a great problem. I had to cancel my earning engagements and devote myself to my poor brother. He wanted to go to Arizona for it was his last chance of getting better. We had a little sum, that came from a tiny insurance policy on my mother's precious life, not a hundred dollars. When I had "let go" completely and become as a little child, just trusting, the money began to flow in. We sold every piece of furniture in the house, at private sale, even to the frames off the pictures, without my ask-

ing a single person to buy anything. This sum we added to the nest egg. An elder brother, always useless before, paid the bill for mother's funeral. The railway boys gave my brother a present of \$84. The townspeople presented us with \$163. Checks came to me for stories which I had sent out before I "let go" and had never heard of till that minute.

A free ticket part of the way and a half rate the rest, for the trip to Arizona, came to us both, from unexpected quarters. Everything we needed for comfort and ease on the trip was literally showered upon us. We went to the beautiful climate of the southwest but it was too late to save my brother. He died and I was confronted with a bill of nearly a hundred dollars for necessities connected with his demise, and I had just fourteen dollars to pay with. I was too sick to go to work but before I left had paid every obligation. Just at one critical moment, especially, came a gift, anonymously of \$24 from friends in a city where I had not lived for seven years.

The appearance of another railway ticket and a half rate order started me East. When I arrived at friends' homes almost down sick with the nervous strain of my experiences, I had just forty-five cents in my purse. Before three weeks had passed I had \$34, all received through legitimate sources without effort on my part and honestly belonging to me, unless I except a gift of a five dollar bill. Besides six weeks' board free, while visiting friends, a handsome hat and suit and pair of shoes were provided. I have in prospect a situation with twice as big a salary as I ever had before, and also two others of a smaller aspect.

Let go, dear fellow worrier! There's more money in it than one could ever have made me believe without this experience, which has left a mark on my heart and life. But I want to pass the warning on—try letting go before you are forced into it.

Mine was a bitter lesson but I shall never again fail to draw on the Universal Bank, for it shoves out all the money one "NEEDS" for the time in question, be the stress ever so great.



## Power in Poise.

By M. A. CROSBY.

"Position!"

Instantly, they faced front, folded hands on desks, sat erect, still as statues, for two, five, or even ten minutes, until signalled to resume tasks. This happened daily.

Why? Because their teachers believed it the rarest, most difficult and desirable accomplishment *to sit perfectly still*.

"Difficult? I can do it," thought Mabel. "I will excel," and she added home practice.

Gradually, unawares, she thus overcame extreme diffidence, fidgets and torments of nervous apprehension.

In higher schools self-control and absence of stage fright gave her distinctive rank.

In social circles self-possession was her charm.

Then the world kept calling, "Come up higher. You will do. You always keep a cool head."

A vivid object lesson recently recalled Mabel's early training.

Two young teachers, well matched in intellectual ability and attainments, worked conscientiously for good records.

Miss Brunette apparently manufactured special brands of fidgets while imparting instruction. Unconscious imitators wasted energy in humming excitement. The surcharged atmosphere was constantly flashing all around the horizon, like a late sultry afternoon.

Miss Blonde was preparing facsimiles of herself—models of concentration and presence. Everything moved like clock-work. One felt the calm of a perfect, bracing morning and power in reserve.

I asked myself the secret of this contrast, so striking in its effects and promptly and positively the answer came:

"Poise and the lack of it—both contagious."

## CONCERNING PREMONITIONS AND PROPHECIES.

"Anent that article on prophecy, like you I think many people have those bits of intuition which tell what will happen. I have often had such. But I wonder why it is always relating to evil? Why do we not have premonition of happiness which awaits us, which would cheer us in trying moments?"—ANNA M. NORTON.

I think you are mistaken in believing that "premonitions of happiness" would "cheer us in trying moments." It is my observation and experience that the knowledge of a great pleasure ahead is more apt to make us dissatisfied with the present; and *very* apt to so absorb our attention and interest and thought that we make poor use of the present.

When Catherine and Chester were little, if they knew of some great pleasure they were to have in the afternoon it was all I could do to keep them at the small tasks they were supposed to do in the morning. It was not that they were unwilling to do the work, but they simply *couldn't* keep their minds off the anticipated pleasure; so they needed continual reminders, and in spite of everything the morning work occupied more time and was not as well done as usual, and most of it would have gone undone if I had not threatened to keep them home if it were not finished! They *meant* to do the work and do it aright, but the anticipated pleasure attracted so much of their thought that they lost control of their own actions, and had to be compelled from without.

But when I gave the children only a vague knowledge of the pleasure ahead, or when it was only one of the small pleasures which might happen any day, the anticipation only increased their sense of *good will* without distracting that good will from the work of the morning.

We grown-ups are all children, and



nature knows better than to give us knowledge of great joys ahead, *lest our distracted attention prevent us from ever reaching the joy.*

The foreknowledge of a great trouble would effect us in the same way.

*But by foreknowledge we may avert a trouble; hence the good of "evil" premonitions or prophecies.*

Such things always mean, *Change your course.* The evil prophesied is simply a thing you will run into if you pursue the path you are following.

Sometimes you cannot change your course—it is too late. *But you can always readjust your thinking so that the shock will be less. And almost invariably you can, by right thinking, turn the evil to beautiful results.*

When one gets into a *habit* of feeling premonitions of evil it is a sure sign he needs to change his thought and living. Routine living and lack of fresh air and exercise will give anybody the evil-premonition habit. And fresh air, full breathing, exercise, and above all a full faith in the goodness of the overruling power, the Over-Soul, will exorcise any blue devils that ever whispered evil. I once had a very positive evil prophecy that I would not live to see the new year. I had been ailing for several months, and had been living close at home with two babies and a three-meal-a-day routine. I kept right on living that way and having evil premonitions until long after New Year's Day. I didn't know *how* to change my course! And I didn't know evil premonitions meant that I ought to change. So I just dragged along until spring changed my course for me, and the evil prophecies proved themselves mere scarecrows; scarecrows I did not know enough to heed.

But there are people who have once in a while a good prophecy; generally mixed up with evil ones. Floyd B. Wilson tells of a man who in childhood saw a spirit which told him that at a certain age he would be very ill and at the point of death, but that he, the spirit,

would come to the boy's family and give them a prescription for a medicine which would heal the sick one. Years after it happened just as the spirit predicted, and the knowledge of that prediction that he would recover helped all the family through the trying period of his illness.

Mr. Wilson thinks it was a real spirit that appeared to the boy. I am not sure. But if all prophecies come from disembodied spirits a great many spirits must be awful liars. Or else they jump a long way at conclusions and are poor shots. And if they tell their poor shots for truth they are liars just the same.

Prophecies and premonitions may come to us *by force of spiritual attraction*, when we are in a state of good health and spiritual exaltation. *In this case they do not depress us*, for they bear with them a touch and taste of the All-Good from whence they come.

*But real, spiritual prophecies and premonitions never come when one is in a state of depression.* The premonitions which come to the depressed one are almost invariably *lies*; and they are a certain indication of a run down state of the nervous system, due to fret and worry, or to lack of full breathing or exercise, or to routine work, or to all these. It *may* be that these evil prophecies are whispered by disembodied spirits; but I am inclined to think they are the clamorings of the *individual's own starved cells.* But if they *do* come from spirits, the spirits are of a mighty poor and unreliable class *with whom you do not associate when you are in good physical condition.*

When you are in good health your premonitions are all of the order of the "vague knowledge" of good I gave my children when I wanted them to do their work well and quickly.

Moral: The most important duty to one's self *and to the world* is to keep in that fine physical condition which allies us to good spirits and happy premonitions.



**PRE-NATAL  
IMPRESSIONS.**

Talk about mothers being able to influence their unborn children: Here is a portion of a letter just received from a friend of ours in Central America, in which he tells a personal experience that ought to wake every prospective parent to the importance of high thinking and *high devotion*.

I have told you that my wife is, or was, a strict Roman Catholic,—never having had the chance to be anything else in this priest ridden country. Well, as it is impossible to keep house here without a wooden Jesus, and a picture of the Virgin, I gave her a beautiful large picture of the Madonna and Child which the bishop blessed and irrigated with holy water to the detriment of the splendid frame. I bought it as a work of art, and at a big price, attracted to it by the face of the child. It has always hung in my wife's sleeping room, and, Mrs. Towne, no painter living could paint a better picture of our baby than the child this Madonna holds in her arms—hair, eyes, eyebrows, shape of head, all, all a perfect likeness of my boy as he is today, not a line or shade of color lacking. The "Padres" and piety mongers among my wife's friends are trying to make her believe it's "a miracle," and that her child is going to be a great saint. If he does become such he will belie his ancestry on the paternal side! I would like to hear the opinions of these parties twenty years hence.

Of course I have read of the wonderful effect of the mother's imagination on the offspring, and myself and our doctor have explained to my sweet little wife.

But this is the first time I ever had a practical illustration of the subject, and to say that I am astonished is putting it mildly. Doctor also, who is bringing some medical friends tomorrow to study this strange similarity. Max has the habit of holding the little index of the right hand up and moving it crosswise before him when he wants to say "No." And that is *exactly* as the hand of the child is painted in the picture. When he does this the expression of the face is an exact counterpart of the Virgin's child in the picture.

Whether environment makes the man may be opened to question; but it certainly makes the baby. This devout little lady probably never dreamed of making her baby look like that saint's child. She just adored the whole picture and the high ideals represented therein, never thinking of consequences to anyone. And she invoked high heaven to bless her unborn babe. And high heaven within created that which she adored.

I knew a frivolous little butterfly who

determined that her first child should be born with yellow curly hair and blue eyes, though all her relatives and her husband's were dark and straight haired. Every day this little woman gazed long and often at the picture of a beautiful child she had seen, and imagined and willed her child to be like it. And he was—the most seraphic little blue-eyed, curley-golden-haired cherub I ever saw.

Ella Wheeler Wilcox attributes her literary talent to pre-natal conditions. And the world knows of thousands of other cases where extraordinary talent or beauty resulted from peculiar mental and emotional conditions of the mother.

And records show plenty of cases of depravity directly traceable to pre-natal influences. There is that Jesse Pomeroy, serving a life sentence down here in Charlestown, for brutally mal-treating and killing several people before he was well in his teens. And then, when the prison guards, out of pity for his loneliness, gave him a kitten to keep him company he skinned it alive. Jesse Pomeroy's father was an employe in one of the great Chicago stock yards, and before Jesse's birth his mother used to go and sit for hours a day watching her husband kill and skin animals. She and her husband were just common, kindly people who loved to be together. The father skinned sheep stolidly and drew his wages every Saturday night. But the mother hated and at the same time was fascinated by his deft killing and skinning. It took hold of her imagination and thought, which at that time were busy creating a baby. And Jesse Pomeroy got it all. He "didn't know why he skinned the cat—he couldn't help it." Poor wretch, only fourteen years old, he couldn't. So society supplies bolts and bars to keep kittens and men out of his reach. He is a middle aged man now, and thinks he could keep from doing such things. His friends think so too, and want to have



him come and live with them on a big farm. But the public and the governor think he can't be trusted yet.

The world knows all about many thousands of extreme cases, both good and bad. But it overlooks the every day cases. I wonder if the world isn't filled with commonplace, prosy people for the sole reason that most mothers live a humdrum hand-to-mouth life, with no *devotions* beyond the daily grind. It takes large ideals, imagination, devotion to great purposes, to produce great offspring.

#### ALL HAIL THE GRAIL AND MIND!

After a long, long delay we greet the arrival of *Mind* and *The Grail*—about two months late! They have been held up by printers' strikes in New York and Pennsylvania.

John Milton Scott says in his February *Grail* that the cause of delay is that printers promised to do what they were not equipped to perform. "Couple this with the natural liars which printers seem to be," says John Milton, and add the fact that John states of himself that he is short "a little shrewd, selfish common sense," and you have the pith of the situation! We are sorry for the delayed magazines, and glad their subscribers' patience is at last meeting reward.

And we can't help adding that, if they want printers who are not liars they better come to Holyoke! We won't mind sharing our good things!

John Milton draws a good lesson from his experience, which I pass on to our readers:

And myself? I should have known better. I betrayed myself by a kindly fellowship. My eyes were too far-gazing into the ideal. A little, shrewd, selfish common sense might have made me wise to the possibility of just what happened. And so I get back to myself. I am my fate. If I do not make wise choices of those to whom I commit a task, I suffer the loss. The lesson in bitterness educates. I will blame no palm lines, no star moods, nor any gods, nor God. In one case, if I had remembered a certain poem,—how with its good qualities, it lacked the patient workmanship, the conscientious art betraying one who would undertake in a rush but fulfill in a lag, I might have saved myself and my little *Grail* enterprise much hurt and annoyance. It always gets back to oneself, his success or his failure. I am the cause. I create my world. I educate myself in expe-

rience. I must judge my materials. If I mistake, it is my mistake. Somehow in the last analysis we cannot escape ourselves as the great first cause of what we achieve or fail to achieve in this world.

But how we do like to put the blame on somebody else! There is no luxury to compare with that. Yet when we idle with Dido, refusing to take the seas with earnest oars, it is tragedy for both Dido and Aeneas; and, while we think the gods have done it, lo! it is our own handiwork!

**GOOD FOR** That Detroit Church of the **DETROIT!** New Thought is certainly very much alive! Read this extract from a letter by the pastor, Mrs. Margaret La Grange:

At the present we are all very busy preparing for a large Easter service in the Detroit Opera House (the best Opera House in town). Last year we had it and turned fully a thousand people away. We may engage it for the entire year. If so it means handling a large proposition, as the rental alone is \$100 per Sunday. *But we can have it if we want to.*

In connection with our church work we have a college movement—and I now have a student body of about seventy-five. So you see I haven't much time to "rust out," and of course we know that people never "work out."

We hope to enlarge our college work next year—that is if we can just get things organized properly. Of course it takes time for all good things to ripen.

Besides the church, the college, and my husband, I have a dear little girl who will be seven years old this August—who is much alive to the liberal teachings. When a few months ago I indulged in scolding her a little she answered my remark that she was the most restless child I'd ever seen—with a "Umph! You're growling. You isn't any New Thought preacher—you're a Methodist, that what you is." So you see where she is a valuable assistant!—MARGARET C. LA GRANGE, 76 Joy St., Detroit, Mich.

**NEW THOUGHT** New thought leagues **AT BUFFALO.** are springing up everywhere, like daisies in a field. The latest is "The International Progressive Thought League," 1904 Main street, Buffalo. Presiding officer, Elizabeth Marney Connor; secretary, Bell G. Lake; treasurer, Grace Carew Sheldon; auditor, Frank M. Wilson.

This league came in like a lion"—organized by twenty-one radiant folks whose purpose was stronger than the storm that raged without. May it continue like a radiant sun and never go out like a lamb.

Mrs. Margaret B. Peeke was present at the League organizing.



## The Way the Wind Blows. Anent Books and Things.

Dr. Josiah Oldfield, of London, says we ought to and can live well on eight cents a day and use only the highest grade of food at that. And he is experimenting on healthy men to prove it. Dr. Oldfield is an expert and his experiments and conclusions are awaited with interest.

Public Printer Stillings is doing a little boycotting in the interests of clean service in the Government Print shop. Recently he issued an order forbidding the printers to visit the races. At least eleven men disregarded the order and were caught in the act. The next day, March 31, they were discharged from the public service. Then they tried to get the union to demand reinstatement, but were told that the union could do nothing for men who had so flagrantly violated rules. Good! Men have a right to gamble of course; but everybody knows a gambler is an unsafe employe, and we don't want unsafe employes either in our private or public employ. It is *our* right to refuse to employ unsafe men. I am glad we are doing it, and that the labor unions are upholding us.

Two hundred Vermont girls will graduate this June in last year's gowns and without hot-house flowers. And thirteen boys will wear their old suits. These 213 young folks couldn't have new suits and a trip to Washington, D. C., and they chose the latter as a better wearing investment. So on March 30, the entire 213 descended on Washington in a body. Such a chattering and sight-seeing time they made of it! And in June there will be more fun. And underneath it all the sense of solid satisfaction which comes with a good bargain and the knowledge that they are helping to start a sensible new fashion.

"Dr. John Quackenbos, Professor of Psychology at Columbia University and also member of the London Society for Psychical Research, in relating his latest experiments in hypnotic science before a large audience in New York announced that he has discovered that suggestions given as death actually impends have a power absolutely unparalleled in any other mental state. Dr. Quackenbos said that a suggestion from himself saved the life of a young lady dying from pneumonia last June. Her condition was an equivalent to a death sentence, namely, a temperature of 107½, pulse 160, respiration 60. The attending physicians had withdrawn from the case. Dr. Quackenbos said that he took one of the lady's hands, called her by name, and commanded her not to die. After working over her a few minutes, the patient's mental mist cleared away. She talked coherently, and finally recovered. Dr. Quackenbos declared that two other patients had been saved from death by the medical man shouting a command in the ear at the moment of dissolution. Dr. Quackenbos asserted that such methods would be effective in many cases of drowning, poisoning and shock"—*Exchange*.

—"A Word Fitly Spoken" is a dainty little green and red volume of 52 pages, written by Sarah E. Drake, 505 Hiawatha street, Indianapolis, Ind. Full of personal experiences and inspiration. Price \$1.00.

—*The Culturist*, a new magazine published by Walter Hurt, Cincinnati, has consolidated with Parker H. Sercombe's *Tomorrow*, (2238 Calumet ave., Chicago), and Walter Hurt will henceforth write for that.

—Two good paper bound, twenty-five cent books by the Stockham Publishing Company, 70 Dearborn street, Chicago, are "Pre-Natal Culture" by A. E. Newton, and "Marriage in Free Society" by Edward Carpenter.

—"Insomnia," by Dr. Alfred Woerishofen, Germany; 13 pages; price, 15 cents. "The Abuse of the Marriage Relation," by Dr. E. Rosch; 31 pages, price 25 cents. Both published by Benedict Lust, 124 E. 59th street, New York.

—"The Mastery of Death," by A. Osborne Eaves, 96 pages, paper; price, 40 cents, postpaid. "The Mystery of Breath," by Asturel, 67 small pages; paper, 40 cents. Both received from Talisman Publishing Company, Harrogate, England.

—"Foods That Are Drugged," by Dr. Leon Elbert Landone, Fine Arts Building, Chicago, will help women to understand and avoid the imps of destruction that lurk in the butcher shop, the bakery, the grocery and the milk can. Written in plain English.

—"Personal Influence: An Aid to Health, Success and Happiness" is a good new book by William A. Barnes, the Boston doctor of psychology, and instructor. Practical and helpful, as well as scientific. Bound in heavy paper, 128 pages, price 50 cents. Address George W. Britt, 6 Beacon street, Boston.

—Those who have read Walter DeVoe's fine helpful book, "Healing Currents," will welcome his new book, "Mystic Words of Mighty Power," a volume of two hundred and thirteen large pages bound in purple silk cloth



and gold and sold for \$2.00. Mr. De Voe's address is College of Freedom, 519 East 46th street, Chicago.

—"Autology (Study Thyself) and Autopathy (Cure Thyself)," is a new book by E. R. Moras, M. D., 1403 Washington Blvd., Chicago. Its perusal will amply reward the good student, whether or not he agrees with all the author's deductions. The book contains 250 pages, bound in light blue cloth and gold. Price, \$1.50.

—"Mind Training: Development of Self-Confidence, Memory and Mental Concentration" is a new book by Victor G. Rocine, one of the good writers for *Human Culture*, the Chicago phrenological magazine. As a whole this book is helpful, and it is written brightly. There are 225 pages of it, cloth bound, blue and black; no price given. Published by Human Science School, 130 Dearborn street, Chicago.

—"Metamorphose: Involving Regeneration of Individual and Race, and Also the Solution of the Great Problem of Poverty" is the title of an interesting and suggestive new book by Orlando K. Fitzsimmons, 343 Marquette building, Chicago. There are 254 pages well printed on fine paper, bound in dark red, stamped in white; price \$2.00. Mr. Fitzsimmon's letter bears the heading of "The Golden Rule Fraternity; a Federation for World Betterment," and his book is worth reading.

—The Now Folk have bought them a fine farm near Glenwood, Cal., where they are to hold a New Thought Summer School from May 1 to October 31, 1906. Round trip tickets from San Francisco to the "Now Folk Mountain Home" are \$3.00, and they do say the Home is an ideal place to spend a vacation. Henry Harrison Brown, Sam Exton Foulds, Leona Chappell and J. W. Wilkes, M. D., are to be chief instructors. Now Folk's business address is 105 Steiner street, Frisco.

—"The Karls of Karltonville and Their New Thought," by Anna Atwood Drew, is a really refreshing new thought novel which ought to interest and inspire any reader, young or old, man or woman, new thought or old. A bright, natural story of a man and woman and

two children whose doings and sayings resulted in a good deal of new thinking besides their own. The reader can't help thinking that it all happened, and the handsome photo illustrations of the book heighten the illusion—if it is an illusion. A well made book, red cloth, 244 pages; price \$1.25. Address, Mrs. G. B. Elliott, 384 North Main street, Andover, Mass.

COLUMN OF

**CRISP SAYINGS**  
FROM EVERYWHERE.

*All our readers are invited to contribute to this column the bright, original things they hear said at new thought meeting or church or lecture, or in private conversation. Where possible give name of speaker, and name the occasion and place where the crisp saying was heard; and always sign your full name and address to the report. Upon request we will leave your name out of the published report.—E. T.*

**"Ink Spots," by O. V. La Boyteaux.**

Man is prone to follow the line of the least resistance.

My God is the law—and the law is my God.

All great achievements, all great action, all great inventions are the result of the desire of the masses concentrated in one mentality, and not so much the individual effort.

The man who has an honest, fixed desire for the production of certain results is as potent a factor in their accomplishment as the one who actually does the work.

**Crisp Sayings by C. P. Watts.**

Too many flowers of rhetoric should not grow in a new thoughter's garden.

A new thoughter should be a quick doer—only old thought is slow.

Monosyllables can carry twenty horse power thought—big words do not always clothe big ideas.

New thought for every day people is most serviceable in every day dress.

Think sweet and you cannot be sour. Verily Solomon hath said it.

Write it in your heart, said Emerson, that every day is the best day in the year!

**Sent by Mrs. E. M. Amory, Dows, Ia.**

God's patience can and will abide man's time.—Rev. D. A. McLeod.



# THINGS THAT MAKE FOR SUCCESS.

*A Correspondence Department.*

*Conducted by The Editor.*

*If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.*

*We hope to publish herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.*

*Letters for this department, which must not be too long, should be plainly written, on one side of the paper only, and should not be mixed up with other matters of any description.*

*To the writer of the most helpful success letter published (as a whole or in part) in this department of each number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.*

*To the writer of the best letter or portion of a letter printed in six months, we will send \$5.00 in money, in addition to the subscriptions. Prize winners announced in number following publication of their letters.*

—EDITOR.

## *Letter No. 14.*

In climbing the rugged, gnarled and many-branched tree that bears the big, red apple of Success—which by the way is nearly always swinging from the furthestmost end of the topmost branch—there is one thing always to be remembered and that is—never let go.

There are many wide-reaching, downward-drooping boughs to this tree, and the Sunday School books tell us that only by the boughs of Honesty, Generosity and Godliness, can the top be ever reached.

This, of course, ought to be true, but as this is a statement of facts and not a sermon, all must admit that the opposite is very often the case. We know that many who have grasped the apple, have reached it by the boughs of Dishonesty, Miserliness and Ungodliness.

So we shall not discuss that point, but simply the patent truth—that they succeeded.

They reached and grasped the red apple and by one way only—by holding on, never letting go.

That is the keynote to the whole thing—never let go. You need not go about with stern brow, set teeth and clinched fists in order to assure every one that you mean business, you need not call aloud from the house tops to every one to witness your determination, in order to be in earnest.

You may be the most undemonstrative person in the world, and your determination known to you alone. You may mix with the world, you may reach out a helping hand to a brother, you may laugh and sing and even dance—provided you do not let go. And, by the way, a merry laugh and a cheery song are

wonderfully inspiring in a climb—not only to you, but to others.

No matter how dark it may be away up amongst the densely matted boughs, no matter if a crowd stand at the foot of the tree, jeering at you, telling you mournfully that the apple is not there, for they have never seen it—or, if possibly, it be there, after all, it is only a Dead Sea apple, at best. What do you care? You know the apple is there, it must be there, for you want an apple with all your heart and soul—your desire can create an apple, if necessary.

You have dreamed of it so long—you are sure you have even caught a glimpse of it through the thick wall of leaves between you and it, you have even heard voices—alone and in the crowd—urging you to go on—how then, can it be possible to be mistaken?

You do not reason whether these voices are from a guardian angel, from some departed friend, or, perhaps, as you may have been told, only the rumbling of the wheels in your head—you have heard them—that is enough.

I know a case that perfectly illustrates my text. A young man, hampered by environment and by relatives, who, in order to keep him properly humble, constantly told him he knew nothing, could do nothing, and would never amount to anything.

But the Divine desire—the God within him—told him that he was something, could do something worth while, and could be what he wished.

His whole being was permeated with the desire of entering a certain line of business, and that desire, to one less determined, would have seemed impossible of realization. He thought of it, dreamed of it, talked of it as much as he dared to those who would listen. And when everybody and everything seemed against him, he would just say “*I will*,” and go on planning and working to the desired end.

For years he labored at everything and anything, still holding fast to his dream, and, of course, at last it materialized,—the only possible result, for such as he.

But just as he gained his desire, he found that his limited education was a hindrance to



success. Was he discouraged—did he give up—go back to the old ways? Not a bit of it.

He bought books and studied during his leisure hours. Then he took a course in a correspondence school and at last he was thoroughly equipped for his work.

But did he stop here? Not he. He saw a new opening, a new avenue for his talents, his genius, and he again took up a new course of study, for a different line of work—or rather another branch of the first, and he will not stop there, for his Desire will lead him on to greater success.

He is successful, now, and the red apple is his. He will tell you, if he says anything about it at all, that he obtained it by never letting go. Do you see the point?—Florence A. Jones, Augusta, Ill.

*Letter No. 15.*

It is the history of all great achievements that difficulties animate and stimulate those which arrive at success. Surmounted obstacles strengthen for future struggles. They constitute the pages of the past. It is the inevitable experience in all important projects that the first steps were made against opposition and difficulties.

Almost all popular authors had their first works meet with ungentle rejection, causing heartaches for a time. But the shock served ultimately to excite the dignity that conquers. The ordeal refines while it chastens.

In the religious life as in the secular to those who have attained enviable eminence, hindrances have proved no obstacle, but made unwearied exertion necessary and gave greater fitness for the next attack. If we as children of God plant ourselves upon His immutable laws, we will know no failure. The opposition we meet with will give us the rebound that will raise us to heights we knew not of before.—Clara Ames.

*Letter No. 16.*

Jesus Christ said, "Know the truth, and the truth shall make you free."

But now you ask, What does that mean? Not what most Bible students would say, but like this: That all things here on earth are according to a fixed law; no cause without its effect, no effect without a cause.

Success would be the effect produced by some cause. Now the question arises, What kind of success do you desire? Success in money making, or success in gaining knowledge?

There are two kinds of law which rule,

more or less, all men. The first and highest, the General Law, or Law of the Infinite. The second, the Special Law, or Law of Nature. The Law of Nature is the law of fate, so to speak, and all men and women not masters are subject to that law, and it is what dictates to you, whether you will be successful or not.

Solomon, the wise man, says, "There is a time for all things." So I say, "There is a time to be successful in finances; then that time will cease." Then again there is a time to gain knowledge. When this Special Law dictates one way or the other, follow its dictations, else you fail, and success will not attend your best directed efforts. Learn to read this Special Law, and then you will know in just what line to direct your efforts, and will ever be successful.

You cannot work at night without more light. You cannot work against the dictates of the laws of fate without being a *master*; hence I will say in conclusion: "Either be a master or learn to read the law as is dictated to men from the Heavens. For the Heavens declare the Glory of God, and the Firmament showeth his handiwork. And truly this is a fact, if you will only learn to read it, and if we know the truth in advance, certainly we can keep from violating the law, and keep ourselves free."—DR. C. E. PATTERSON, Grand Rapids, Mich.

Our girls in *The Nautilus* office gave an overwhelming vote last month in favor of Success Letter No. 10 as the prize winner. That short, bright little Letter No. 12 by Minnie E. Hays, received two votes. And Letter No. 13, by Amabel, received two. But Susan won out!—as she deserves, bless her good heart. Susan Swaysgood is a true pioneer spirit, blazing new trails in her own way. The two subscriptions to *Nautilus* are yours, Susanna, with our thanks and congratulations. Where shall we send them?—E. T.

*"Oh, thou that pinest in the imprisonment of the Actual, and criest bitterly to the Gods for a kingdom wherein to rule and create, know this of a truth, the thing thou seekest is already with thee, 'here or nowhere,' couldst thou only see."—Carlyle.*



## THE FAMILY COUNSEL.

*"Oh, wad some power the giftie gie us  
To see oursel's as ithers see us!  
It wad frae mony a blunder free us,  
And foolish notion."*

A DEPARTMENT OF  
CONSULTATION AND SUGGESTION.  
CONDUCTED BY ELIZABETH TOWNE.

In this department I will try to reply to the root odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of *The Nautilus*. Every reader is welcome to what advice and suggestion I can give, and I sincerely hope that with the aid of this department we can reach and help many more people. Welcome, all!—ELIZABETH TOWNE.

L. B.—"All things are possible to him who believes," and acts in accordance. I have known people to become very acceptable singers who did not begin until they were twenty-eight or so. If I were you, I would follow my own desire in such things. Even if you never become a famous singer you will derive from the practice greater benefits than you guess. Evidently the Spirit is urging you to development on that line. *And the Spirit's purpose encompasses something beyond the mere making of a singer, something you may not even guess until you have done your best to be a singer, something you may never know of unless you follow your desire.* For we are ever seeking things as ultimates, which are really only gateways to greater things.

E. V.—Complete change in diet and thorough mastication will help you. Repeated short fasts will help in any disease under any circumstances. Use lots of water between meals. You need plenty of outdoors and full breathing. Taking life cheerfully, getting out of it all the fun you can, will do the rest.

A. S.—The best way to treat such an obsession is to ignore it and get interested in something else. Make light of it! Pooh-hoo it! Then pay no attention to it. Unwelcome thoughts are mere mental ragamuffins passing your mind-windows. Don't stand and shake your fist at them, or try to scare them off. Just let 'em pass, while you turn your back and get interested in something else. And the more active the work you get interested in and the more interested you become, the sooner the unwelcome thought will be forgotten. Just notice that it is when you are idle that such thoughts obtrude, or when you are working half-heartedly. Ignore an unwelcome thought, get interested in something else, and the thought will soon cease to trouble you. *It has no power over you except as you sit and look at it.* Find something better to do and the thought will disappear again into the thin air of nothingness whence it came.

C. G. N.—Some Spiritualists are new thought people, just as some Methodists and some Congregationalists, etc., are. And many new thought people believe in spirit communication, just as many Baptists or Episcopalians or Unitarians, etc., do. But not all new-thoughters are spiritualists, nor vice versa. New thought

is a philosophy or religion of the Now and Here, while Spiritualism has to do mainly with the There and Hereafter. In Port Huron, Mich., the spiritualists have organized a Church of The New Thought, with a membership of over 200. Mrs. Belle Yost is the regularly ordained pastor, and Mrs. Margaret La Grange, of Detroit, officiated at her ordination. This is the only New Thought Church I know of which was organized by spiritualists.

L. E. M.—You are on the right track! Self-knowledge, self-command are the great things out of which issue all the lasting joys of life. Your own comes to you. What fails to come is not your own, and you don't want it. Keep sweet and let time prove all things.

S. B. H.—No, you cannot convince a man against his will. What is the difference anyway, whether he "believes in the existence of the soul?" He is a soul, and in due time he will get acquainted with himself. Let him be, or you will set him in his present belief. Nobody is "lost" in the end, and the end is away over on the other side of eternity \* \* The soul of a league is always an Individual. Nobody can teach you to "build a league." You must evolve it from within, or do something else.

M. B. N.—I think Dr. Ricker's prescription good—"liniment and common sense" are A1 assistants to right thinking and mind cure. \* \* Certainly it would be right to "make money" by putting a good thing where people could get it. \* \* The Lord's Prayer still stands as the best model for anybody.

H. G. N.—(1) I think that is where you may have made a big mistake. He is merely a spoiled child, who browbeats the rest of you because he sees he can. He has got into the habit of doing it. If I were in your places I would ignore the past, and the unpleasantnesses of the present, and I would have my relatives to see me, and I would visit them when convenient. I'd just *do* things as the spirit moved me, and let the storm rage until it spends itself. I'd quit cringing for anybody. And I *might* out-rage the rager a time or two, and see how he likes it. But generally I'd be sweeter than pie, and do nice little things for the tyrant. And by and by he would come to his senses. (2) Whatever comes to one is one's own, for that time and place. But don't marry except for love! (3) He can take such a thing to court if his conscience approves; but how can he want money that comes with such ill will? It would be a curse. Better wipe off the slate, forgive his mother and sail in to make his own money. He might get some money by law, but it might never be a blessing. Still, he must decide it.



## New Thought in the Kitchen

Conducted by R. M. FLETCHER BERRY.

When I was a very small girl there came as a guest to my father's house a scholarly Burmese. He undoubtedly told us many interesting things concerning the rich and poor of Burmah; a hazy maze of fascinating stories still forms the background of this memory, but against it only one bit of these related facts has stood out word for word, vividly distinct: "In Burmah," said Sau Abrah, "for breakfast we eat rice. For dinner we eat—rice; for supper rice, and for dessert—rice! When we want a change of diet we eat—RICE!"

I know now that, as regards the general, poorer population of Burmah, this was not an exaggeration for rice forms the principal food of not only the inhabitants of Burmah but of that entire section of the globe. In fact, because of the density of population in that portion of the world, figures show that this cereal is the chief food of from a third to a half of all the people on our planet. According to Austin Amory, B. S., rice contains "a slightly larger amount of total nutritive matter than wheat or rye, the exact proportion being one pound of rice to 1.043 pounds of wheat or to 1.040 pounds of rye. Rice is more nutritious than whole oats, one pound of the former being equivalent to 1.163 pounds of the latter, while it contains 3.7 times as much nutritive matter as potatoes, 1.87 times as much as fat beef, and 3.21 times as much as lean or good ordinary beef." As an energy producer rice is slightly less energetic than a pound of wheat, or slightly more so than a pound of rye flour or of maize meal, also less energetic than a pound of rib beef which is fat, but more so than a pound of lean side beef; considerably less energetic than a pound of oatmeal but has more than four times the energy of a pound of potatoes."

However, the value of any food depends upon not only the amount but the kind of nutriment it contains. Rice has very little of fat or of the nitrogenous substances, having but from 5.5 per cent to 7.75 per cent of the latter, while corn, wheat and oats contain from nine per cent to fifteen per cent of them. Rice is essentially a starchy food, consisting chiefly of the carbohydrates which produce heat and energy and are transformed in the body into fats. (This pertains to the rice grain, but it should be mentioned just here that rice flour or "polish" sadly lacks appreciation. It is chiefly sold at the mills for cattle food, where—as it is far richer in albumenoids than the "clean" or grain rice, the latter containing but 7.4 per cent protein to 10.95 per cent contained in rice flour [Dr. S. A. Kunapp]. This flour will not of itself make good "light bread," being deficient in gluten, but may be successfully mixed with wheat flour for bread making.

In Japan, where rice forms fifty-one per cent of the total amount of food eaten, the people, as in China, use a great deal of fish. From the fish and large quantities of legumi-

nous foods (notably the soy bean) the nitrogenous nourishment necessary is derived. It is simple food, easily prepared and thus goes far toward the simple life which is the basis of all the wonderful successes of the Japanese.

Boiled rice digests easily and quickly under right conditions, the time required for the process being only about an hour. It is quite as digestible as wheat flour and more so than potatoes (besides being so superior in nutritive value to the latter).

Rice should not be used sooner than three months after harvesting. Some foreigners will not touch it till it is six months old and in certain places it is kept three years before being used.

Remember that rice is an excellent food for the warmer seasons and when used with nitrogenous foods, as beans, peas, eggs, cheese, or milk, furnishes a well balanced diet (speaking broadly, for fruits have their necessary place as foods). Cream may be eaten with rice but it is a fatty food, not like milk, a muscle, blood and bone builder, and so it is not to be considered the good food combination. Remember, that the first step toward the digestion of starches is the proper cooking. Cook rice in fast-boiling water about twenty minutes, then drain and serve in a dry, flaky heap, not a soggy, wet, inartistic mass. The second step is the permitting of the saliva to fulfill its mission and act upon starchy foods properly before they are swallowed.

### MENU.

#### BREAKFAST.

Rice with Raisins and Milk. Toast and Coffee.

#### LUNCHEON NO. I.

Cottage Cheese. Boston Brown Bread. Buttermilk.

#### LUNCHEON NO. II.

Swiss Rice Soup. Crackers. Green Peas or Lima Beans. Oatmeal Gems. Fruit.

#### DINNER.

Egg Hash. Vegetable Ragout. White Bread. Rice and Cucumber Salad. Strawberry Ice. Coffee.

#### SUPPER.

*Arroz con Tomatoes.* Rice Muffins. Fruit Junket. Cup Cake.

**BREAKFAST:** The rice may be plain boiled the night before and heated in a colander over rapidly boiling water, or uncooked, soaked over night, then cooked fresh for breakfast. Add a half cup of raisins for each half cup of rice. This should sweeten it quite enough.

**LUNCHEON NO. 1. Cottage Cheese:** Slightly slash the top of a two-quart pan of clabbered milk and set in rather a cool oven till curd and whey have separated when place in cheese-cloth bag and let drain. When sufficiently dry place in a bowl and add a half teaspoon of salt, a dessertspoon of butter or tablespoon of cream.

**Boston Brown Bread** (steamed): One pint each cornmeal and graham flour (or two-thirds corn to one-third rye meal); one teaspoon each of salt and soda; one pint sour



milk and one cup of molasses. Fill a greased mold two-thirds and cover tight, buttering cover also. Place in a steamer and steam four hours. Set in oven to dry, about ten minutes, when done.

**LUNCHEON NO. II. Swiss Rice Soup.** The following is Cornelia Bedford's recipe: Into two quarts of fast boiling water drop a half cup of well washed rice. Add a tablespoon of minced onion, a small teaspoon of salt, a sprig of parsley and blade of mace. When the rice is pulpy put through a colander and reheat to boiling point. Add one tablespoon flour blended with a little cold milk and stir till thickened. Add pepper to taste, more salt if needed and simmer five minutes. Beat two eggs, add one-half cupful of cream and, drawing kettle to side of fire, stir this in slowly and thoroughly. Sprinkle in two tablespoonsful of grated Swiss cheese and take immediately from fire. As served drop a pinch of chopped parsley over each plateful.

**Oatmeal Gems:** Use one and a half pints flour to one cup of oatmeal (or rolled oats). Sift one teaspoon of salt and two of baking powder through flour. Mix in this a tablespoon of shortening, two eggs and a pint of milk. Beat well and drop into hot, greased gem pans (two-thirds full). Bake in quick oven about twenty minutes.

**Vegetable Ragout:** (Miss Parloa is given the credit for originating the American form of vegetable ragout.) Dice (in proportion of) one pint each of new potatoes, carrots and white turnips and shell one pint of peas. Boil each vegetable separately. Meantime in a stewpan brown two tablespoons of butter and add three of flour, stirring until latter is brown. Stir in gradually a pint and a half of boiling water until a smooth, thick, brown sauce results. Season with pepper, salt, a little grated onion, pinch of sugar and, for five minutes only, drop in a bay leaf. Drain vegetables; pour over them this sauce and simmer five minutes before serving. Sprinkle with chopped parsley on serving.

**Egg Hash:** Allow about one and a half eggs to each person. Boil eggs for not less than fifteen minutes and when cool cut or chop fine. Have ready a thick sauce made with pint of milk thickened with two eggs and a little flour. Add a bit of butter, and seasoning. Serve on toast.

**Rice and Cucumber Salad:** Use one-third part cold, flaky rice to two-thirds chopped cucumber. Bind together with mayonnaise and serve on cress.

**Strawberry Ice:** If strawberries are still too high in price to permit of their being used alone add rhubarb or apricot syrup, letting strawberry flavor and color predominate. Make syrup of one cup of sugar to each quart of water. When cool add one pint of fruit juice.

**SUPPER: Arroz con Tomates** (Mexican dish): Place a tablespoon of oil or butter in saucepan and when hot add half an onion, chopped. Let it brown slightly, then add one good sized tomato, sliced, or two spoonsful mashed, canned tomato, and let simmer a few

moments. Add one cup of partly cooked rice with enough water to cover and let boil till it absorbs all the water. (A little more tomato juice may be added if it becomes too dry.) Add pepper and salt after rice has commenced cooking.

**Rice Muffins:** To two cups boiled rice take one pint flour, one teaspoon salt, one tablespoon sugar, one-half pint milk and two eggs (three will be better). Mix smooth the rice with the milk, then add beaten eggs and gradually the flour in which baking powder and salt have been sifted.

**Fruit Junket:** Fill cups or large serving dish as preferred, with strawberries or other fruit, as thick as one likes. Prepare junket as per directions on packages of junket tablets, and when ready to remove it from fire pour it over the fruit. Let it set well in cool place without disturbing then put on ice to become perfectly cold before serving.

**A MESSAGE FROM ALFRED FARLOW.** In the April issue of your magazine there appears a letter signed M. B. E. in which its author asks how she is to "meet the thought that the Christian Scientists are holding and constantly giving out; viz: That all the New Thought thinkers are indebted to Mrs. Eddy for all their material, and that they are thoroughly dishonest, in that they do not give her credit for the truth they promulgate."

I do not know of any Christian Scientists who are meddling with the New Thought thinkers. If any are thus interfering they are violating the teaching of Christian Science and are therefore not consistent Christian Scientists. It is Christian Science practice to observe the golden rule. Christian Scientists should grant to others the privilege which they claim for themselves; an individual choice of thoughts.

Christian Scientists do not agree with the New Thought teaching believers and surely they have no occasion to accuse the New Thought folk of dishonesty because they do not credit to Mrs. Eddy the things which Christian Scientists believe disagree with her.

As to any "high-handed way" in the Christian Science movement, I have never experienced such liberty as I have



had since I espoused the cause of Christian Science. I find very little liberty to do wrong in Christian Science, indeed I find even the desire to do wrong is dissolved through Christian Science, but in the Christian Science church I find infinite liberty and infinite opportunity to do good. The Christian Science leader is stern in her demands for the right, but she is kind and forgiving. Her leadership is welcome and is a very great blessing to the Christian Science movement.

It is quite true that Mrs. Eddy investigated and tried various kinds of treatment, but when she discovered Christian Science she became convinced that the various isms she had investigated fell short of the divine and purely spiritual requirement. I have watched the public press for about twenty years and contrary to your correspondent's apparent belief I have never seen any statement from Mrs. Eddy or her followers in denunciation of the claims that she borrowed her ideas from others, except in *refutation of erroneous charges made by critics*. Christian Scientists entertain the kindest feelings for all men, even toward those who disagree with them. —ALFRED FARLOW.

We are pleased to print the above letter from Mr. Farlow, head of the Christian Science Publication Committee. Evidently he and his church do not approve of Christian Scientists throwing the "Judas thought" charge at new thought people. Apparently they believe as we do, that it is wisdom to leave each individual free to think as he pleases.

So the matter resolves itself into this: That people are human beings first and Christian Scientists or new-thoughters afterward, and that once in a while they revert back to the original (?) very human type of proselytizer. In other words, the C. S. people are too human to be always good Scientists. And I surmise that we of the new thought profession are not altogether free from similar periods of reversion. So, when in future we hear the "Judas" charges let us attribute them to human nature, not to C. S. teaching. And let's be as careful as we can not to revert to the same practices in behalf of our own beliefs!

Of course Mr. Farlow does not "know of any C. S. who are meddling." How should he?

He is not on the edge of C. S. things, where his people touch the new thought people. And he governs the C. S. press affairs so no ill-advised charges are ever printed anywhere.—E. T.

#### MORE ABOUT THAT PRAYER CHAIN.

Recently I have received several letters, unsigned, of which the following is an average specimen:

*Friend:* This rather singular request and prayer was sent to me by some one whom I do not know, unsigned, unexplained and with the wish that it might bring good to me. As it came to me I passed it on praying that you be wisely led by the Spirit of Truth in deciding what you will do with it.

#### The Document.

"This prayer has been sent by the Bishop of Illinois recommending it to be sent to nine persons. He who will not say this prayer will be afflicted with great misfortunes. One person who paid no attention to it met a bad accident. He who recites the prayer for nine days, and will distribute it to nine persons, beginning with day received, and sending only one a day will have a great joy after nine days.

"At Jerusalem a voice was heard saying: 'He who will say this prayer will be delivered from all calamities. Amen.'"

#### PRAYER.

Oh, Lord, Jesus Christ, we implore thee, Oh, Eternal God, have mercy on us, and on all mankind. Purify us from all sins by thy precious blood, and take us to be with thee eternally. O, Eternal Holiness, Amen.

Have mercy on all mankind. Pardon our offences and deliver us from all trials by thy precious blood. Amen. Amen.

I wonder who the "Bishop of Illinois" is. And I wonder if he really is at the bottom of this "Document." If he is, I don't think much of his religion or common sense, though I might admire his zeal.

That prayer is harmless enough. Anybody who believes in praying to Jesus might repeat it nine days with good results. Chinamen could print it on little rolls of paper and run it through a prayer wheel with excellent effect. Anybody could if he wanted to, say that prayer with benefit, and its use would certainly hurt nobody.

But I have heard better prayers. The

(Continued on page 34.)

READ "IN THE MUMMY ROOM" IN JUNE NAUTILUS.



## Hard to Drop.

But Many Drop It.

A young California wife talks about coffee:

"It was hard to drop Mocha and Java and give Postum Food Coffee a trial, but my nerves were so shattered that I was a nervous wreck and of course that means all kinds of ails.

"At first I thought bicycle riding caused it and I gave it up, but my condition remained unchanged. I did not want to acknowledge coffee caused the trouble for I was very fond of it. At that time a friend came to live with us, and I noticed that after he had been with us a week he would not drink his coffee any more. I asked him the reason. He replied, 'I have not had a headache since I left off drinking coffee, some months ago, till last week, when I began again, here at your table. I don't see how anyone can like coffee, anyway, after drinking Postum.'

"I said nothing, but at once ordered a package of Postum. That was five months ago, and we have drank no other coffee since, except on two occasions when we had company, and the result each time was that my husband could not sleep, but lay awake and tossed and talked half the night. We were convinced that coffee caused his suffering, so he returned to Postum Food Coffee, convinced that the old kind was an enemy, instead of a friend, and he is troubled no more by insomnia.

"I, myself, have gained eight pounds in weight, and my nerves have ceased to quiver. It seems so easy now to quit the old coffee that caused our aches and ails and take up Postum." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book, "The Road to Wellville," in pkgs.

(Continued from page 33.)

Lord's Prayer, for instance, in which Jesus taught his disciples to pray to "Our Father," not to him; and in which he included no shadow of an intimation that we need to "implore" the Father to have mercy on anybody or anything. Maybe Jesus knew that "Our Father" is never anything else but "merciful," and that he *can't* "forgive us our debts" *except* as we forgive our debtors.

And then there was that other prayer of Jesus—"Not my will but thine be done." And there are other fine prayers in the new testament not one of which bears even a passing resemblance to this bishop's prayer.

But the spirit of this entire "document," including the prayer, reminds me of some of David's prayers of Anathema against his enemies—whom he conceived to be the Lord's enemies because they were his.

But take the bishop's document as a whole and it is truly "blasphemous." To blaspheme is to speak or think or work against others or against the Spirit of Love which is God; and is one with all humanity. And this document says in effect, "Believe with the Bishop of Illinois and pray his prayer for nine days, and scare nine other people into doing the same thing, or you shall suffer for it."

The bishop meant well but he uses the old devil methods of scaring folks to do right as *he* sees right.

I hope *none* of our readers were hypnotized by such foolishness. I hope none of them were scared into buying immunity from calamity by repeating like a parrot another man's prayer and trying to scare nine other people into similar *bargaining with God*—or the bishop.

I have already broken that "prayer chain" in several places, and may this

(Continued on page 35.)

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## A Busy Woman

Can Do the Work of 3 or 4 if Well Fed.

An energetic young woman living just outside of New York writes:

"I am at present doing all the housework of a dairy farm, caring for two children, a vegetable and flower garden, a large number of fowls, besides managing an extensive exchange business through the mails and pursuing my regular avocation as a writer for several newspapers and magazines (designing fancy work for the latter) and all the energy and ability to do this I owe to Grape-Nuts food.

"It was not always so, and a year ago when the shock of my nursing baby's death utterly prostrated me and deranged my stomach and nerves so that I could not assimilate as much as a mouthful of solid food, and was in even worse condition mentally, he would have been a rash prophet who would have predicted that it ever would be so.

"Prior to this great grief I had suffered for years with impaired digestion, insomnia, agonizing cramps in the stomach, pain in the side, constipation, and other bowel derangements, all these were familiar to my daily life. Medicines gave me no relief—nothing did, until a few months ago, at a friend's suggestion, I began to use Grape-Nuts food, and subsequently gave up coffee entirely and adopted Postum Food Coffee at all my meals.

"Today I am free from all the troubles I have enumerated. My digestion is simply perfect, I assimilate my food without the least distress, enjoy sweet, restful sleep, and have a buoyant feeling of pleasure in my varied duties. In fact,

I am a new woman, entirely made over, and I repeat, I owe it all to Grape-Nuts and Postum Coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville, in pkgs.

(Continued from page 34.)

item break all its other links. And since breaking it I have had no "calamities" of any sort, and have been as happy as I could be without being smug. And I am positively sure that if I do meet with any calamities, or if my inner peace and joy forsake me, it will not be the bishop's fault, though he has done his little best by sending out as much fear thought as he could.

May every *Nautilus* reader declare his right to pray his own soul's prayer in his own time and place. May he realize himself secure behind his own "shield of faith which is able to quench all the fiery darts of the wicked" bishop. May he return blessings for the bishop's cursings.

We send the bishop our blessings. The Lord will reward us all blessings for his unintended cursings.

One of our long-time subscribers is Miss Delia Gressell, matron of the **NEW THOUGHT IN AN ORPHAN HOME.** Pike County, Indiana, children's home, situated in Petersburg, Ind. She is a dear, new thought girl, and the orphans are her really-truly family. Last summer some time she took her twenty-three small charges with her to Zanesville, where they enjoyed a week's outing domiciled in tents at the home of Delia's mother, Mrs. Elizabeth Gressell.

Delia is such an individualist new thoughter that I know our readers will want to hear about her so they can send her plenty of good will to help in her work. Here is a clipping about the

(Continued on page 36.)



## THE FOUNTAIN OF YOUTH, Or the Elixir of Life, being the True Solution of the Sex Problem.

Since history began, men have vainly sought a tree, a fountain, an elixir, or an influx of some force or power that would confer immortality on the discoverer. Here it is, within yourself. Develop it, and have immortality, eternal youth and everlasting happiness. **Price 25 cents postpaid.** DR. J. BALL, 1073½ Market Street, San Francisco, Cal.

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## THE LIFE POWER AND HOW TO USE IT.

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The teachings of this new book in regard to the will and its uses and nature are alone worth the price of the book, if we may judge by the testimony of those who have preserved and lived by it ever since its first appearance in *The Nautilus*, a long time ago.

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On receipt of the first copy after sending in your subscription, kindly advise us which one of several valuable books, which we are giving away, you desire. Your choice will be sent free, postpaid. **CONABLE'S PATH-FINDER**, Los Angeles, Cal.

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(Continued from page 35.)

children's visit, from one of the Zanesville papers:

Of Miss Gressell who is a bright, intelligent little woman, it might be said that she is a mother to these twenty-three little orphans. She has been matron of the Petersburg home for seven years. She has had full charge of the institution and the only outside help she employs is a cook. The little boys and girls who are in her care have bright, happy faces and nice manners. They are all neatly dressed. The girls were prettily dressed in dainty white and colored lawns. The boys wear light waists and short trousers and they all look as clean and well kept as children belonging to the best families.

Miss Gressell makes all of their clothes. This she does because of the interest in and affection

(Continued on page 38.)

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Address: **SECRETARY, Care Mrs. F. C. Mohr, Box 29, Fond du Lac, Wis.**

(Continued from page 36.)

she has for her little charges. To many a mother who has only two or three little ones and "cannot get her sewing done," Miss Gressell ought to be an example. This is a task itself that few women would undertake, let alone the whole supervision and actual management of an institution like the Petersburg home.

"System," said Miss Gressell, "is my motto," when pressed to tell how she managed to accomplish so much. "Our home," she said, "has never become institutionalized—that is why we are like a family." Just to show what the relations are between matron and children,

(Continued on page 41.)

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(Continued from page 38.)

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(Continued on page 42.)

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(Continued from page 40.)

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