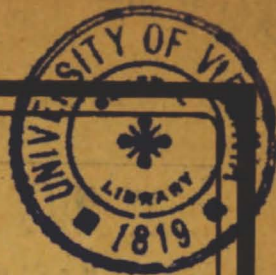


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In this Number: **WRINKLES, AND COREY-GILMAN CASE.**

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638
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THE

NAUTILUS

SELF-HELP THROUGH SELF KNOWLEDGE

"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."

JULY 1907

One Music

EDWIN MARKHAM

The Wholesome Life

W. R. C. LATSON, M. D.

A Meditation

FLORENCE MORSE KINGSLEY

Training in Hatha Yoga

WILLIAM JAMES

An Occult Observatory

KARL VON WIEGAND

When to Begin

ROSE WOODALLEN CHAPMAN

See Contents, Page 5.

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W. V. RELMA

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Nautilus News.

By ELIZABETH TOWNE.

UNUSUAL THINGS. In this number we give you three remarkable articles on widely different subjects, which I trust will give you as much pleasure and new thought and inspiration as they did me. I refer to Professor James' article on Hatha Yoga; Professor Larkin's story of that mother's congress and Mrs. Severance, and the first half of Karl von Wiegand's description of experiments with a remarkable psychic.

I am curious to know what our readers think of all these articles, particularly the latter, which is unusual enough to make me accept it in spite of my prejudice (?) shall I call it, against giving undue prominence and authority to the phenomenal or psychic side of life. In deciding to accept this article Professor von Wiegand's name held much influence. He is not only an able and famous writer but a man of science and business who is not apt to be carried by enthusiasm into slipshod methods and mediumistic hoodwinkery. His experiments, under such conditions as he describes, deserve consideration from all people who believe in psychic or spiritual things. At least Professor Hyslop, of Columbia seems to think so, and our own Professor Larkin, who knows Mme. de Nile's work as a psychic. In addition to this article, which will be concluded in August *Nautilus*, Professor von Wiegand sent me several typewritten pages from his note book, showing a series of really wonderful fulfilled predictions by this young psychic friend of his. These are too lengthy to print in *Nautilus*, and are not necessary to an understanding of the main points of the record.

NEW CONTRIBUTORS. We have just succeeded in obtaining three new contributors to our magazine, of the order called by the first named one, "irregular regulars." That means they will appear in *Nautilus* every once in a while when the spirit moves. I think you will enjoy them.

The first is Bolton Hall, socialist (I wonder if he calls himself that!), exponent of intensive farming, ex-preacher, lecturer and writer of books and most graphic and delightful little parables and things.

The other two are girls, one of Philadelphia and one of Chicago. You may guess which is which. Their names are Katherine Quinn and Adelaide Keen, the former raised in a convent. Both have taught school I think, besides doing other business things, and both have experienced the joys of having manuscripts accepted, prose and poetry. But they are new to New Thought magazines and the *Nautilus* is discovering them. Katherine Quinn has already appeared twice in *Nautilus* and this month and next you shall have further good things from both girls' pens.

We are discovering others, too—but that's a story we'll save for next rainy day.

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Here is another testimonial that commands attention. It is written by Paul F. Case, 145 Alexander street, Rochester, N. Y., a man of wide experience and broad culture. Here is a letter from him:—

"Your third lesson, in more ways than you have time to hear of, has been of incalculable benefit to me. Especially has the practice in radiating good-will, more particularly in sending it to those who had been out of harmony with me, acted as a wonderful lubricant to the wheels of life. Having spent several years in India, I am an earnest student of the Vedanta school of philosophy, and KNOW that the practice of Raja Yoga will do all, and more than is claimed for it. BUT YOUR LESSONS ARE THE BEST philosophy of earthly life that it has been my good fortune to become acquainted with. I cannot too strongly recommend them, for in upwards of twelve years' investigation of psychic subjects, covering the theories of the leading Oriental and Occidental schools of thought, nothing more practical than these same lessons has come to my notice. They strike the happy medium between the exaggerated asceticism of the Eastern schools, and the more pernicious strenuousness of our Western mode of living."—PAUL F. CASE.

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NEXT TIME! There! I've said so much about our new contributors and things that I've room only for a hint or two about some of the special good things that will appear in August number. Let's see—

There will be "The Sacred Circle," by Grace MacGowan Cooke, in our August number.

"The Great Conquest," by W. R. C. Latson, M. D., whose first-of-the-series appears in this number. Isn't it good and practical?

And a new poem by our Edwin Markham. "To Wish or Not to Wish," by Katherine Quinn.

"Why Old Maids are Single," by Adelaide Keen.

"How New Thought Principles Were Taught to a Child of Four" (Part I) by our Rose Woodallen Chapman.

"Conscious and Sub-conscious Mind," by Ellen Price.

But that's all I've room to tell. Wait and see!

GRATITUDE EXPRESSED IN \$5.00 BILL. The other day a lesson report came with a \$5.00 bill enclosed, no explanation.

Leila wrote to ask what was wanted for the \$5.00. The reply came back, "Those Lessons have helped me so much I give you the \$5.00." Now wasn't that lovely of her?—one of our generous Chicago subscribers.

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Use it to send *Nautilus* to five people who want it *badly* and can't pay for it. We send our magazine to a number such, at our own expense. And lots of our good subscribers do the same thing. And every little while some of our kind friends send us a dollar or two, or more to be applied for this very purpose. If you know somebody who wants *Nautilus* very, very badly and just *can't* pay send us the address. If there aren't too many we'll be a good midsummer Santa Claus to every one.

PRAYER ANSWERED BEFORE UTTERED. Last month I made a request in *Nautilus*, asking each of our subscribers to send in at least one new subscriber during the month of June. The response to that has made me blush and feel guilty, more times than once!

Why, the subscriptions began to pour in almost by the next day's mail, before the printer had even seen what I wrote about it, much less set it up in type and printed it in *Nautilus*. Four or five days after I wrote it a letter came from a dear girl in Frisco with five new subscriptions enclosed, after sending us ever so many other new subscribers in the last year or so, too. That letter and a number of others must have been written the very day I was thinking about it and writing that item. Talk about telepathy! Do you wonder that I blush and feel almost guilty for asking, when I get such generous and instant response to my prayer; even before it is uttered? I can only hide the blushes and say thank you, *thank you*, Sweet Hearts.

Oh, the blush is gone—I happened to think

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of those other good friendly subscribers who haven't sent in any new ones! Maybe they forgot. And perhaps they'll do it now! I do hope so.

SPECIAL Do you remember that lovely picture on the cover of December *Nautilus* of Margereta del Carmen, the little non-meat-arian daughter of one of our *Nautilus* friends in Central America? Well, we've had that picture reproduced on a white one hundred pound coated paper, 5¼x7½ inches. It is simply lovely, to my mind, and I'd like to send every one of you a free copy. I can't quite—but: When you are sending for a year's subscription for self or friend include three cents extra for postage, etc., and we will mail you a neatly packed copy of our little *Nautilus* Margereta, with our compliments and good will. One copy to be sent with each subscription, if \$1.03 is sent.

MEAN THINGS! Our Uncle Sam and young John Bull Canada across the lakes have been meddling with the postage rates on periodicals. I don't know who is to blame, but somebody says it's young John B.; that he doesn't like some of Uncle Sam's doings and retaliates by refusing to carry his second class publications at the old rate. This compels the publisher to charge extra postage to Canadian subscribers. I'm sorry. I hate to say, "Canadian subscriptions \$1.25," but I must. Hereafter will our Canadian friends—there are a lot of them—please add the twenty-five cents extra for postage?

And will they please kick hard enough to make their government take it all back? We'll do our part over here. It is outrageous to raise the rates on magazines; doubly outrageous if it is all for spite, as they say. Let's treat both governments for common sense and co-operation, and a sense of the good of the people.

THEY SAY! Here are a few samples of what people say about *The Nautilus*. We have thousands of such letters in our Macey Vertical files, and more in every mail. Listen:

"Your magazine, *Nautilus*, is meat and drink to me spiritually. I have been an invalid for years, but thanks to the teachings of truth as expressed in *Nautilus*, I am gaining in every way. May health, happiness and prosperity ever be yours."—R. C. RAGSDALE, San Antonio, Texas.

"Enclosed find \$1.00, but I cannot enclose my gratitude for the help, the inspiration your monthly visit is to me and mine. I rejoice in your success for your sake as well as for the world's sake."—JOHN KERSHAW, Braddock, Pa.

"The editor's articles and living experiences therein so graphically described, constitute one great hold you have upon us all. As for myself, I never dared to think of the little suggestions which came to me as the promptings of spirit, until you helped me to it. You see, it was about such trivial every-day things."—MRS. KATE A. BANNISTER.

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THE NAUTILUS.

Vol. IX.

JULY, 1907.

No. 9.

CONTENTS:

Editorials,	Elizabeth Towne,	7 to 12
One Music, (New Poem)	Edwin Markham,	13
The Most Magnificent Movement,	Edgar L. Larkin,	14
How to Live the Wholesome Life,	W. R. C. Latson, M. D.,	16
A Meditation on the Divine Intelligence,	Florence Morse Kingsley,	19
Training in Hatha Yoga,	Prof. William James,	20
Salvation,	Eleanor Kirk,	23
Environment,	William E. Towne,	25
The Pilgrims,	Bolton Hall,	26
An Occult Observatory,	Karl von Wiegand,	27
Positive and Negative Conditions,	Ellen Price,	30
Law of the Rhythmic Breath, (Chap. XVIII)	Ella Adella Fletcher,	34
The Nervous System of Jesus, (Conclusion)	Salvarona,	36
Netop Notes and Briefs,	William E. Towne,	37 to 38
In the Major Key, (New Poem)	Florens Bluxome Folsom,	39
When to Begin,	Rose Woodallen Chapman,	39
Circle of Whole-World Healing,		42
Things That Make for Success,		43
The Way the Wind Blows,		44
The Family Counsel,		45
Anent Books and Things,		46
About Advertising,	William E. Towne,	58

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THE NAUTILUS.

ELIZABETH TOWNE }
WILLIAM E. TOWNE }

Editors

Edwin Markham
Florence Morse Kingsley
Grace MacGowan Cooke
Henry Wood
Prof. Edgar L. Larkin
Eleanor Kirk
Wallace D. Wattles
Bolton Hall
Ella Adella Fletcher
Rose Woodallen Chapman
W. R. C. Latson, M. D.
J. C. F. Grumblin

These Are
NAUTILUS
Contributors
for 1906-7.
Others
Coming!

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Your Disease Is Curable!

Our booklet "Health from Nature" will tell you how, and make it clear why our methods succeed after all else has failed. It contains valuable information, and is FREE for the asking.

WE USE NO DRUGS.

No abnormality exists which our methods cannot reach. "Incurable" troubles, including "private" diseases of both men and women, are our specialty. Each case gets strictly personal attention, and every patient's progress is carefully watched week by week. All confidences are held sacred.

WE OFFER \$1,000 guarantee that every testimonial and extract from patient's reports ever published by us is absolutely genuine. We hold many such letters in regard to "private troubles" not suitable for publication herein, but which are sufficient to satisfy the most skeptical as to the validity of our claims. The following remarks, selected from thousands, give an inkling of what we are doing for others. Let us help you:

SOME QUOTATIONS FROM WEEKLY REPORTS OF A "DRUG-DOCTOR." (A regular "M.D.," formerly Assistant Surgeon in the U. S. Army, now practising as Medical Examiner of one of the largest railroads in America. Treatment is being given by mail for Obesity and other symptoms named. Still under treatment.) **First week's report:** Aching and mild neuralgia pains—less pronounced. Seldom have aches and pains in chest. Dull headaches not often felt. Intellection is improved and I feel improved in various ways. Consume a half or third of usual quantity of food and feel satisfied. **Fourth weekly report:** For past three or four days I have observed few if any abnormal sensations, numbness in left ankle and leg having been present only once, and then but for ten or fifteen minutes. If present improvements continue I hope soon to resume my former health. Have lost over fifteen pounds; flesh is firmer; eyes are brighter; skin clearer, and I now never observe sensation of fullness or congestion of middle ears. Hair seems to grow much more rapidly.

CASE NO. 20395—BLOOD POISONING (THE CONTAGIOUS). Fifth weekly report: I am still continuing your instructions as per recent correspondence, and must say that I never felt any better in my life. I am glad to state that all signs of the disease have disappeared, and I am feeling "tip-top."

CASE NO. 30513—NERVOUSNESS AND "PRIVATE" COMPLAINTS. After fourth lesson: I now report to you for the last time. I wish to say that I have found you as represented. A good many who get business by advertising are frauds; but I have not found you so.

CASE NO. 11895—TREATING FOR LACK OF WEIGHT. After fifth lesson: Consider me as still improving. I tip the beam at 168 pounds. This is certainly an increase. (Gain of 18 pounds.) Same case, from a previous report: But what pleases me best is the fact that I am beginning to feel more self-reliant and less nervous and irritable. This is the end for which I have striven for years.

CASE NO. 30671—CONSTIPATION. After second weeks' instructions: I am happy to say I am no longer troubled with constipation. * * * I am very much encouraged.

Write for Patients' remarks or testimonials on other complaints.



Our newly opened Health Home; comfortable, roomy and convenient. "A place to get well or remain so." Welcome, sick or well. Write for particulars if interested.

THE DISNEY NATURE CURE CO.

Treatment by Mail or at Health Home—Separate Departments for Men and Women.
BOX H-3, PHYSICAL CULTURE CITY, SPOTSWOOD P. O., NEW JERSEY.
(Health Home at Jamesburg, N. J.)

I have noticed your advertising and from your connection with McFadden I think I know fairly well what you teach. And when a man pays his advertising bills promptly and does business in a business-like way, I am pretty sure he will treat his patrons in a business-like fashion, giving them good value for their money. For these reasons I have considerable faith in your work.—ELIZABETH TOWNE.

When replying to advertisements please mention THE NAUTILUS.

"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."

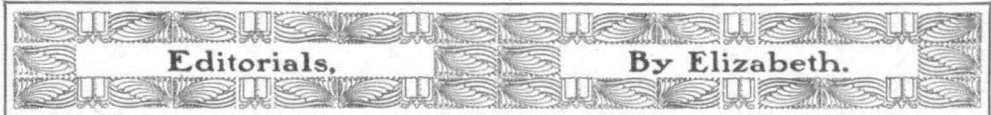
THE NAUTILUS.

Self-Help Through Self-Knowledge.

MONTHLY,
 One Dollar a Year. }

JULY, 1907.

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 } No. 9.



A FEW FOR YOU. Everybody asks questions of the editor!

For once she is going to turn the tables and ask *you* a few. Read them over, slowly, in the silence, all to yourself, whenever you happen to feel abused. The Good Spirit within you will answer every question correctly. Here they are:

Does it make things any easier when you go around feeling abused and cranky?

Does it help when you snap up folks who *may* really be trying to help you?

Do you imagine you are helping those about you to do their work and be kind?

Do you imagine you please God or human beings when you cultivate abused thoughts and mean feelings?

Do you please or help yourself?

Do you think God forgives people while they feel abused? And when they are helping other people about them to feel abused and mean?

How do you feel when God is pleased with you?

How do you feel when you are pleased with people and things?

Do you feel that way *now*?

Hadn't you better?

WRINKLES. We all "fight against the signs of old age" for the same reason that we fight against ugliness or deformity—*because they are undesirable and unnatural.*

You may philosophize till doomsday,

but you can't make anybody *honestly satisfied* with any of these things. You may reason yourself into the resignation of compulsion, of course. But nobody can be *really* satisfied with the unnatural and unbeautiful.

No, wrinkles, stoop shoulders and decrepitude are *not* beautiful, no matter who thinks he thinks so. The proof is, that any sane being on earth would jump at the chance to exchange wrinkles, etc., for youthful good looks, even with a handicap or two added.

No, old age is not beautiful nor desirable, and you know it; though, once in awhile we see a spirit so strong, beautiful and wise that its beauty *shows through* the wrinkles and nearly fools us into forgetting it is the beautiful spirit we admire, instead of the wrinkles and thin, streaked hair and bent form.

Our instinctive abhorrence of old age signs is sure proof that they are not natural. It is also true earnest that *we shall eventually do away with them.*

By all means, use 'any means you know of that promises to mitigate these undesirable old age marks. Eat little and chew it much; bathe, exercise, massage; treat your hair and skin with the best lotions; breathe fully of outdoor air and affirm youth and beauty.

But in all, remember that we build our bodies from within; that they now express our habits of thought and emo-

Editorials.

By Elizabeth.

tion established by years of practice; that what we think and feel *now* is either deepening those old habits or *making new ones*, which will show forth in our bodies a year, five years, ten years from now.

To worry, hurry and fret the outside of our bodies will accomplish little except to rub off the dead cuticle *deposited from within*. If within us the same old frets and false ideals still work, there'll be more of the same wrinkled skin forming everlastingly.

We become like that we think upon, and feel with.

So don't get too busy rubbing wrinkles and dying fading locks.

Whatsoever things are of *good report*, think on these things, and *feel* with them; live the healthy, helpful, kindly life without hurry, in faith; breathe; bathe much, inside and out; eat less, and chew more; in everything rejoice and give thanks for the Good Spirit that is granting our desires; and verily, wrinkles shall not be added, and even those which you have may be taken away.

"CONFESS YOUR SINS." How reconcile my injunction, "Don't tell the world *anything* of your faults" (answer to D. L. in December Family Counsel); "with the words of Jesus: "Confess your sins one to another."

Jesus never said it. It was James said something like that and the context shows he had no thought of telling folks to retail their shortcomings to any body who will listen.

What he said (James v: 16) was in effect this: *If you have faults or diseases you can't seem to conquer by*

yourself tell the best saint or healer (or several of them) you know of, about it, and have him pray with (or treat with) you; for the effectual, fervent prayer (or treatment) of such a one availeth much.

Then James goes on to tell what wonders Elias accomplished by praying.

But a greater than James, Paul, said to *think on good things*, not on sin and evil. If you think on good things you won't go around retailing your shortcomings.

Nowhere does Jesus even hint that you should go around parading the faults, shortcomings or blemishes of *anybody*, yourself or another. *And he DOES say to "Let YOUR LIGHT shine"*—not your faults.

OBSERVATIONS ON THE COREY-GILMAN CASE.

May they all live happy ever after. The most foolish "mistake" in the Corey-Gilman case was made by that ministerial uncle of Corey's, who a-hemmed into print with a sanctimonious repudiation of his nephew—who hadn't had much to do with him for some years.

But if he had been more sensible we wouldn't have known the one important little item that illuminates the whole affair, and that Corey himself was manly enough to keep to himself—that his marriage with the first Mrs. Corey was "promoted" by a much older man, when Mrs. Corey was 17 years old.

That is the key I've been looking for. It looks to me as if Corey has done what all *men* have to do under such conditions; shoulder all the blame and let the wife pass as a martyred saint.

I've been twice married, frequently

Editorials.

By Elizabeth.

martyred, once divorced, and I've learned a few things.

No woman is a perfect saint, no man altogether a devil. Nor *vice versa*.

All matrimonial martyrdom is self-martyrdom.

It takes *years* to grow a divorcee case and it takes *two* to do it.

If a man's a *man*, when it comes to divorce he keeps mum, takes his medicine and pays the bills. If the woman is altogether a woman she looks pathetic, talks discreetly and lets the world take her part.

In 99 divorce cases out of 100 it is merely a case of two people *growing up* and finding themselves with uncongenial tastes and life aims. Generally neither party tried very hard to grow up in a way to charm the other, having taken for granted that the other would have to put up with it for better or worse. So they have gee-ed and hawed two ways instead of together, six of one and half-dozen of the other. Then some other man or woman appears on the scene, and the crisis approaches. When the split comes the silly old world thinks it was all the fault of that third party, and the sensational newspapers cast stones with glee. Stupid world. Pharisaical newspapers. Why is it that folks haven't yet learned there are *always two sides* to a divorce? And that *neither side* is so black nor so white as one of them is painted.

When the marriage of a very young couple is "arranged" by friends the chances are 999 to 1,000 that it will prove a failure. I believe in a love-attraction strong enough to work its own ends without officious urgency from outsiders.

Even a real love match between very young people is apt to prove a failure,

through mere natural *growing up* of the contracting parties. How much surer then the failure of a marriage where one or both parties have to be coaxed into the alliance.

I wonder if Corey did, as his sanctimonious uncle asserts, "buy his freedom" with \$3,000,000. Small sum for him to pay for release from an uncongenial marriage. And is the buyer in such a case any worse than the seller? Was all the delay in divorce proceedings due to Mrs. Corey No. 1 holding out for more money?

Why did the oldest boy wait until the hour of his father's second marriage to wire his decision to stay with his mother? Who told it to the press?

It looks to me as if Corey and Miss Gilman have behaved pretty well in the whole matter. The family of Corey were foolish to resist the change in order to save themselves the "disgrace."

The most beautiful thing in this world to my mind is a real love marriage that endures through 40, 50 or 75 years or so. And the ugliest and most sordid, and the worst in its effects on the children, is the uncongenial marriage which continues to exist simply through fear of doing what in their hearts both man and wife want to do.

As for the preacher that married Corey and Mabelle Gilman, he is a wishy-washy fellow and knows better now than to defy the laws of his church and then crawl. I don't know which of his acts was the more foolish and weak. *But he isn't the only minister of his church—and others—who has married people under exactly similar circumstances.* The church winks at the other cases, but *this time* there was too

Editorials.

By Elizabeth.

much publicity. Hence the discipline and abject crawl. That preacher was unutterably silly not to know the church and himself better.

**HOW THE
NEW THOUGHT
WORKS.**

When the Episcopal church grew too formal for Life John Wesley started a new thought that resulted in the Methodist church. Ever since then the other churches have been mixing vibrations with the Methodists, and the Methodists with the other churches, until now you can't tell a Methodist service from a Baptist, or Congregational, or even an Episcopal one, without looking at the name plate before you enter the church.

Then along came Quimby and Warren Felt Evans, and Dresser and Mrs. Eddy with another new thought that none of the churches would have anything to do with—even if Mrs. Eddy had allowed them. And now the Christian Science church and the new thought folks, and all the churches, are mixing vibrations beautifully, and pretty soon you won't be able to tell a C. S. service from an Episcopal one, or an M. E. one, without consulting the door-plate.

Down in Boston there is an Episcopal minister, Dr. Worcester, by name (if my memory serves me correctly), who holds regular healing meetings in his church every week, meetings that result in real healing. I am told other ministers in various parts of the country are organizing the same kind of work.

Down here in Connecticut a few weeks ago one of the prominent ministers preached a Sunday sermon on C. S. and new thought, in which he advised his folks to look into both and adopt what-

ever good they found. By the way, he recommended new thought as being as Christian as C. S., and more reasonable! Other ministers over the country are preaching similar sermons.

Out in Seattle a short time since a leading minister preached *against* C. S. and the new thought, advising the church to stamp out such heresies by *adopting C. S. methods of healing!*

And the laymen who are carrying new thought into Sunday school and prayer meetings are legion. You ought to see some of our letters! People of every denomination under the sun, from Episcopal to Catholic, Mormon to Methodist, Seventh Day Adventist to Swedenborgian and Unitarians, Hebrew Beth Israel to Greek church, and Ingersollites, all are regular readers of *Nautilus* and other new thought publications. We sell subscriptions and books through church publication societies of many sorts and to many church institutions.

Before me are several letters from people who are regular church workers and faithful students and practitioners of new thought. These are samples of letters from *thousands* of our readers.

Here is one letter from Mr. E. C. Bickel, of Glencove, Long Island, N. Y., that I must quote, just to show you the way the wind blows and the old and new church vibrations are mixing.

Such letters rejoice me greatly! The new thought will not live through any one institution. No. *It will live as the life of all institutions, or not at all; as the life of each individual, or not at all.*

This letter shows you *how* it is living, and will continue its redeeming work:—

I am a Congregationalist, nominally, Superintendent of Sunday School for ten years. Took

Editorials.

By Elizabeth.

sick and knocked out with nervous prostration, on invalid list for over ten years. Faithful medical doctors did their best—nearly a dozen of them shook their heads ominously.

I began to read Hudson's work, Parker's *Suggestion, Science and Health*, *Nautilus* and much other similar literature. I am now nearly as good as new. During my prolonged illness my interest in my old church connection waned. In meantime a fine new building was erected, while wife and I attended Christian Science service more than our pastor's sermons. Finally I was invited and urged to come back and take an adult class in Sunday School. To this I remonstrated that I could not possibly teach as I used to, or in a manner that would be consistent with the church's history and traditions. To this the pastor replied: "Come right on with your Christian Science or anything else that you think is for man's good."

I returned. We opened the class on the "parliament" plan. Our only condition of membership is, "Are you honestly, earnestly and sincerely desiring to know the *Truth* about God, man and the universe?" We were all surprised to find how little difference there is between good people, once they take down their fences and look into each other's hearts. No sect, cult, denomination or party has any patents on Life, Love and Truth. We use the Bible, "Science and Health," *Nautilus* or any other book, document or paper, that any individual member has found helpful in his own process of character building.

Accordingly, I did not hesitate, on taking leave of the class for a year to distribute Mrs. Kingsley's beautiful New Year's "Meditation." I did not hear one word of criticism, but many kindly words have come since from it. I believe that this is the correct thought. We do not need more sects or churches. The old organizations do need the new life—or rather the new and improved methods of impressing and emphasizing Christ's words and works. The happy medium, I find in Henry Drummond's works and those of Ralph Waldo Trine.

With best wishes for you and yours in the good work, I am, yours for truth.—E. C. Bickel, Glencove, L. I., N. Y.

ALL HAIL! One of our "enthusiastic readers" is J. William Oehrle, of Brooklyn. He writes me that after a family council it has been decided to name their new summer cottage on Jamaica Bay, "The Nautilus," after this magazine, and he wants "the *Nautilus* verse" printed in good style for framing, to adorn the new cottage. Now

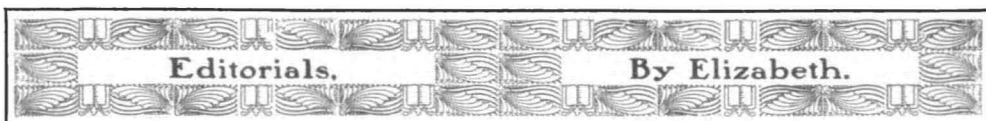
isn't that lovely? He shall have that verse.

And we all send our blessings on the new summer home and all its people and guests.

There is a very successful summer boarding-house somewhere on the New Jersey coast that was named after *The Nautilus*, and another summer cottage somewhere about Onsett, Mass. I can't, this minute, remember the names of the owners, or I'd mention them. Who will tell me?

THAT HALO. In response to the editorial about the aura's reflection, in June *Nautilus*, I have received a letter that you will all want to read. Here it is:

I can verify W. W. F.'s words concerning the phenomenon mentioned in the June *Nautilus*, though I cannot explain the phenomenon. I first read of it in Thoreau's "Walden" and have often seen it since then when in the fields in the early morning. It is as W. W. F. has said: The shine around the head of one's shadow is much brighter than on the surrounding grass. It forms a halo or luminous ring about the head of the shadow. Ordinarily one would scarcely notice it, though it is very plainly seen when one looks for it. Thoreau's words on the subject are so full of interest that perhaps I had better quote them. In the chapter on "Baker Farm" he says: "As I walked on the railroad causeway, I used to wonder at the halo of light around my shadow, and would fain fancy myself one of the elect. One who visited me declared that the shadows of some Irishmen before him had no halo about them, that it was only natives that were so distinguished. Benvenuto Cellini tells us in his memoirs that after a certain terrible dream or vision which he had during his confinement in the castle of St. Angelo, a resplendent light appeared over the shadow of his head at morning and evening, whether he was in Italy or France, and it was particularly conspicuous when the grass was moist with dew. This was probably the same phenomenon to which I have referred, which is especially observed in the morning, but also at other times, and even by moonlight. Though a constant one, it is not commonly noticed, and, in the case of an excitable imagination like Cellini's, it would be basis enough for superstition. Besides, he tells us he showed it to very few. But are they



not indeed distinguished who are conscious that they are regarded at all?"

It would have been indeed odd if the eyes of Thoreau had not observed this phenomenon, though you will notice he gives no explanation of its cause. I mean to find out whether one person can see it about the shadow of another, and also, whether it can be seen around the shadows of the lower animals.—Lloyd Ruff, Greenaburg, Pa.

**WHEN NEIGHBORS
SEE TOO MUCH
OF EACH OTHER.**

One of our readers wants to know what I would do in the case of a next door neighbor who is distantly connected with the family, and is jealous and sharp-tongued and sometimes does mean things.

I would be kind to them *in my thoughts*, regardless of their actions. *Let them talk or act as they please.* You would do as badly if you were in their places, with their natures. Look on the heart and judge right judgment, instead of looking on their actions with condemnation or contempt.

The treatment they give you comes by your own attraction.

They are nice and kind to other people, why not to you? *Because of something in your own mental attitude* you attract their jealousy and ill will. You are probably *uncompromising* and self-sufficient and just a little vaunting of your own success and superiority—your letter sounds like it.

You may think your *actions* were all right any way, whether your *thoughts* and feelings were or not. But actions count for little or nothing *unless backed by Good Will.*

It is our thoughts and feelings that attract and repel people; and they are as unconscious of what really influences them as we are.

If you had met your neighbor with *real good will*, when she asked you to let

bygones go, you'd not have said. "*I'll treat you well as long as you treat me well.*" That is the uncompromising tit-for-tat spirit that puts people on their guard to *lat* just as often as you *tit* and no oftener.

If you had wiped all the grudges off your own mental slate you'd have radiated a good will that would prompt you to look pleasant and say something more like this: "All right, we'll *treat* each other as well as we can and be happy. I *had* to do something to impress you to take care of your stock that was spoiling my place, but I don't mean to be unkind, and hereafter we'll both be all right, I'm sure!" Then you'd have offered her one of those fresh doughnuts and talked about something else.

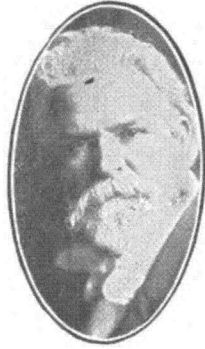
Suppose you wipe off the slate *now* and cultivate forgiveness and *good will*. It will certainly influence them, as well as yourself, to kinder actions and speech.

If I were talking to the other person in this little matter I'd say just about what I am telling you. I'm not putting blame on you and assuring you the other folks are angelically innocent of wrong thought or speech or action. This is the gist of what I'd say to either of you who happened to ask my advice:

It takes two to make a quarrel and EITHER ONE CAN STOP IT, by cultivating Good Will in her heart, and saying nothing except kind things—and not too many of them.

Explanations are not necessary. "Never explain; your friends don't need it and your enemies won't believe it anyhow."

Just be still and feel kind. When a good opportunity occurs *act* kind. That's all. Time and the good spirit that's working in us all will heal the old wounds—yours as well as theirs.



ONE MUSIC.

There is a high place in the upper air,
So high that all the jarring sounds of Earth—
All cursing and all crying and all mirth—
Melt to one murmur and one music there.

And so perhaps, high over worm and clod,
There is an unimaginable goal,
Where all the wars and discords of the soul
Make one still music to the heart of God.

EDWIN MARKHAM.

The Most Magnificent Movement in Human History.

By EDGAR L. LARKIN.



Without doubt the founding of women's clubs by Caroline M. Seymour Severance, on March 10, 1868, was the greatest event that has occurred on this troubled planet.

Very recent history confirms this broad statement. Madam Severance was born in Canandaigua, N. Y., in 1820, of "neither poor nor pious parents." These are her own words. This was on January 12. In 1853 the Mercantile Library Association of Cleveland listened to an address by the brilliant young woman, the first ever given before any such literary association. In 1854 she carried a memorial to the Legislature of Ohio containing wonderful words, thus: "We ask suffrage and such amendments to the state laws of Ohio as should place woman on a civil 'equality' with man." No writing on bark, stone, bronze, papyrus, parchment or paper during the period of man's existence were equal to these. For their effects have been on display here in Los Angeles in regal splendor. Then she went to Boston and was the first woman who spoke before the renowned Lyceum Association. This was in 1855. Then came as a darkening gloom upon this sensitive mind the roaring breakers of the Civil War. When that horror appeared she organized hospital and relief societies. She became a worker and kept up her sacrifices until the war ended. Then the experience gained revealed to her that she was a leader of

women, and she began thinking about founding women's clubs.

She began in Cleveland to think of clubs, but in her youth had no idea of trying to found them; but the terrific impetus of the war made her true name Madam Momentum, so says her admirable biographer, Ella Giles Ruddy, in her well-written book. Emerson and Altures inspired the young mother to move to Boston to place her children in sweet literary influences and later in Harvard. And to "touch, if only with extremest flounce, the circle of noble women." Early in 1867 she toiled to interest women in the new movement and her heart was filled when on March 10, 1868, she saw the first club organized with officers duly installed. But she had trouble before this in opposition from a number of men who had "a half-conscious fear that our clubs might be modeled on the already existing clubs for men." No, indeed! The great concourse of club women from all parts of the United States did not behave as do the men in heaping up solid walls of cigar smoke. All I heard in the vast audience of more than one thousand talented women were "sweet voices that once breathed over Eden." Blessed harmonic rates of mental oscillations permeated Ebell Hall; and nothing could be seen, felt nor heard but the good, the pure, the true. This last sentence is a strict new thought expression. This entire added perfume to California's paradise of flowers, in this our blessed month of May, was caused by the meeting in Los Angeles of the National Congress of Mothers. Now, I assert that this is a more important body than the Senate and House, the Con-

gress of the United States. It will do more for human happiness than all of the political governments of Christendom. Think of a thousand women, each one wiser than any statesman in Washington, in knowing exactly what the country needs, meeting in "child study circles." It is now known with the accuracy of mathematics that child culture is the chief problem before civilization at present. Every woman's club in the city gave aid in every way to the great congress in this, its tenth session.

By the way, Los Angeles has splendid women's clubs and it would be hard to surpass the culture, refinement and intellect of the members. The regal and supreme honors in the grand reception were heaped upon Mrs. John A. Logan and Madam Severance. These were in the center, along with Mrs. Alphonso Taft, mother of the secretary, and Miss Fremont. Then in line were all the club presidents in Los Angeles and a number from other cities. From three to six, a flow of women paid high honors to these two women, loved by the nation.

Mrs. Frederic Schoff was president, and Mrs. Edwin C. Grice, secretary, both of Philadelphia. They made elaborate speeches and humanity will be advanced by them. Candace, Josephine and Victoria never received higher honors than Madam Severance, known over the world as "mother of women's clubs." I kept hearing such strange things as these: "High ideals," "good children," "well-

born children," and this: "Happy children." "Mothers and school teachers" must act as one body. Think of courts to try children. None should ever be seen inside of a courthouse, and will not when this Congress of Women assume sway over law-making.

Every law relating to women so far has been made by men. The reverse will soon be here, for Finland has women in the national assembly—the first nation to become civilized. Now stand still if you wish and see the United States fall in line.

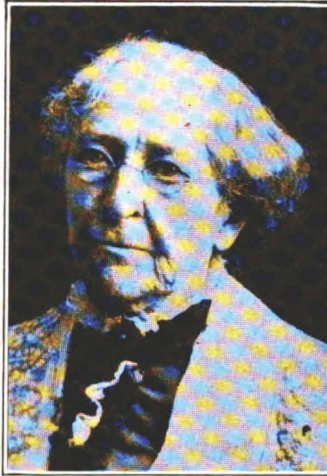
Listen! Los Angeles, Pasadena and the wonderful Temple Wentworth are all involved in the beginning of a determined movement to make women free. This word free has an innumerable number of meanings. The first rusty shackles will drop off women's arms here in southern California.

There! I turned my head and saw the building in which it will take place, simply wonderful Temple Wentworth, surrounded with countless orange and lemon trees.

The freedom of women will be sounded in this building, and a merciless

slavery of thirty thousand years will come to an end. Here are more expressions that I heard—"20th century women," "liberated women," "independent women" and others. The appalling murder of children by gold, in factories, must and shall stop.

Notice to men! Have a care or the women will soon pass you in intellect. You are up town in a "mad search for gold." Read the headlines in the pa-



CAROLINE M. SEYMOUR SEVERANCE,
MOTHER OF WOMEN'S CLUBS.
BORN JAN. 12, 1820.

When the writer called upon her at her home, El Nido, 806 West Adams St., Los Angeles, she was in her hammock, writing many letters to suffering women. The postman came, bringing a bundle and took another away. Write to her. Send your love.

pers, but never take time to read new scientific books. At the same time the women are in clubs listening to the ablest lecturers, or they have lectures in their parlors. See this: I have met 33,000 people up here in seven years. It is a fact that the women know more about the wonders in this building, and of modern scientific advance than do the men. Beware, ye men.

But a vast new and sublime science, Eugenics—Wellborn—is now underway, here and in Europe. The great congress of mothers was a Eugenic meeting from first to last. They were all thinkers and

saw the vast work just before them. Upon my word, not one speaker told how Rudyard Kipling holds his pen, the color of his penwiper, or whether he uses perfumed ink. No word was spoken about what Ibsen had for lunch. Sound commonsense and feeling of responsibility pervaded all the sessions.

The following sentence can be understood by perhaps thirty men in the United States: *It is scientifically known to these few men that an age is rapidly approaching in which women will dominate all that part of the earth commonly called civilized.*

How to Live the Wholesome Life.

By W. R. C. LATSON, M. D.



The law of life is harmony. Throughout the universe the trained eye sees harmony, harmony everywhere; the same great simple laws working in combination, governing all things, from the stupendous sweep of the comet to

the fluttering of the butterfly's wing.

MAN A PRODUCT OF LAW.

And the body of man is no exception. Both in his evolutionary history and in his individual life, his development or his deterioration, his health or his weakness, his life or his death—in all these he is governed by certain implacable laws. To obey these laws means continued life, health, strength and power; to disobey them means weakness, sickness, incapacity, unhappiness and premature death.

THE LAW OF RHYTHM.

Of the laws governing the action of the body, one of the most important is

rhythm. Every function of the body acts with a swing, rhythmically. The lungs do their work of supplying the body with oxygen and of relieving it of certain poisons, through alternate expansions and contractions, which occur at the rate of about twelve in a minute. The heart performs its functions of regulating the flow of the blood stream by its pump-like action, contracting and expanding about seventy times a minute. The stomach, intestines and other vital organs all act by making vigorous, rhythmical motions. Even the tiny cells which line the air passages leading from the mouth to the lungs, the so-called ciliated cells, wave their tiny cilia back and forth with a rhythmical motion, like that of the swimmer's arms. Even these tiny cells of which it would take many, many thousand to make an inch wave their minute arms in accordance with the law of rhythm.

RHYTHM AND HEALTH.

When the body is in a healthy state, all these rhythms, from the comparatively slow rhythm of the heart and

lungs to the rapid rhythm of the minute cells—all these work in perfect harmony. Any disturbance of the rhythm, however, means derangement of the functions; and such derangement produces disease—in fact such derangement actually is disease.

THE LAW OF BALANCE.

Another important law governing the functions of the body is the law of balance. We ordinarily think of the body as if it were a solid, unchanging substance, like a sewing machine or an image. As a matter of fact, the body, in one sense, resembles a cataract. It is ever changing, yet ever the same. The first red Indian, who, thousands of years ago, gazed upon the lordly cataract of Niagara, saw the same falls which the tourist sees today. But the water which made the falls,—this is forever going on and on, forever changing.

And so with the human body. The appearance of identity, of solidity, of fixity which the body presents is entirely deceptive. My body at this moment is different from the body I possessed five minutes ago. In that five minutes oxygen has entered it, many poisons have left it. In the last few months it has changed itself entirely. In the last year over a ton and a half of matter has entered it as food and drink; and the same quantity of matter has left it as poisonous waste matter.

Now, the law of balance, is, to put it briefly, that for every ounce of food and drink entering the body, a corresponding amount of poisonous waste must be thrown out. Any infringement of this law means the accumulation of waste in the body, and, as will be shown presently, such accumulation of waste in the body is, in reality, the cause of all disease.

DETERMINING FACTORS.

If we would live the wholesome life, then we must bear in mind, among other

things, the law of rhythm and the law of balance. That is to say, in the first place, the vital organs must be allowed to do their work, each with its proper rhythm or swing; and, in the second place, we must take means to insure that there is maintained a perfect balance between the food taken in and waste thrown out of the body.

PRACTICAL METHODS.

How shall this be accomplished? First of all, the body must be properly fed; and proper food means food that is moderate in quantity, simple in preparation and taken at long intervals. My own experience, extending over about twenty years of observation and study along this line, leads me to believe that the best diet consists of two meals daily, separated by an interval of at least seven hours. The former meal may well consist of some simple cereal with cream, fruit and bread, or the meal may consist of fruit alone, which is quite adequate and soon becomes most acceptable.

The second meal may consist of peas, beans or lentils; baked potato, boiled rice or other cereal; a simple salad; fruit; bread. Or the meal may consist of foods taken in their natural states, fruits, salads, nuts, raw grains soaked for some hours. To such a dietary, milk, cream and raw eggs may be added, if one desires.

The free drinking of water is absolutely essential to health. The amount should be about two quarts daily, taken on rising, on retiring and between the meals. The use of distilled water, where it is obtainable, is, in my opinion, advisable.

It is perhaps needless to say that, as a means of cleansing the skin and assisting in the removal of waste matter, the daily bath is essential. The best bath, I believe, is a warm scrub, followed by a rapid, cold ablution and vig-

orous friction. This bath should be taken every day. The Turkish or sweat bath is an important addition to the removal of poisonous waste, and should be taken at least once a week.

SOME WHOLESOME EXERCISE.

Exercise is of course most important in the living of the wholesome life. First of all, the student should learn how to stand; and for this purpose the following exercise will be found of the utmost value.

EXERCISE No. 1.

Stand erect, heels together, toes turned slightly outward. Take full breath, at the same time swinging the arms straight up in front of the body until they are directly over the head. Then, hold the breath and lower the arms downward and backward until the palms turned forward are on a level with the shoulders. (See Fig. 1.) After holding this position for about ten seconds, relax muscles, exhale breath and rest. This exercise may be repeated from ten to twenty times.

EXERCISE No. 2.

Stand with heels close together. Place the backs of the hands against the small of the back. Bend forward slowly and easily, at the same time inhaling full, slow breath. (See Fig. 2.) When the breath is fully inhaled, rise to erect position, at the same time exhaling easily.

EXERCISE No. 3.

Stand with feet slightly apart. Turn the body easily as on a pivot from side to side, allowing arms and body to swing as they will.

These three simple exercises accomplish many good results. In the first place, they conduce to an erect and expanded carriage of the trunk. Secondly, they develop the breathing powers

and also accelerate the action of all the vital organs. Thirdly, they teach that most difficult and important of all arts, the art of controlling the muscles of the body.

INFLUENCE OF THOUGHT HABITS.

And yet one might obey all these directions and yet be a chronic invalid—weak, nerveless, peevish and miserable, destined to the premature and ignominious death of the invalid. One might be scientifically correct as to diet, bathing and every other point and yet fail entirely in maintaining or regaining health. Something else is needed. He must think right thoughts.

“As a man thinketh in his heart, so is he.” So is he not only spiritually, not only mentally, but also physically. Without going into detail, it may be asserted at once and in most positive terms, that the determining factor in the maintenance of health as well as in the production of disease, is thought. The rhythms of the body, as I have tried to explain, are not less important to its workings than is the rhythmical swing of the clock pendulum. Any disturbance of their rhythmical action means disease, and—here is the point: The vital organs can keep up their action only when the thoughts are right.

Excitement, anxiety, anger, remorse, regret, repression, jealousy, envy, sorrow—all these have an immediate and direct effect in disturbing the heart action, making that organ go faster or slower; in deranging the work of the functions; in causing flushing, pallor or other subversion of function. On the other hand, peace, happiness, contentment, calmness, kindness and joy of living—these permit harmonious action of the functions. These put the body into harmonious relations with the universal force and enable the individual to live the wholesome life.



A Meditation On The Divine Intelligence.

I am a living part of The Divine Intelligence—just as my hand is a living part of my body; hence I partake of the qualities of that Intelligence, and I can, in reality, manifest no other qualities since God is ALL, and all there is of me.

I can say of myself (knowing it to be eternally true) I am Love, Power, Wisdom; in me there is no darkness at all, no sickness at all. Anything that I see to the contrary—or think I see—I can truthfully deny; all that is not Divine seeing in me has no reality, "since all things were made by Him, and without Him was not anything made that was made."

I am resolved to keep my mind fixed on this my oneness with the Divine Intelligence. I am resolved to realize with all the powers of my conscious mind that I AM like Christ—very Child of God, very substance of His being.

—FLORENCE MORSE KINGSLEY.

Training In Hatha Yoga.

By WILLIAM JAMES.

[Selected for Nautilus by Salvarona. By special permission of Professor James, from his paper on "The Energies of Men," delivered as the Presidential Address before the American Philosophical Association at Columbia University.]

From time immemorial, by Hatha Yoga, Raja Yoga, Karma Yoga, or whatever code of practice it might be, Hindu aspirants to perfection have trained themselves, month in and out, for years. The result claimed, and certainly in many cases accorded by impartial judges, is strength of character, personal power, unshakability of soul. But it is not easy to disentangle fact from tradition in Hindu affairs. So I am glad to have a European friend who has submitted to Hatha Yoga training, and whose account of the results I am privileged to quote. I think you will appreciate the light it throws on the question of our unused reservoirs of power.

My friend is an extraordinarily gifted man, both morally and intellectually, but has an unstable nervous system, and for many years has lived in a circular process of alternate lethargy and over-animation—something like three weeks of extreme activity, and then a week of prostration in bed. An unpromising condition, which the best specialists in Europe had failed to relieve; so he tried Hatha Yoga, partly out of curiosity, and partly with a sort of desperate hope. What follows is a short extract from a letter sixty pages long which he addressed me a year ago:

"Thus, I decided to follow Vivekananda's advice: 'Practice hard; whether you live or die by it doesn't matter.'

"My improvised chela and I began by starvation. I do not know whether you did try it ever * * * but voluntary starvation is very different from involuntary, and implies more temptations.

We reduced our meals to twice a day and then to once a day. The best authorities agree that in order to control the body fasting is essential, and even in the Gospel the worst spirits are said to obey only those who fast and pray. We reduced very much the amount of food, disregarding chemical theories about the need of albumen, sometimes living on olive oil and bread; or on fruits alone; or on milk and rice; in very small quantities—much less than I formerly ate at one meal. I began to get lighter every day, and lost twenty pounds in a few weeks; but this could not stop such a desperate undertaking * * * rather starve than live as a slave!

"Then besides we practiced *asana* or postures, breaking almost our limbs. Try to sit down on the floor and to kiss your knees without bending them, or to join your hands on the usually unapproachable upper part of your back, or to bring the toe of your right foot to your left ear without bending the knees * * * these are easy samples of postures for a Yogi.

"All the time also breathing exercises; keeping the breath in and out up to two minutes, breathing in different rhythms and positions. Also very much prayer and Roman Catholic practices combined with the Yoga, in order to leave nothing untried and to be protected against the tricks of Hindu devils! Then concentration of thought on different parts of the body, and on the processes going on within them. Exclusion of all emotions, dry logical reading, as intellectual diet, and working out logical problems * * * I wrote a handbook of logic as a *Nebenprodukt* of the whole experiment.

(*This handbook was published last March.*)

"After a few weeks, I broke down and had to interrupt everything, in a worse state of prostration than ever. * * * My younger chela went on unshaken by my fate; and as soon as I arose from bed I tried again, decided to fight it out, even feeling a kind of determination such as I had never felt before, a certain absolute will of victory at any price and faith in it. Whether it is my own merit or a divine grace, I cannot judge for certain, but I prefer to admit the latter. I had been ill for seven years and some people say this is a term for many punishments. However base and vile a sinner I had been, perhaps my sins were about to be forgiven, and Yoga was only an exterior opportunity, an object for concentration of will. I do not pretend to explain much of what I have gone through, but the fact is that since I arose from bed on August 20, no new crisis of prostration came again, and I have now the strongest conviction that no crisis will ever return. If you consider that for the past years there has not been a single month without this lethargy, you will grant that even to an outside observer four succeeding months of increasing health are an objective test. In this time I underwent very severe penances, reducing sleep and food, and increasing the task of work and exercise. My intuition was developed by these practices: There came a sense of certainty, never known before, as to the things needed by the body and the mind; and the body came to obey like a wild horse tamed. Also the mind learned to obey, and the current of thought and feeling was shaped according to my will. I mastered sleep and hunger, and the flights of thought, and came to know a peace never known before, an inner rhythm of unison with a deeper rhythm above or beyond. Personal wishes

ceased, and the consciousness of being the instrument of a superior power arose. A calm certainty of indubitable success in every undertaking imparts great and real power. I often guessed the thoughts of my companion * * * we observed generally the greatest isolation and silence. We both felt an unspeakable joy in the simplest natural impressions, light, air, landscape, any kind of simplest food; and above everything in rhythmical respiration, which produces a state of mind without thought or feeling, and still very intense, indescribable.

"These results began to be more evident in the fourth month of uninterrupted training. We felt quite happy, never tired, sleeping only from 8 p. m. to midnight, and rising with joy from our sleep to another day's work of study and exercise. * * *

"I am now in Palermo, and have had to neglect the exercises in the last few days, but I feel as fresh as if I were in full training, and see the sunny side of all things. I am not in a hurry, rushing to complete—"

And here my friend mentions a certain life-work of his own about which I had better be silent. He goes on to analyze the exercises and their effects in an extremely practical way, but at too great length for me to entertain you with. Repetition, alteration, periodicity, parallelism (or the association of the idea of some desirable, vital or spiritual effect with each movement), etc., are laws which he deems highly important.

"I am sure," he continues, "that everybody who is able to concentrate thought and will, and to eliminate superfluous emotions, sooner or later becomes a master of his body, and can overcome every kind of sickness. This is the truth at the bottom of all mind-cures. Our thoughts have a plastic power over the body."

You will be relieved, I doubt not, to hear my eccentric correspondent here

make connection at last with something you know by heart, namely, "suggestive therapeutics."

Call his whole performance, if you like, an experiment in methodical self-suggestion. That only makes it more valuable as an illustration of what I wish to impress in as many ways as possible upon your minds; that we habitually live within our limits of power. Suggestion, especially under hypnosis, is now universally recognized as a means, exceptionally successful in certain persons of concentrating consciousness, and, in others, of influencing their body's states. It throws into gear energies of imagination, of will, and of mental influence over physiological processes that usually lie dormant, and that can only be thrown into gear at all in chosen subjects. It is, in short, dynamogenic; and the cheapest terms in which to deal with our amateur Yogi's experience is to call it auto-suggestive.

I wrote to him that I couldn't possibly attribute any sacramental value to the particular Hatha Yoga processes, the postures, breathings, fastings, and the like; and that they seemed to me but so many manners, available in his case, and his chela's, but not for everybody, of breaking through the barriers which life's routine had concreted round the deeper strata of the will, and gradually bringing its unused energies into action.

He replied as follows: "You are quite right that the Yoga exercises are nothing else than a methodical way of increasing our will. Because we are unable to will at once the most difficult things, we must imagine steps leading to them. Breathing being the easiest of the bodily activities, it is very natural that it offers a good scope for the exercise of will. The

control of thought could be gained without breathing discipline, but it is simply easier to control thought simultaneously with the control of breath. Anyone who can think clearly and persistently of one thing needs not breathing exercises. You are quite right that we are not using all our power, and that we often learn how much we *can* only when we *must*.

* * * The power that we do not use up completely can be brought (more and more) into use by what we call *faith*. Faith is like the manometer of the will registering its pressure. If I could believe that I can levitate, I could do it. But I cannot believe, and therefore I am clumsily sticking to earth. * * *

Now this faith, this power of credulity, can be educated by small efforts. I can breathe at the rate of say twelve times a minute. I can easily believe that I can breathe ten times a minute. When I have accustomed myself to breathe ten times a minute, I learn to believe it will be easy to breathe six times a minute. Thus I have actually learned to breathe at the rate of once a minute. How far I shall progress I do not know. * * *

The Yogi goes on in his activity in an even way, without fits of too much, or too little, and he is eliminating more and more every unrest, every worry—growing into the infinite by regular training; by small additions to a task which has grown familiar. * * *

But you are quite right that religious crises, love crises, indignation crises, may awaken in a very short time powers similar to those reached by years of patient Yoga practice. * * * The Hindus themselves admit that Samadhi can be reached in many ways, and with complete disregard of every physical training.

"Although the world is full of suffering, it is full of the overcoming of it."—Helen Keller.

Salvation.

ELEANOR KIRK.

We all want to be saved. Saved from what? From ourselves, because there is nothing else to be saved from. Our neighbor may possibly save us from going to the bottom of the pond or from the burglar who threatens our life and property, but when we recover from our scare we are usually just what we were before, no more comfortable in our minds, no more unselfish, no more useful. An experience has been added to our previously poverty-stricken history, and it is served up with endless variations on every possible occasion and there are few occasions that are not suitable for the saved-from-drowning tale or some other. There has been no salvation in any of these cases. There has been physical rescue and another chance for salvation which is probably of great importance since it does seem as if this present environment was a pretty good place in which to train the spiritual man. There are so many things that can be done every day—ay, every moment of our lives towards the banishment of ignorant and improper thoughts; so much toward the transformation of the body by the renewing of the mind, that if we are even slightly awakened from our dream by sense we shall not be inclined to postpone our salvation to another phase of existence.

It is an odd thought, but when we see people cheating and lying, running up and down the earth with groanings and lamentations, it comes across us that not one of the would-be shirks can squirm out of cause or consequence. They can stay right in the maelstrom of anguish that they and others have stirred up and suffer and sizzle as long as they please; or they can put an end to the unnecessary and exasperating con-

ditions and find their way into the green pastures of truth.

There is really no hitch in this proposition. Salvation is not only possible here and now, but this is the legitimate, the logical place for salvation—one might say with perfect propriety—the “fore-ordained” place. Salvation means to put it simply—the domination of the body by the spirit, the bringing into harmony of every force and function. This is actual transformation by mental methods. Here and now we have the whole equipment. Just what we have when the material and the mental part company, no one yet has been wise enough to inform us. In all probability the same conditions of work-it-out-for-yourself obtain wherever this second phase of life is lived as upon the present one, and it may be that a general scheme of salvation worked out here will greatly facilitate matters there—wherever “there” is. At any rate, we have every possible tool to use here and the best sort of material to use them upon. Jesus Christ taught the redemption of the body from sin, sickness and death. He knew that these exercised, there was nothing to hinder the permanent residence of the spirit in the material form. He knew that they belonged together, should be kept together and made it his business to teach this truth to the people.

“Go and sin no more lest a worse thing come upon thee.”

What was “the worse thing?”

Presumably death and the suffering which inevitably leads to death. Even the most righted people know that certain acts produce certain results. They know that intemperance in eating or drinking causes sickness and heartache and what the world is pleased to call

hard luck. But, because they have got into the habit of sinning and because they see no pleasure in life unless they can gratify their appetites, they endeavor to shift the responsibility of their ill-doing upon heredity, disappointment or the curse of God. There is no excuse too trivial to use in the attempt to ignore the sin.

"Why, everybody has to die," these miserable wayfarers tell us. "It is only crazy folks who talk about living in this vale of tears forever. And who wants to?"

As soon as a pain catches them they all want to continue breathing a spell longer and every fresh attack is a sure call for the doctor, proving that they have no objections to an indefinite continuation of life on this planet.

This divorcement of soul and body is a pitiful thing. The fact that a great many persons commit suicide is no proof that the majority of them really desire to die. They are simply misled by their excesses and generally perverted ways of living. Their emotions run riot and they have talked agony and anguish so long that the only fitting climax is a bullet or a dose of some nasty acid. Think of it! Think of the infernal impertinence of tragically meddling with this beautiful God-given combination of soul and body! But the meddlers don't know. They are lost in the fog of the material and recognize neither home, country, nor God.

"What shall I do to be saved?" a cynical sinner inquired.

"Believe in God," was the answer, which seemed to strike the questioner as very funny.

"Why should I believe in God?" he replied. "God never did anything for me."

Argument with such a man is, of course, useless, but he is always an egoist and determined to keep himself under observation.

"I want to be saved from a sore throat," he resumed, "and the worst case of indigestion that any man ever suffered from. I have had these horrid complaints off and on for years. Now they are on all the time, and I have absolutely no rest. Talk about God. Do you suppose a righteous God would afflict a man as I am afflicted? Would he not always be near to ward off suffering from his children?"

"He is always in that very place to do that very thing," came the sweet, positive response.

"But look at *me*," exclaimed the foolish one with an emphasis that proved the height and depth of his conceit. "Take a look at me. Haven't I as good a right to be saved as you have?"

"No," was the uncompromising reply. "I have but one wish and that is to go God's way. I don't get drunk or gamble to fill my stomach with poisonous stuff, and place the responsibility upon God or circumstances. *You do*, and you will suffer more and more as the days go on!"

Our friend gathered himself together and took his leave. His was a speedy exit. The truth hit hard and the inflated ego is always hostile to the real.

All of these apparently difficult propositions are ours to solve, and if we really desire to live in the world which the Lord, our God, gave us—really live—it behooves us to get into the system of salvation and stay there.

"God is my salvation. I will trust him and I will not be afraid. Because Jehovah is my strength and my song."

I am the expression of a perfect thought of the Divine Intelligence. Today I shall so live as to reveal that thought in its highest conception.—Florence Fox.

Environments, Etc.

By WILLIAM E. TOWNE.

To many people environment seems a hopeless thing, closely allied to a living death. For these, environment might not be inaptly symbolized by a skeleton which, with bony fingers, forever pushes back and down the man who would free himself from his surroundings.

But look closely!

Back of the ghastly, grinning face you will see outlined the rosy, smiling, youthful, alluring features of *Opportunity*.

All environment is but the gateway to Opportunity. Perhaps you have heard the story of the man who dreamed he died and went to hell. When he arrived there he was agreeably surprised to find what a pleasant place it was. Presently he met a few men who had been celebrities during their earthly lives, and among the party was Col. Ingersoll. Our friend expressed to the Colonel his great surprise at the beauty and generally desirable condition of his surroundings. "Well," replied Ingersoll, "you ought to have seen this place when we first came here!"

Yes, it is true that Opportunity stalks close to each and every man, close as his own heartbeats, if he will only look for her.

But many of us become so hypnotized by environment that we fail to grasp the good which the great Life Principle is ready to bestow upon those who work for it. Many drift along in a careless, hopeless way, which serves to enthrone in their minds the supposed power of environment and brings them little results for their work.

Here is a man who writes me: "Do you think a change in vocation will bring a change in life." And I can

only answer that that will depend upon the attitude of the questioner.

If we are to get anything out of life we must first put something in. The universe is governed by mathematical laws, otherwise chaos would result. You cannot plant thistles and harvest grain. You cannot throw out upon your environment the vibrations of doubt, hate, disgust, indifference, indecision and gather in honor, riches, love and happiness.

You are drawn by the magnet of the Law of Attraction into environment where you can best express the desires and thoughts which you hold oftenest and strongest in your mind.

If you indulge most of your time in thoughts of failure, fear, weakness, poverty, sickness, you slump down and down and your environment furnishes you the means for expressing and realizing your desires.

It does not matter that you are ignorant of the Law of Life and unconsciously hold such desires and thoughts as bring you into unpleasant conditions. The Law works just the same, and you reap your harvest of inharmony until you really *desire* a change with all the power of your being and begin to build new environment by the positive power of your new-born desire.

When you begin to put something into life, when you perhaps begin to realize dimly the drawing power of desire, and occupy your mind with more positive thoughts of success and health, when you put some love into your work and make it in some degree a worthy expression of yourself, then your environment will not require any worry on your part.

A change of environment might bring temporary benefit to one discouraged and

accustomed to living in the negatives, but only a permanent habit of giving the best of yourself to life can insure your reaping a satisfactory harvest and realizing a "good" environment.

People sometimes exhaust the good in their environment, that is, they learn all that is to be learned by them in that particular place, and then the Spirit forces them out and into new surroundings, just as a child at school passes from a lower grade to a higher. But no one has derived all the possible good from his environment unless he has put the best of himself into his work, in the meantime throwing out upon his surroundings the vibrations of faith, love and success. Only under such conditions can one learn all the lessons that any environment can teach him.

Another question asked by the man referred to above is this: "How can I cultivate a business nature, more active, American-like?"

Cultivate a *desire* to be businesslike. A real, full-grown desire—not a weak, wishy-washy little wish. Desire that Truth shall establish itself in you and manifest itself through you. This will bring success in business for failure is due to imperfectly expressed Truth, to an imperfect understanding of the Law of Life.

Whenever a man makes Truth his standard and seeks for poise, success will come. Success and health are the real things in Life, the true things, the substantial things, founded on the Life Principle. Failure is a series of mistakes and misconceptions of Truth, due largely to a lack of faith in the Life Principle.

Doubt leads to your becoming hypnotized by error, and this leads to failure and ill-health.

Cultivate your faith, and *grow* your desire for success. Then realize that you must put the best of yourself *into* your business if you are to get anything out.

If you do not like your business, consider whether you are better fitted for anything else, and if you decide that you are not, *pitch in* and keep in mind the object to be gained—that is, success and freedom.

The secret of being happy and successful is to *express yourself*. Don't curl up because you think your environment isn't what it ought to be. Express yourself anyhow. Grow a mighty desire for *Life* and express it on the outer plane. After a little you will get so taken up with the game that you will forget your environment, and success and health will both be tagging you around all day long.

The Pilgrims.

In a strange country I sat by the roadside heavy with grief.
Then along the way three maidens danced, their arms inter-
twined, their eyes aflame, all beautiful as the sunlight.

"Who are you?" I cried, "Oh, Radiant ones?"

They answered softly, "We are called Life and Love and Death."

"And which is Life, which Love, and which Death?" I asked.

"Ah," they answered, "that we do not know," and they twined their arms the more lovingly.

"But whither go you?" I cried again.

"That we do not know," they answered, and joy flamed in their eyes. I arose and went with them.—Bolton Hall.

An Occult Observatory.

By KARL VON WIEGAND.

"In my Father's house are many mansions."—Christ.

The investigator into the Astral, Psychic and Occult realms often meets with strange experiences,—experiences that defy all known laws to explain. Like the astronomer who turns his telescope on the blue vault, mapped out like the cities of our globe, and suddenly discovers a new comet or sun, or the microscopist, whose glass unexpectedly reveals to him an invisible world and inhabitants hitherto unsuspected, so the Seeker after Wisdom crossing the frontiers of the realms of the Soul and Spirit, (not Spirits), gets glimpses that his mind vainly tries to grasp and reconcile with its knowledge of the material world.

In ten years of investigating and delving deep into the Mystic, Psychic and Occult I have had many remarkable experiences, which, if related, would read stranger than fiction, and which convinced me of the existence of worlds unknown which can be entered by some interior sense or vision and are as real as the world known to our physical senses. While many investigators, philosophers and thinkers confine themselves to the consideration of abstract and speculative philosophy and vain attempts to reduce to and harmonize the little known laws of the soul world with those of the physical and prove or disprove the former by the latter, I early began experiments to demonstrate the truth or falsity of the various theories. None of the results seemed so inexplicable and have caused me so much speculation as the discovery of what I shall term an "Astral" or "Occult Observatory," with its maze of marvelous instruments that register and indicate not only the electrical, magnetic and inter-planetary vibrations but the astral and thought currents and the spiritual forces of the world. Other instruments of a predictive character, like our weather glasses, predict earthquakes, volcanic eruptions, fires, train wrecks and other disasters on land and sea.

Obtaining only indifferent, contradictory and unsatisfactory results from professional psychics, mediums, astrologers and teachers which were before the public where I then lived, three friends, one of them a young woman, Mme. Aida de Nile by name, who had taken an interest in my work, joined me in my investigations and research. None of the three had any knowledge of psychic or occult subjects. The two young men had fair educations while the young woman was the daughter of wealthy parents, had been educated in a seminary and was cultured and refined.

We had little interest in the ordinary phase of Spiritualism, avoided rather than tried to duplicate any of the phenomena attending it, had no desire to communicate with our departed relatives, declined to submit to any manifestation of "Control," and sought to get past the phenomena explainable upon the theories of Psychometry and Telepathy, wonderful as the latter two are.

Mme. de Nile was the brightest of the three that had joined me in our experiments. Both she and one of the young men early developed remarkable telepathic powers and we engaged in experiments in telepathy with results such as I have not seen published in any of the works on the subject, nor in the proceedings of the Society for Psychic Research. A few of my experiments in telepathy were published in an Eastern magazine some years ago. Our crowning effort was the sending of one of the young men to Hong Kong, China, and the exchanging of telepathic messages by him and Mme. de Nile which I verified upon his return.

My experiments soon convinced me that the soul exists as an entity independent of the body, could temporarily leave the body and return to it, could communicate with others and by its interior vision see at a distance and to some extent may also know in advance what will happen in the future.

Mme. de Nile early gave indications of wonderful powers of prevision and later began what she called "going out." She would send her soul (subjective mind, if you would rather term it that) out at will and sweep through space whither she directed it, returning with wonderful tales of what she had seen and heard in other spheres. She would also visit any part of the world sent to and relate what was transpiring. Much of this I subsequently verified. Again at other times she seemed to remain in the body and see what was passing at great distances. During the Boer war in South Africa she would often visit the battlefields and vividly describe the ghastly scenes and awful suffering of the wounded. Several times it appeared that she was ministering to some unfortunate, wounded soldier, who had been overlooked on the battlefield under some bush or in some gully (which she declared was true) and tell of his terrible suffering, his ghastly wounds and his longing for just "one drop of water" to moisten his fever-parched lips. Finally she refused to go there any more, declaring that it was too much of a shock to her nerves to witness such scenes.

We had continued our studies and experiments for some time when it appeared that she had been initiated into some astral or occult brotherhood. The ceremonies and initiations as described and portrayed by her, illustrated and exemplified almost wholly by mystical symbolism, were too sublime, lofty and majestic for me to re-tell. I can only compare it to Lloyd's "Etidorpha," Garver's "Brother of the Third Degree," and Vandernaillen's "On the Heights" and "In the Sanctuary," which at that time, however, she had not yet read.

Could these experiences be considered the progress of the soul in the invisible realms in the form of these initiatory rites and the passing from "gate" to "gate," "weighed," "measured" and "tested," and not infrequently turned back to try again later?

Following some of these initiations (which still continue but at greater intervals), and several progressive stages, Mme. de Nile made the discovery of the Occult Observatory, or it would be more proper to say that she was taken to it,

and little by little, covering a period of several years, initiated into the mysteries of the instruments and what they indicated.

The place, she said, fairly vibrated with energy. Needles and wheels, delicately poised and balanced in instruments and apparatuses of various shapes and sizes, quivered and moved incessantly, while large numbers of barometer-like tubes, some small, others very large, gave forth color and sound vibrations which frequently changed. A certain set of these tube-like glasses, grouped in series, indicated the activity of the internal forces of the earth and would show from a few hours to several days in advance, seismic disturbances. Another instrument poised on a needle-like point, showed the vibrations of the earth, not unlike a Seismograph. The tubes she named "Seismometers," to distinguish them from others.

Many observations and instructions given her, taught the young woman that when the contents of these tubes became cloudy and gray, there was unrest and agitation in the interior of the earth, and when they showed a color similar to "canary yellow," it indicated the intensest activity of the seismic forces and was nearly always followed by earthquakes or volcanic eruptions. The color would often change in an hour's time and again the disturbing vibrations would rapidly pass from one series of tubes to another. This indicated that the internal pressure or seismic forces were shifting from one part of the globe to another. The different series or groups she learned were connected with or corresponded to different parts of the globe. It is only within the past six months that Mme. de Nile has become expert in reading these instruments. Since January 1, of this year, she has foretold perhaps fifty earthquakes in all parts of the world, from such as were barely perceptible to the destructive ones, and in nearly every instance correctly located where they would occur. The Kingston disaster and the eruption in the Hawaii Islands, she foretold on January 1. The first occurred on January 15 and the latter five days before. The Mexican earthquake she predicted at the same time, and again repeatedly

several days before it occurred. The San Francisco disaster she predicted to me on April 4, 1906. This, however, was before she had much knowledge of the observatory, and was first shown to her in a vision.

The scene of the city rocked and shaken, and buildings crashing, was very vividly impressed upon her mind even to the details that I would be away from home and out of the city at the time, and that it would be days before I could find my family or learn of their fate. Adding, "But fear not when the hour comes, they will escape. Remember my words when the dread news reaches you." I was in San Diego on the morning of the earthquake. I searched the vast refugee camps for seven days before I found my family. They were unharmed.

When Mme. de Nile predicted the Kingston earthquake and the Hawaiian eruption on January 1, she at the same time prophesied that the next disastrous earthquake following the one in Mexico would occur in Los Angeles.

A set of instruments in the observatory, described by the young woman (Mme. de Nile) as consisting of small glass tubes like barometers, arranged around a circular table having a concave or cup-like top of some black substance like onyx, and a peculiar apparatus directly above the table, indicated atmospheric disturbances. From the color of the tubes and the sound vibrations of the instrument suspended above the table, which, she said, varied in intensity and key and gave forth a sound like the murmuring and moaning in a seashell and at other times harsh and shrill, like the wind shrieking through the rigging of a ship, she has repeatedly foretold with great accuracy, storms, typhoons, cyclones and electrical disturbances.

With the aid of another instrument, she has with almost uncanny accuracy foretold train wreck after train wreck which she declared was indicated by it, and located approximately near where they would occur. Thus last December she said that this instrument indicated a terrible wreck in the eastern part of the United States at some point on or near the Atlantic coast, and that a few days

later another wreck would occur, this time in the yards of Chicago or at some point very near to that city. It would be, she said, at a place where there were several tracks and declared that fire would add to the horror. The dead and injured she placed at 125. Within three days occurred the terrible wreck in Atlantic City in which 55 people lost their life and was followed a few days later by the awful wreck of a Russian immigrant train in northern Indiana, almost at the very edge of Chicago. The wreck occurred at a station "where there were several tracks." Fire broke out immediately, destroyed the wreckage and burned to death many of the hopeless victims pinned underneath. The dead and injured were variously given at 100, 125 and 135.

From the dull, red glow of another apparatus, she has foretold many large fires. The instruments which measure the thought currents she described as a large wheel containing numerous little wheels in glass bulbs, something like the little wheels that can be seen in the windows of opticians and which are revolved by the light rays. By the side of this instrument there is another one with a needle or indicator balanced in the center. The edge or scale of this instrument is laid out in blocks of seven colors. This instrument sets or leans at an angle of about 45 degrees. The large wheel indicates the intensity, harmonious or disturbed and agitated condition of the thought currents while the indicator pointing to one of the seven colors shows the quality, character or keynote of the mental currents. These instruments are not predictive in their character nor forecast, but register the mental vibrations of the world as they are, harmonious, disturbed, agitated or destructive. While not forecasting events, they nevertheless indicate agitation and disturbed mental conditions in the world, before they manifest in outward action or open expression. Thus time and again she has detected unrest, agitation and thought disturbances in the mental current from some part of the world which a day or two or a few days later manifested in open expression and action as reported by the press.

(Conclusion in August Number.)

Practical Telepathy.

By ELLEN PRICE.

LESSON IV.

POSITIVE AND NEGATIVE CONDITIONS.

1. It is not intended that these lessons shall impart to the student any new power. The intuitive faculties, in different degrees of development, are common to all, and will unfold whether one wills it so or not. Intelligent guidance in this process, however, will save pain and bewilderment. The conditions through which the student must pass sometimes assume fearful aspects, and he flees from them, resists them, or sits down dumb beside them. Life is made up of conditions; they are a provision of Infinite Wisdom, through which we are guided and protected along our way. And while there are many ways by which we may develop this subtle power, there is one beautiful way, just as there is to every attainment; and this one, through the sunny meadows of the Land of Silence, is the one we shall travel.

2. The positive and negative conditions of the mind are the roots from which all conditions grow. In the positive condition we will to act, mentally or physically, and our positive thoughts create mental conditions. The negative condition is a receptive mental attitude, in which the will is passive; but the mind recognizes positive mental force, and that which lies nearest takes possession of it.

3. The positive condition is an acclamation of thought power, the product of positive mental effort. Each definite, positive thought of ours registers itself to our credit, as it were, forming a collective force that impresses the minds of others with whom we meet, and protects us from such thoughts as we do not care to recognize. To induce this condition we must have complete con-

trol of all our forces, and use them as tools to create out of the material before us what we will. In this positive condition we radiate force to accomplish some definite purpose. Perhaps there is no simpler test of this condition than the making of an active mental effort, toward a definite purpose, no matter what; if we are sending out mental force to accomplish it, we may be assured that we are in a positive condition. Through this condition all mental effort is controlled. It is our safeguard and protection, for by sending out the proper positive thoughts we can change undesirable conditions. This is the great underlying principle of the New Thought, and a due recognition of it will greatly facilitate our progress in our present work.

4. Perhaps you do not understand why you should control your mental condition for the purpose of receiving thoughts or impressions from other minds. It is because the receptive faculties, once developed, are subject to all thought; they open to you a whole new world, whose boundaries, like the horizon, ever recede as you advance. The farther you travel in this mystic realm, the richer and more complete will life seem, provided you hold to the beautiful alone; but if you make way for all things, you court pain and darkness.

The psychic sense is sometimes developed in an unwholesome atmosphere. In such cases the suffering of the individual is most intense, for all the mind's finer faculties are alive to the abnormal conditions and unhappy results necessarily follow. So each student must become acquainted with the effect of his mental condition upon the thought he generates, or receives, and must understand how to use these

thoughts in a way that will benefit him and others; for the purpose of these lessons is to lead the way through sunny paths.

5. The most powerful mental condition is the atmosphere created by your own thoughts, which cling about you and form your personality. The thoughts habitually generated draw to themselves companions of their own kind, which you recognize upon becoming receptive. If you are given to dwelling upon the pain and bitterness of life, you will find yourself *en rapport* with those who foster the same kind of thoughts, and their thoughts and feelings will reinforce your own, until your mental atmosphere becomes morbid and unwholesome. You create your world of woe by your own thoughts of woe, and, if you are susceptible to the thoughts of others, the pain and bitterness is increased manifold.

6. Transfer all this power into the way of happiness and see what a beautiful world lies before you, what a wealth of pleasure and wholesome intelligence you may attract to yourself by the use of this subtle power. It is the character of thought generated that gives form to the power unfolding within and makes the development of each mind an individual problem, for to obtain normal results the mental conditions must be wholesome.

Our mental conditions produce like conditions in the minds of those *en rapport* with us and impressions received through the sub-conscious mind penetrate to the understanding of others more readily than those produced by reason. To illustrate this point let me cite an experience. I once had a friend whose intuition was strongly developed, and our mental relations were such that we could communicate telepathically almost as readily as verbally. It was no uncommon thing when we were sitting

together in silence, for one of us to suddenly speak, opening an argument on a subject not previously mentioned, but in both our minds.

Being ignorant of the laws which controlled the power we used so freely, we were unhappy most of the time, and once, after a few days' visit with each other, had reached a mental condition that was truly pitiable. One day during this visit I went to town, and, though we were separated and each busy all day, we still brooded together. I started back to my friend's late in the afternoon, despondent and heavy hearted. There were several people in the open car I entered, toilers of the city, returning home weary from their work. I quickly sensed their pain and discontent, their worry and fretfulness, then gave myself up to my own unwholesome thoughts, so hopeless and discouraged that I was in a completely passive state.

7. Just then we were whirled onto a bridge, above a river, and the sun, low in the west, shot a crimson shaft of light across the water, glorifying the commonplace and squalid, and glowing among the leaves of the trees below us like a myriad of flaming jewels. Being so completely passive, I was thrilled by the sight as by a grand anthem, carrying to me a message of peace and love. Though I made no sound or motion, the woman opposite me quickly turned to see upon what I was gazing and exclaimed, "Oh, isn't it pretty!" All the others in the car looked too, and in the silence that followed some of the glory of the crimson flush seemed to light up each toil-worn face; we who had been fretful, discontented strangers were now friends, calmly holding, as one, the thought of peace and beauty.

8. I vaguely felt then what I now know, after years of experience and observation,—that if one's psychic sense is highly developed, not only is he receptive

to all thoughts and mental conditions he meets, but the thoughts developed from impressions received through the finer senses are most subtle, and readily penetrate the minds of others. It is this subtle force that we call inspiration when the words of writers and speakers thrill us with deep meaning. So this lesson on conditions is meant to impress upon your mind the fact that with the unfolding of the finer senses, your susceptibility and your power are equally increased. Every thought you generate clings to you as a part of your mental condition, to help or hinder you in your progress through life, and the mental atmosphere in which you enfold yourself is a positive force that leaves its impress upon all who come in contact with you.

9. This very substance of life, which you create by every positive thought, is not attached to you alone; it impresses itself upon the inanimate objects about and in contact with you, even the walls of your room, and remains to greet all who approach. I remember an occasion when a well-known psychometrist, while giving readings, picked up a letter, but let it drop at once as if it had been a live coal. Twice again she tried to pick it up and read from it, but with the same result, and finally had to say she could not read it, and turn to the next object. Later she explained to me privately, "The writer of that letter has murder in his heart; perhaps he has committed the crime already." Several weeks later a friend who had been present at the meeting gave me a package of letters on which to test my powers. Among them was one that shocked me like a current of electricity, and filled me with such a sense of evil that I felt no crime was too wicked for its writer to commit. When I explained to my friend what sensations the letter produced, she told me it was the same let-

ter that had caused our friend the psychometrist so much distress at the meeting. The man who wrote it being a comparative stranger to her, she was unable to account for the impression the letter had made upon us.

10. As in the material world only the fittest survive, so in the realm of spirit the superior dispels the inferior; an unwholesome mental condition, in yourself or others, will soon yield to superior *positive* thoughts. The negative condition is an absence of positive mental effort, leaving a vacuum to be filled by what lies nearest. It is the open doorway between the material and spiritual lives, through which all intelligence flows. In this condition we may choose what we will, but if we do not make any specific choice, the positive thoughts we have previously generated attract to us their own kind; he who enters the negative condition ignorantly, reaps the harvest he has sown, but he who knows to ask for better than he has given, will reap the reward of the higher wisdom, so I would have you hold this thought:

When you enter the Land of Silence, you may bring away with you what you will.

11. There are absolutely no restrictions to this decree except those imposed by your own will and understanding. So long as you consciously choose what shall become your own, there will be an inflowing of such intelligence as you desire. You may choose either good or evil, but whatever you awaken to life must show forth through you before it can reach another. This fact makes retribution to the evil-doer swift and sure, and reward to the doer of good sweet and certain. Therefore beware of the consequences if you attempt to misuse this power.

The suffering and unhappiness arising out of the negative condition are due to ignorance and abuse of the power

it affords us. Knowledge is the safeguard against all harm, and we need not accept evil or error from any source unless we wish. One whose psychic sense is awakened will immediately sense deceit, untruth, or evil purpose in another. In a completely negative condition one resents the intrusion of impressions offensive to one's self-respect with far greater indignation than at other times, and all unholy pictures quickly disappear. A positive desire to not be annoyed by anything evil or impure is ample protection.

12. Now that you know under what circumstances you may enter the negative condition, you may practice at will receiving such intelligence as you desire, remembering always that not the mere verbal expression of a desire, but the thoughts it generates within you, will control you. To receive information from another, you need not make any previous arrangements. Simply become negative, as heretofore, by relaxing in the silence, holding a firm, definite thought of what you desire. But as you become passive relax your hold on the thought, and give rein to any fancy, relevant or not, that enters your mind. If nothing replaces your thought, and you doze for a few seconds, no matter, provided you have entered the condition through wholesome positive thought. It sometimes takes an effort, however, to bring clearly into consciousness the impressions that flit through the mind at such times. After you come out of this half-conscious state, they seem more like a memory than a statement of fact, and it is often necessary to repeat the words or recall the mental pictures several times before you clearly understand them. Indeed, it may be days before their full significance dawns on you; but practice will cure this to a great extent.

13. Should the impressions you receive be imperfect or false, do not feel an-

noyed. Such occurrences are common, and it will probably be some time before you can rely on the information you receive in this way. Until you can control your thoughts, the mental atmosphere about you will be confused, and intruding thoughts will prevent the inflow of truth. The knowledge you seek may come at first as a vague impression, mental picture, symbolically, in written or spoken words, or in still other ways; but, however it comes, accept it and cultivate it, for it is your own, and will open the way to something better.

14. When you find yourself in an undesirable mental state, do not resist it, but divert your thoughts into a new channel; for resisting thought, like damming up a stream, only increases its force. But before trying to change a mental state not inherently bad, make sure it is not for the best to keep it. For instance, while writing this I felt a negative condition coming on, which I was tempted to resist; but knowing the result would be an imperfect compromise, I yielded, became passive, and received a telepathic message I had been desiring for some time, and which had now unexpectedly reached me.

15. The concentration and relaxation exercises in Lesson III should be continued, producing respectively positive and negative conditions. Watch your mental states during the day, and remember that, though either positive or negative alone is good, a mixture of them is weakness. Above all, avoid falling asleep from a negative condition. Sleep, itself negative, should always be preceded by wholesome positive thought. A positive statement, however, of what intelligence you will to receive on waking in the morning is not injurious, provided you do not in so doing subject yourself to the personality of another.

(End of Lesson IV.)

The Law of the Rhythmic Breath.

BY ELLA ADELIA FLETCHER.

CHAPTER XVIII.

VITAL CENTERS FOR CONCENTRATION.

It should be very clear to my readers, now, that subtle bonds of rhythmic influence connect every human being with the vast spaces of the universe, and open to him illimitable resources if he but use them aright. But alas! This is the *cruz* of the problem. How many use them aright?

Even the knowing how does not confer the power to do. Desire and will decide that! **IT IS ONLY THROUGH USE THAT KNOWLEDGE BECOMES A HABIT AND THEN A POWER!**

What is the purpose of concentration? It is to develop power; to develop the best there is in the individual through gaining control of the lower principles and using the higher ones latent in every human being. But let me say at the outset of this study, lest some students have an entirely erroneous idea of our object: *It is not to develop psychic powers.* No; our object—a forecast of which was given in the last chapter—is far higher, vastly more important. It is, first, to complete the work which I trust is already well begun—the effort to obtain control of the mind; that wonderful instrument through which the dynamic power of thought manifests; by controlling which alone we can hope to *exercise the power for good only.*

Not till we quiet the mind's useless activities, and can hold it in leash, an obedient servant as it was designed to be, can we hope to attain the higher reward of concentration—the joy—the benediction—of a realization of soul-consciousness. This once achieved

places a power for good under the control of a soul-directed will that can never fail its possessor in any crisis.

A certain measure of development of the psychic senses comes as a natural attribute of growing spirituality, but this is not a real attainment in itself or *for itself*; and it varies greatly in degree in different constitutions and according to how it is employed. When made an end and aim by absorption in its phenomena, the activities of mere astral life which may be even more trivial than on this terrestrial plane, it leads to gross abuse of the powers; blocks irretrievably self-conquest and spiritual development, and invites untold misery in manifold forms.

You have learned that thought is the creator of force within these bodies; that is, the form of force active within is largely determined by the mind's habitual thoughts, and the ratio of the vibrations by the plane of its activity. Thus it is a demonstrable fact, a basic law of nature too long ignored, when not vehemently denied, that with every thought, since the mind reflects its vibrations upon the physical plane below, we are moulding these bodies of ours to ease or disease (see Chapter III). Then the greatest need of every human being is to gain control of the mind, and put a stop forever and aye to the discordant hash which the uncontrolled mind contrives to mix out of the ordinary events and duties of life from hour to hour.

Not until you can control your body *through your mind being brought under control*, will you be freed from that body's whimsies! When you have conquered the vehicle (the body), it will be your willing, skillful servant, fulfilling its divinely planned purpose of further-

ing growth and development instead of hampering it. Therefore, before progress can be made upon the spiritual plane, it is absolutely necessary to obtain physical and mental control, to bring the lower principles into working harmony. When we know what the ideal is, as Swami Vivekananda said: "What remains is to practice the methods of reaching it."

The Swami's inspired aphorisms prefatory to "Raja Yoga" are of deep significance here:

"EACH SOUL IS POTENTIALLY DIVINE. THE GOAL IS TO MANIFEST THIS DIVINITY WITHIN BY CONTROLLING NATURE, EXTERNAL AND INTERNAL."

This mischievous mind, which uncontrolled turns many a paradise into purgatory, can be controlled for good only through a soul-directed and governed WILL, and nothing else so hastens the attainment of this mental control—the first stepping stone towards the realization of soul-power—as the practice of Concentration. As you must well understand now, it is the only method of rousing the *Kundalini*; also called "The Tree of Knowledge," being the latent *Prana*, or stored-up residual sensations in the great root-receptacle, or basic-plexus. This brings us under the most beneficent influence of Mercury,—an influence that is ever striving to purify us and lift us to higher planes of living and thinking.

Moreover, concentration is the only entrance to the blessed realm of Silence; that wordless space vibrant with peace; the peace of exquisitely subtle spiritual force, where we come in touch with the soul of things and thereby find our own souls. In the unspeakable peace of this precious Silence, the world of the senses disappears in a conscious rapport with the vaster universe of living thought which needs no words to clothe its mean-

ing. It is the "Knowledge space" of the *Yogi*.

If you but think of it we are on the verge of Silence at every moment of existence. Its omnipresence laps us round about as the universe of the invisible and inaudible, teeming with activities so infinitely finer, more subtle, that they escape cognizance by our grosser sense perceptions. At any instant when we can shut out the consciousness of this physical environment we open the avenues of that consciousness to this inner silent world, and the importance of the experience is incalculable. Every time we attain it, the way is made easier to repeat the experience till it carries us to the full realization of the real subjective self.

Remember what I said in an early chapter: The life-current is as subtle as radio-activity, and it depends upon ourselves to how high power we shall raise it. The holding the attention—all our consciousness—to a given point, as when centering upon a special plexus or organ, accelerates the velocity of the *Tattvic* vibrations and, therefore, the force of *Prana*. This effect and benefit are the immediate reward for the regular practice of the Held-Breath exercise for *Pranayama*, in which, through the polarization of the vital currents greatly increased power is generated and the whole nervous system is energized. The benefit derived from the exercise is in exact ratio to the success of the student in holding the current mentally to the designated center. A good beginning is thus made in mental control, for the brain appropriates its full share of the energy, gains steadiness and flexibility, and the memory is quickened. All mental effort is made easier and more fruitful, and the voice—so intimately associated with our mentality—gains sweetness and fullness of tone, evidencing the increasing harmony of the life.

(Conclusion of this Chapter in August Number.)

The Nervous System of Jesus.

By SALVARONA.

CHAPTER VIII.

With Jesus, a divine religious spirit was not something supernaturally added to man's moral nature from without by a miracle. But the spiritual and ethical self-development—by faith of a loftier mental state—of some sublime disinterested emotion—from within. This is the view insisted on by the writer: Namely, that spiritual states are psychological states of the loftiest conceivable disinterested emotion capable of being experienced by man—that spiritual states are spiritually self-conditioned states of moral emotion.

Our religious feelings can *only* be made known to us through the action of certain classes of our nerves, and the psychological words for such religious feelings as compassion are emotions and spiritual passion.

So far as Jesus may be said to have indirectly expressed a thought as to the psychological nature of such feelings or emotions as compassion, he identified such feelings as states of "spirit" or "spiritual." God is "*spirit*," he informs us, and, as the feeling (of compassion or love) is spiritual, we are also informed that "God is *love*." He also regarded anger—as an emotion—as a "*manner*" of *spiritual* feeling. Religious psychology, therefore, explains the nature and *causes* of our religious feelings and thoughts and acts.

Thus, Jesus, in rebuking the feeling of anger and desire for vengeance of James and John in Luke x: 55, says: "Ye know not what *manner* of spirit ye are of." James adopts a similar view of the emotion of envy in James iv: 5, "The *spirit* that dwelleth in us lusteth to envy."

So in the Old Testament, a similar *psychological* interpretation of the feeling or *emotion* of jealousy—as "*spirit*"—is given by the author of the book of Numbers 5, 14, 15, 30, and in the words, "When the '*spirit*' of jealousy cometh upon him." All states of moral emotion are therefore states of "*spirit*."

Now this view of the emotions, considered in the light of moral, *spiritual*

forces, acting through the nervous machines of the human body, is one of the main points of this chapter. That is, that religious and other feelings and emotions, are the expressions of moral, *spiritual forces*, operating through our human nerve machines, the organs of our brains, and cerebral plexuses. Now moral emotions, considered as *spiritual forces*—within the body—can only be called *forces* to the extent that they are capable of doing work on and through the nervous machine of that body. An emotion, as a *spiritual force*, is that which is capable of *changing* the molecular relations of the forms, the rest, and the motions of certain classes of nerves and muscles through *other* intermediary forces.

The nervous system of Jesus, therefore, here described by me according to certain *laws*; and these were alluded to in my philosophy of the religious emotions. Out of the *mind* of Jesus, arose the religious life of Jesus, and the *organ* of the mind of Jesus was his nervous system, with its brain. So that I here view the mental powers of Jesus as a system of *spiritual forces*, acting through his nervous system as a *machine*, adapted to express the existence and powers of such spiritual forces. On the other hand, his nervous system *itself* is considered to be an expression of force and motion, a complex *machine* of another system of forces.

The idea of force, as expressing a principle of the nervous system of Jesus, receives its importance from the idea of *mental mechanics* of J. H. Herbart, the illustrious philosopher and successor to the chair of Kant, the greatest metaphysician of modern ages.

The idea of *motion*, as expressing a principle of the nervous system of Jesus, is illustrated in the idea of the motion and molecular disturbances of the nerves, as a condition to mental activity, as taught in the *Psychology* of the English philosopher, Herbert Spencer.

Whether the mind of Jesus was divine or human, the most orthodox of church

men admit that his mind *used* his brain and nervous system, as the *organ* through which he did his thinking and speaking, as he used his legs, as organs for locomotion. On the other hand, the word "Nervous" is used by medical materialists to describe the spiritual condition of those great religious characters, who have shown overpowering emotions of compassion, pity and love. That is, the world of our modern scientific Caesars, seems to be vainly trying to explain all the spiritual "inner light" of divine, spiritual feeling and emotion by the canons of nervous insanity. How terribly irreverent, and to what sad lengths these medical materialists go in this matter the general public are not aware.

Underestimates and overestimates of men will continue until Scientific Research explains more fully the broader psychological capacity of the average man; and the hitherto unsuspected tremendous power of his natural nervous force. The nascent mental and moral and psychical ability of the Medial American—for psychological attainment in moral, ethical and spiritual power—is immeasurably undervalued. With each new experiment in Physiological Psychology, and Psychic Research, the average man is shown to possess psychological powers hitherto undreamed of. If the nervous forces (of the average man), expended in one day through his muscles (in working his heart, diaphragm and intestinal canal, and the man weighed one hundred and forty pounds) could be controlled for ballooning or air-ship purposes, they could lift the man from a valley in Switzerland, 10,000 feet up into the air, and place him on one of the chief peaks of the North Swiss Alp Mountains. On a strictly psychological plane, a motor mental nervous force is pouring itself through 800,000,000 of his brain cells, day and night. But perhaps along no line of man's average capacity for development has he been so misunderstood and underestimated, as in his ability—under spiritual self-culture—to develop disinterested, life-sustained emotions of compassion; when under the influence of such a dominating religious idea as that of the Fatherhood of God and the Brotherhood of Man.

(*The End.*)

Netop Notes.

By WILLIAM E. TOWNE.

Nothing very exciting to tell you this month. The weather has been so cold and there has been so much rain that I have not yet planted corn and lima beans. Everything else is in the ground. We have had radishes from our own ground here at home for a week (June 5th). Have some promising early and late peas on the way, pole beans (here at home), onions, lettuce nearly large enough to eat, and beets.

We have staid over night at Netop just once this season. That was along about the middle of May, and on Saturday night. It proved to be almost the only real warm night in the month. On Sunday morning it was slightly foggy and very balmy.

The fog soon lifted from the hills and we started out for a two-mile walk. The apple blossoms were just coming into full bloom, and their fragrance filled the air as we strolled down the road past the Winchester cabin (which looks like a New Hampshire sugar-house), and towards Mr. Smith's farm. Near the top of the hill we turned into the pasture and started "cross lots," intending to strike a road which branched off at right angles to the one we had been following. We had gone but a short distance when we came upon perfect masses of large violets—the kind that have a dainty and quite strong fragrance.

From this point we had a beautiful view, taking in the white, gleaming Granby church spire, a green meadow with a winding brook and many wooded hills interspersed with cultivated land.

A little farther along, down in a hollow where flowed a tiny, softly-gurgling brook, we found a barefooted youngster amusing himself with a water-wheel. The water-wheel was apparently made

from a small wheelbarrow wheel with floats nailed to each spoke, and it was set where the force of a miniature Niagara, about eighteen inches high and twelve inches wide, would catch the floats. The power was hardly sufficient, or not well enough utilized to run even this small wheel. A Scotch collie, who was looking on at the proceeding, came forward to greet us and waved his plumy tail good-naturedly.

On the farther side of the brook we came to quite an abrupt and rocky bank along which we found quantities of wild columbine, commonly called honey-suckle.

We now found ourselves close by the road we had been aiming for, and after climbing the fence we found growing by the roadside a small, magenta colored flower which seemed to be related to the orchid family, but which we were unfamiliar with. It seemed to thrive in rocky ground and we saw one of these plants, in full bloom, growing out of a cleft in a rock where it seemed impossible that any living thing could gain a foothold. We have noticed the same flower this year close to our cabin.

We soon came to a wood road, branching off from the main road, and down this we strolled in search of adventure. We found some very large anemones, which we left growing, as they droop almost immediately if picked.

We descended a sandy hillside, clothed with scattering sumach and white birch, and there, spread out before us, was our broad, green meadow, backed by a wooded hill and intersected by the brook—a broad, deep, swift flowing stream, almost entitled to the dignity of being called a river. Just at this time it was so high as to overflow its banks, and portions of the meadow were under water. Elizabeth sat down on a bank and refreshed herself with a banana, while I went down close to the stream to investigate it at close range, and got wet feet for my pains.

By this time the sun was high and warm, and we started on our return trip. On our way we noted many wild flowers, including Johnny-jump-ups, violets and a yellow flower by the banks of

Maple Brook, which might belong to the cress family.

On arriving at the cabin we found that a saucy robin had eaten part of a banana which we left on the threshold. Everything else was undisturbed. The windmill in the corner of the garden turned lazily, the scarecrow in the opposite corner kept his silent vigil, at the back of the cabin, on the hillside which slopes up towards Mount Holyoke the red maples waved their gorgeous blooms and thousands of poplar reared their silver-gray heads, rustling gently in the breeze, while the soft, hazy light of the May sun shone at high noon. All was still, calm and peaceful as could be.

At this writing (June 5th) the June pinks (probably a species of azalea), are beginning to bloom at Netop. They have beautiful pink blooms with a very sweet, spicy smell.

At Netop.

There was a young man at Netop,
Whose better half cried to him: "Hop!

For my thoughts are now led
To a cucumber bed,
And a succulent cantaloupe crop."

"'Tis the season for seed planting now,
For hoeing and digging, I trow.

*If you wish to be fed
On good graham bread,
You must toil in the sweat of your brow."*
—Trissotin.

Briefs.

By WILLIAM E. TOWNE.

* * * We have had so much rain for the past six or seven weeks that the weather men don't like to predict more. So, instead of saying that rain is indicated they say it will be "showery." It's been showering for about twenty-three hours out of twenty-four during the past month.

* * * I have often referred to the well-known fact that a Yankee's first and foremost topic of conversation is the weather, and I always feel easier after I get my comments on the weather written down.

* * * Don't fail to read the Eddy articles in *Human Life*, and thus keep

informed on what "the defence" has to say.

* * * Take better care of the babies that are born and there will be no occasion for worrying about "race suicide" for many a long year. A writer in Bryan's *Commoner* very sensibly says: "*America does not need more mothers so much as wiser ones, and better conditions for those we have. Statistics of the death-rate among little children under two years old are appalling. Physicians tell us that the enormous mortality among infants is largely due to the ignorance of uninstructed mothers and fathers, and to the dreadful conditions under which little children come into the world.*" This reminds me that the mayor of an English town has offered substantial prizes for every baby within his village which has reached a certain age. In order to get the prize the parents must have taken so good care of the baby that it is tided over the most critical periods of infantile life.

In The Major Key.

My Country!—thee I chant,
Filial celebrant,
Glad to be thine:
But, ere thy fame began,
I on the trail toward Man
Followed God's ancient plan—
The World is mine.

'Neath white or yellow skin,
Red, black, I e'er have been:
Self-same, the ME within
Has moved and thought;
Guiding me here has brought
Me to be shaped and wrought—
By all that nears me taught
More Life to win.

Ceaseless my dlthyramb;
In Life, in Death, I AM;
And joy to be;
Paean of Being, free
Sing I eternally—
Fore'er, I AM.
—Florens Bluxome Folsom.

Mothers' Counsel

Edited by

ROSE WOODALLEN CHAPMAN.

Nautilus Mothers, Fathers and School Ma'ams are cordially invited to consult our Rose on any knotty problem connected with the training of children and parents—and teachers. She isn't exactly omniscient, but she is on the road, with experience and her mother helping. And she is glad to help and be helped. Address letters to Rose, care The Nautilus, and be careful to put no other communications in the same envelope. Replies to your letters, and a few of the letters will appear in this department.—E. T.

When To Begin.

ROSE WOODALLEN CHAPMAN.

"How early can one begin the application of New Thought principles to the training of children?" This is the question that has been asked me. My answer to it might well be given in the well known phrase of Oliver Wendell Holmes, who said that in order to train a child properly, you should begin two hundred years before he is born. We know from a study of the subject how strong a hold fear has upon the organism, and how its effects may be handed down from generation to generation, increasing in potency as each individual gives way to it. It is easy, then, to comprehend how much may be done to give an individual a wonderful freedom from such a paralyzing incubus, if, for generations, his ancestors have been proclaiming themselves free from its domination. But since it is impossible to change our ancestors, the practical question for us to consider is, how much we, as individuals, can do to change our children's inheritance, and where we must begin.

Here, again, we are confronted with the same law, namely, that the sooner we begin, the better. But we cannot go back into our own childhood and youth, and change the mental attitudes of that time. We must begin with ourselves as we are at the present moment.

I presume there is hardly a young woman of the present day who marries without having in her heart a greater or less fear of the ordeal of motherhood. She may simply have heard of the sufferings that have been endured at such a time, or she may have passed through such an experience with some member of her family, so that her mental images are even more distinct and oppressive. One

young woman I know, oppressed by her remembrance of her sister's experience set herself to work from the day of her marriage to overcome this rather natural dread. She desired the joy of motherhood and thought often of her children-to-be, but, at first, with that thought came always the mental picture of what she had experienced with her sister, and a consequent dread of it for herself. Each time the picture came, however, she resolutely put it from her mind, replacing it with visions of what should be. She dwelt continually upon the thought that this was one of God's laws and hence was only good. It was a natural process not a pathological condition, and should be passed through with as easily and joyfully as any other of the ordinary experiences of life. Her victory was not immediate, but the time came when fear was eliminated from her mind, and she looked forward without the slightest dread to what was before her. She passed through her experience joyfully, and felt a clearer comprehension of God's purpose and a better understanding of what He has in store for His children.

The time when the mother can make the strongest impress upon her child is when she is carrying him beneath her heart. Those sacred nine months are the mother's great opportunity which she must not fail to grasp.

The mother's influence upon her child at this time has been recognized in the past, but upon the negative side. We have heard great tales of birthmarks, which have been produced by the mother's getting a glimpse of some unsightly object; of appetites fastened upon the child because the mother's desires had not been gratified; of deformities, even, because of some untoward experience. These tales have been as a scorpion over the mother's head, frightening her into foolish precautions and childish waywardnesses. If a child was born with some peculiar formation, friends of the family at once busied themselves to discover some trifle happening in the mother's life, which they could pounce upon and pronounce the cause of the child's condition. Thereupon their dictum was accepted as the exposition of an unchangeable law, whereas, in fact, it was but the arbitrary expression of a superstition.

The medical researches of more recent times have taught us that in the majority of instances, the conditions referred to could not have been produced by the circumstances brought forward as causes. We know now

that the physical formation of a child is practically complete at the end of the fourth month. In other words, before many a woman has become aware that she is a prospective mother, her child's body is completely finished; yet it is the happenings of the later months which are supposed to produce the peculiar physical formations. The knowledge of this, however, should suffice to set at rest the young mother's mind in regard to these superstitions.

Yet it cannot be denied that the mother's physical and mental condition during these nine months have a great influence upon her offspring. During the first three months, she should pay special attention to her physical well being, in order that the child may have as good a start in life as possible. She should live out-of-doors as much as she can, breathe deeply, eat healthfully, chew thoroughly, and sleep as much as her system seems to need. Of course, it is important that she should be serene mentally during this time also, for we know that her mental states will affect her physical condition, and, through her, that of her child.

During the last six months of this period she is affecting the child's mentality; and in these later years we have been hearing great tales of what wonders a mother may accomplish during this time. We are told that she may produce any kind of a genius, she desires, if she will but set her mind to it. Would she produce a Raphael, let her study art; a Beethoven, let her devote her days to piano practising; a Shakespeare, let her study the great dramas; and so one might continue through the list of human possibilities. It is a beautiful theory, this one of making geniuses, but I must confess that I, for one, have some doubts as to its practical workings. In fact, I would look upon it as an augur of great future misfortune to the world, had God put into our hands such a tremendous control over the lives of other individuals. How can we, with our finite intelligence, know what the world needs most? As a rule, the arts appeal to us as the highest callings in life, and yet it is the practical man, who frequently gives the world the greatest service. We need a few great singers and artists; but mediocrity can better serve the world along more practical lines. To my mind, it needs the wisdom of an infinite intelligence to bring forth into the world men and women to perform its multitudinous tasks. In a few generations, three-fourths of the world's work would be left undone for lack of competent workers, if to

mothers were given the right to say what particular calling their children shall be fitted to follow.

On the other hand, such complete moulding of gifts and possibilities seems to me an interference with the rights of individual liberty. Would it not be fairer to the child to give him such a full complement of powers that he might be able, when he reaches maturity, to choose from several callings the one that pleases him best, rather than to fit him with such limited and specialized powers that he is forced into one narrow line?

I believe that the mother has a great moulding influence upon her child's forming spirit, and it is her duty to give the best of everything just as far as is possible without attempting to decide what capacities shall predominate. She should, by her own mental and spiritual life, sow in him the seeds of all good things. He should be given love of poetry and music and art, for these things keep a man broad and give his soul room to expand. She should endeavor to overcome any particular dislike with which she has been hampered in her own life. If mathematics has been her bugbear, let her try to find pleasure in a little mathematical calculations each day. If she is lacking in orderliness, let her give especial attention to putting things in their places upon every possible occasion. If she is inclined to be tardy at her appointments, let her make sure that she is always ready on time, or a little ahead of time. In this way she may know that she is endowing her child with a rounded character.

The world does not need geniuses so much as it needs perfectly developed characters. We all excel in some one thing, what we need is to bring up our other powers to the level of this excellence. Not long ago a very good illustration came to my notice of the way in which attempts to make geniuses may fail,—though the attempt was not without its beneficial effect. A mother made up her mind that her next child should be musical. Her husband could not tell one tune from another, and she, herself, had but little more musical ability. However, during the nine months of her prospective motherhood, she devoted herself assiduously to practising the piano. It wasn't particularly interesting work, for she had to begin at the beginning, but she persevered in the drudgery, buoyed up by the confident expectation that her child, as a consequence, would be a musical prodigy. The years passed by, however, and the boy gave no signs

of ability in the desired direction. The mother commented to a friend at one time upon the failure of her hopes and plans.

"I cannot see that all that practice I did had the least effect upon Robbie," she said.

Her friend was silent for a moment.

"Did you ever notice," she remarked, "how much more persevering Robbie is than any other member of the family? You didn't teach him the music, but you taught him never to give up, and I have an idea that what he gained will be infinitely more valuable to him throughout life than what you intended to give him."

We are taught that the prospective mother should have about her only that which is beautiful, inspiring, uplifting. This, indeed, should be the aim of those whose pleasure and duty it is to care for her at this time, but sometimes it is impossible to secure the desired conditions and then it is that the expectant mother has an opportunity to learn that greatest of all lessons, the ability to rise above her surroundings. To give way to expressions of childish disappointment would be most disastrous, nor should she allow any fear to steal into her heart,—fear that her unfortunate surroundings may have a deleterious effect upon her newborn child. Let her remember that she stands between him and the outside world. She it is who determines what his surroundings shall be. If she rises above her untoward circumstances and refusing to see aught that is not beautiful, remains untroubled and serene, finding her joy in little things, she may know that she is creating for her little one a disposition which shall be his greatest blessing throughout life.

Said one mother: "I don't understand why Esther seems to have so much happier a disposition than any of the rest of my children. We were in the most favorable circumstances when I was carrying the other three. I had beautiful surroundings, every wish was gratified and life seemed one long holiday, but during Esther's prenatal life we lost our money, my husband was stricken with a serious illness and it seemed as though I had almost more burdens than I could carry."

"Did you repine under your changed circumstances?" queried her listener.

"No, I tried to be as cheerful as possible in spite of the anxiety I sometimes felt. I had to be cheerful, both for my husband's sake and that of the children. I couldn't think of my own deprivations."

"That's the explanation of Esther's happiness. You bestowed upon her the habit of cheerfulness."

I know of no better time for the application of New Thought principles than during these

nine months. It is a new road that the young mother must traverse alone, and it would be strange if she were not inclined to be more or less apprehensive. But with the knowledge of God's unfailing goodness, she can refuse to listen to her fears and keep her mind ever at peace, with the remembrance that "Underneath are the Everlasting Arms."

Speaking of "When to Begin," how is this for an illustration? Clipped from a letter to Mrs. Towne.

"I take pleasure in sending you under separate cover a photo of my daughter Neva, who is a living proof of the wonderful results to be obtained from the use of our God-Power. For about seven months before her birth, we constantly asserted that 'our baby would give me no unnecessary pain before birth; it's birth should be painless, and it should have a bright, well-balanced mind and a perfect body.' All of these suggestions were carried out to an extraordinary degree, her birth being so free from pain as to surprise the physician and everyone that sees her speaks of the perfectness of her form. She arrived at one a. m., on the seventh day of the seventh month, (July 7), and now, at the age of ten months, she walks all over the house, talks a mite, notices everything, understands a great deal that is said to her, has nine teeth, plays "Bear" with her father, takes his pencils and hat away from him every opportunity, and altogether is the merriest, most loving, sweet tempered little one that ever was loved by all her acquaintances. I wish you could see her. Our baby delights in books and pencils. Perhaps she is destined to continue your work in the far future! Who knows?"
—Mrs. Lena Hall, Delray, Fla.

Rose Roots.

What do the roots of the roses find,
In my dooryard, or in far Cathay?
They dower every passing wind
With sweetness when it walks their way.

Beauty and sweetness from dark and mould,
Sweetness and beauty from death and night,
The roots of the roses find and hold,
And carry up to the eye of light.

We find filth in beauty's self,
We who are Christians as we suppose;
Let us lay our dogmas upon the shelf
And learn new creeds from the roots of a rose.
—Grace MacGowan Cooke, in Munsey's.

Circle of Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.
Would you be healed? Speak health to the world.
Would you be loved? Speak love to the world.
Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desires except all the world share with him.

And every Good Word you send into the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the world—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole-World Healing? No memberships, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this column, in each number of *The Nautilus*. You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege: That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is, *The Cosmic Consciousness*.

Which includes Health, Happiness and Prosperity to every Creature.—THE EDITORS.

* * *

Key thought for daily meditation:—

Now straighten up, dearies, and stand at ATTENTION. Close your eyes and look upward. Now feel all through you the invisible One Power that is too fine and mighty to feel with eyes open. Take into your being this subtle power in a full, slow, even breath. Hold your chest expanded whilst that power renews and fills you. Then gently, lovingly, steadily, breathe out love, wisdom, peace to all the world. Take three draughts of power, of God, before you stop, and do it whenever you think of it.

Then turn your whole attention to the next thing there is to do, and see how much ingenuity and loving thought you can put into the doing. The WORD is in every breath you thus take and all you desire is growing.—Elizabeth Towne.

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. 74.

First of all, imagine the flower of realization in your mind. Do you want a poppy, a violet, a pansy, or a rose? And do you want a white or a red rose? Of course, if you are not particular and just want a flower, why let it go at that.

Plant the embryo seed, the germ, in the soil of your soul. It will not hurt you to analyze this soil and find out that, having a subsoil of the infinite, it contains enough dormant energy to grow anything from a grain of sand to a cosmos. When you have found out this for yourself you will have gained confidence and can breezily laugh the "impossible's" and "you can't do it's" to scorn.

After the seed is planted, if a chill or frost is expected from other people, you might just as well protect it under a newspaper.

Water it frequently with determination and serve it in mental realizations. Do not, however, dig it up and turn it over every little while. Just believe it is growing—and let it grow.

If you are a progressive gardener you will study its needs with alert interest, and weed and mulch the ground in due season.

When it has come above ground, pinch off such of its branches and leaves as will leave a strong and symmetrical plant, and kill off as fast as you can the faults and insects that devitalize it.

Pluck its blossoms daily for others. Place also a few on your own table. Thus shall you have a profusion of bloom.

Of course, some people attain success by swift and easy means. They find it in a day

already blown, as it were, mayhap from a seed sown once and then forgotten, until revealed by necessity or just chance.

They attain; but they do not know the heavenly joy and inspiration that the rest of us must experience, of patiently growing and guiding and realizing, all of one's own self. And this is the way to grow.—JULIA E. JOHNSON, Butler, S. D.

Success Letter No. 75.

Once when Shelton was reconciling two opposite statements he said that there are two prongs to a fork. I have often met with contradictions in the New Thought, not only in different authors, but in the teaching of the same author, and in personal experience.

The two prongs of the New Thought fork are will and realization.

Just when I was reading the letter of the prominent Chicago man in one of Mrs. Towne's circulars I was struck by this thought. "H" found himself in such a position that it was necessary for him to relax, to give up his intensity, at the same time, of course, continuing his efforts. There are two kinds of intensity—the intensity of will and the intensity of worry. "H" was going in for the latter sort. To make any progress in the New Thought we've got to stop worrying. But at the same time it's no use dropping into a lackadaisical, *laissez-faire* way of letting things go along anyhow whilst we are away up on the plane of negative passivity, which, as Mr. Towne told us, was the cause of the failure of Thoreau and Prentice Mulford. Certainly relax somehow. Will yourself into relaxation if you can't relax any other way. But relax somehow. And if you can't will yourself into doing what you want to then I'm sorry for you.

Positive affirmations help us along if we persist in them firmly enough. But when it is all positive force without any of that peace that springs from soul communion with the spirit of the universe then we don't make much headway. But beginners in the New Thought don't feel like being passive at first. Quite right and natural, too, to be carried away by enthusiasm.

It needs positive, iconoclastic will power to break with an unpleasant environment. True,

when we have broken with the environment not much remains. But here the soul force comes in. It helps to build up a new environment. So you see the passive soul force is not so negative as you thought.

But we don't easily get passive until one or two things has happened—either, as in "H's" case, we feel everything to have slipped from us owing to excess of willing and affirming, or as sometimes happens, we get exhausted with our own exercise of force. When you have wept till the fountain of your tears is dry, when you have screamed till you are hoarse, when you have gesticulated till your arms are tired, when you have kicked against adverse circumstances till you can kick no longer, when you have banged your head against the stone wall of conditions till you are black and blue, then you can afford to be still.

And in the stillness comes realization.

But you would never have got quiet had you not wept, screamed, gesticulated *et al.*

When you get desperate kick up a row and go on kicking and then be still and know.

Probably the New Thought student will then have a period of repose and inaction. At first things will go on well, and then he will find something wrong. He will discover he is going a bit slow. And then if he is a properly balanced new thinker he will enter the third and last and lasting stage where he draws the happy medium between too much relaxation and too much active willing—two extremes, either of which is useless separate, but which, taken together, make the two-pronged fork.—Evelene N. Butler, London, England.

Letter No. 76.

'Tis just to be and do and dare
Nor lose our faith and "vim;"
To do the task that's nearest us,
And leave results to Him.

Although the task is not the one,
Which we would like to do,
It leads to others farther on,
Which now are out of view.

—ALICE DUDLEY, Wallace, W. Va.

Our June prize letter is the good one written by Ed. B. Warren, Pierce City, Idaho. He received a large majority of the votes cast in this office. Congratulations, Mr. Warren! Now please tell us where to send the two subscriptions that are your due.—E. T.

The Way the Wind Blows

Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it! Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that show the way the Clean Winds blow, sending us any items they may think suitable for this column of very brief mention.—E. T.

"Mr. Marconi tells a weird story in connection with his system of wireless telegraphy. There is a station off Cape Clear, the utmost point of land to the westward of the British Isles. Here are received final messages despatched by ships outward bound, and the first hail of vessels that have crossed the Atlantic steaming east. To this lonely station there comes shortly after the stroke of midnight a mysterious message, untranslatable, incomprehensible. But always at a certain point, varying night by night, there is delivered one word that is ever the same. It is recognisable only by its unvarying sign. It belongs to no language known to this planet. For two years the mysterious communication has never missed arriving, invariably between midnight and the stroke of one in the morning. Mr. Marconi's explanation of the phenomenon is as striking as is the incident itself. He believes it is Mars endeavoring to communicate with its sister planet. Why the message should exclusively reach this particular spot on earth, what Mars wants to say, and wherefore the unrequited patience of nightly repeating the communication through two years, are matters to be guessed at. That the mysterious message arrives at the times and in the manner indicated is a fact for which Mr. Marconi vouches."—*Progressive Thought*, Sydney.

"Ever since 1860 Chinese students have been coming to American colleges, and at the present time the Chinese government sends each year from thirty to one hundred, or even more, honor students from government-aided universities, who are expected to win honors in this country also, and then return to their own to serve as teachers. Thirty-eight such Chinese came to Harvard the other day—erect and dignified youths arrayed in well-fitting American clothing, and with their smooth black hair cut in the most approved Occidental style. They will take the full four years' course, and will then specialize at various universities, preparatory to their life-work at home. American universities have no hesitation in welcoming these young men. They work hard, rapidly adopt American customs—or the best of them—and socially assimilate with the life of the university, being readily accepted by the best fraternities and clubs."—*Quoted*.

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 TOWNR.

In this department I will try to reply to the root odds and ends of life-products 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 TOWNR.

ISABEL.—There is only one way to become "regenerated in mind, body and soul"—*Be ye transformed by the renewing of your mind.* Think the thoughts of the spirit, "love, joy, peace, long-suffering, gentleness, meekness, temperance," until new mind habits are fixed within you. Practice and faith make perfect—nothing else does. If you want rules get a set of lessons and follow them faithfully. Your question about the voice I've just answered in an article, "The Secret of Song," which will appear in a month or two. Now where are the promised new subscribers?

F. F.—In speaking of the breathing exercise you said that it made your "heart-place get sore." You probably exercise too vigorously. Take it more gently, and work up to the desired pitch. Better progress too slowly than too rapidly. If you work hard enough to make a revolution in your body, you won't enjoy it! If you go easy you can make all the reformations you please without any unpleasant results. If the North had bought up the Southern slaves as it could, there wouldn't have been any war of rebellion. Of course the war was good, but the other method would have been just as good in the end, and it would have been painless. The only difference is, it would have taken more time. Just apply that to yourself.

W. E.—Nobody can help you to settle that question! You must ask the Spirit until you know you are right, and then go ahead. Until you know, until you have no doubts about your course, be still. Live love right where you are. Love is like sunshine; it grows things that it shines upon—grows them into things you and everybody else desire. Dislike and discontent are like winter cold, they keep conditions locked just as they are. To break that lock means great pain and often mistakes. Just live, love where you are—to everybody you are in touch with—live it honestly as convention dictates—and in due time you will find the way opening naturally for the change you desire—if you continue to desire it. Only time and honest living and loving can prove without disaster whether your new attraction is any more ideal

than the old one. Let patience have her perfect work. Free yourself and others mentally, and forgive them all their trespasses before you try divorce and re-marriage. By the time you have done that thoroughly you may find you don't want to change! You never can tell. Just follow your ideal self no matter where it leads, and you'll be eternally glad.

T. B.—I believe one trouble with you is that you are hunting for other people to heal you, instead of making up your mind to live according to the laws of your own being, and let the Spirit within you do the healing. I tell you now, if you get well you've got something to do yourself, and you'll have to begin to practise and keep at it. Do you remember how Naaman answered when Elijah told him to go and dip himself seven times in Jordan? Naaman said he expected Elijah to come out and strike his hand over the place and make it well. I fancy you have been looking for something like this. Now I want you to "dip seven times in Jordan," by reading the Sermon on the Mount (Matthew v-vi), daily for a month, a few verses at a time. Get into the spirit of it and shine. Take at least fifty slow, full even breaths of outdoor air every day with positive affirmations of *I am Peace* and *I am Health*, and *I am Love*. Use one of the affirmations on each day, repeating with each of the breaths, using second affirmation on the second day, the third on the third day and then repeating.

Eat only the very plainest food, using but one kind of food at a meal, i. e., if you want bread and milk, eat bread and milk alone for one meal. Then if you want meat and potatoes eat that alone for another meal, and so on. Eat only one or possibly two things (like bread and meat) at a time and let it be anything you want for that time.

Have no fear about the consequences, if you follow my directions. But here is the main point: *Every mouthful is to be chewed to the clearest liquid before swallowing.* Even if you make a meal of milk alone, you are to chew each mouthful of it until it is thoroughly mixed with saliva before you swallow it. All liquids to be treated in this same way except water. Practice this very diligently until you are almost totally recovered from your indigestion. And never let yourself slump back into the old hasty-eating habit.

Drink plenty of water, night and morning, and between meals. Don't drink with your meals unless you are taking something like bread and milk, or crackers and serial coffee, or something like that. Eat solid foods together and leave liquids to go together.

Clever Doctor

Cured a 20-Year Trouble Without any Medicine.

A wise Ind. physician cured a 20-year stomach disease without any medicine, as his patient tells:

"I had stomach trouble for 20 years, tried doctors' medicines, patent medicines and all simple remedies suggested by my friends but grew worse all the time.

"Finally a doctor who is the most prominent physician in this part of the State told me medicine would do me no good only irritate my stomach and make it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking coffee! Why, what will I drink!'

"'Try Postum,' said the doctor. 'I drink it and you will like it when it is made according to directions, and served with cream, for it is delicious and has none of the bad effects coffee has.'

"Well, that was over two years ago and I am still drinking Postum. My stomach is right again and I know Doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place."

Never too late to mend. Ten days' trial of Postum in place of coffee works wonders. "There's a Reason."

Read the famous little book, "The Road to Wellville," in pkgs. Physicians call it "A little health classic."

A Law for Living.

*All unthinkingly, my neighbor
Down my lilies white has trampled,
Shall I, then, with frown go labor,
Rooting up his hedge, rose-mantled?
Rather let me, pardon smiling,
Foster my sweet, suffering flowers,
All my pain with toil beguiling,
Building me more beauteous bowers.*

—H. J. S. of Haywards.

When replying to advertisements please mention THE NAUTILUS.

Anent Books and Things.

When sending books for review please remember to give selling price, and address where book may be obtained. We notice on this page all cloth-bound books sent us, and as many paper bound ones as we can find space for. Small space forbids our reviewing music.
—E. T.

—"The At-One-Ment" is a helpful little sermon by Jessie R. Barton, 553 Maple St., Battle Creek, Mich.

—"The Chicago Ephemeris 1907" is "a graphical chart" drawn by F. W. Steeg, 85 Walton Place, Chicago. Price \$1.00.

—"Longevity, or Why Methuselah Lived 969 Years; Psychologically Considered." A bright little treatise by Rev. P. J. Green, 549 E. 26th St., Portland, Ore.. Price 15 cents.

—"Living Counterparts, a Study of Vibration," by Minnie S. Davis, is one of the best books on this subject. Cloth bound, 108 pages, price \$1.00. Progressive Literature Company, Box 228, M. S., New York.

—"The New Thought" is a useful, intelligent tract written by Horatio W. Dresser and published by Progressive Literature Co., Box 228, M. S., New York. Price 10 cents, \$1.00 per dozen.

—"Apples of Gold, or The Gospel of Health," by Alice M. Long, is a pretty cloth bound blue and gold book of 117 pages, with half-tone of the author whose address is 615 East Forty-third street, Chicago. Price, \$1.05, postpaid. Brightly written, helpful.

—"Life Lessons" is a new "collection of studies on the practical question of daily life," by Grace M. Brown, who says things gracefully. Published by Wettmer Institute, Nevada, Mo. 207 pages nicely bound in red cloth and white; price \$1.00.

—"Spiritual Law in the Natural World," by Eleve, is one of the first new thought books I ever read. Now published by Purdy Publishing Company, 80 Dearborn street, Chicago. Over two hundred interesting pages; cloth bound, \$1.00; paper 50 cents.

—"The Practical Naturopathic-Vegetarian Cook Book" is a useful collection of non-meat recipes, menus and tables of food values, by Louise Lust, N. D., wife of Benedict Lust, editor of *Naturopath*, 124 E. 59th St., New York. Forty-three pages, stiff covers, 75 cents; cloth, \$1.00.

—"How to Make a Man," by Alfred T. Story, is a series of vital lessons on health and mentality, beginning with prenatal conditions and ending in the splendidly wholesome man and woman. Well worth study. Published by L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London. Price \$1.00.

—"The Life Primer," by C. R. Tuttle, is a volume of four hundred pages with illustrative diagrams, cloth bound, issued by Fellowship University, 321 Schofield Building, Cleveland, O. No price given. An exhaustive state-

ment of cosmogony and the principle of human being, which will repay the painstaking student.

—"The Will to be Well," by Charles Brodie Patterson, is now published, fifth edition, by Funk and Wagnalls Co., at \$1.35, postpaid. Contains 254 pages substantially bound in black cloth and gold. Mr. Patterson, who was the editor of *Mind*, is too well known to need introduction. "The Will to be Well" is one of his best books, and will repay the earnest student.

—"Morning Lessons for Spiritual Unfoldment" is a good little "Book of Meditation, Prayer and Aspiration, for Daily Use," by Prof. Leroy Moore of vegetarian fame. There are special subjects for each week of the year, with "How to Enter the Silence" by Charles Edgar Prather. Sixty pages; paper binding, thirty cents; cloth, fifty cents; morocco, \$1.00. Unity Tract Society, 1193 Tracy avenue, Kansas City, Mo.

—"The Persecution and the Appreciation" is Moses Harman's interesting story of his own arrest and imprisonment for speaking his mind on sex matters through his weekly paper, *Lucifer*. The booklet also gives the opinion thereon of many prominent people, with a description of the public reception given Harman upon his release from prison. There are halftone photos of Moses Harman and several sympathizers. Price of pamphlet, 55 pages, only 20 cents. Address, 500 Fulton St., Chicago.

—"Truthful Jane" is the name of a new novel by Florence Morse Kingsley, just issued by D. Appleton & Co.; 329 pages well bound in red cloth and gold; price \$1.50. This story portrays a pretty and poor relation of "nobility" who always speaks the truth superhumanly, landing herself in all sorts of tribulations, marriage proposals and house servitude, from which she eventually emerges to marry and live happy ever after, reconciled and accepted, American husband and all, by her "noble" relatives. Like all Mrs. Kingsley's stories it is vivid, well written and holds the attention from cover to cover.

—"Health Through Self-Control," by William Anthony Spinney, is a recent issue from the house of Lothrop, Lee & Sheperd Co., a substantial volume of 301 pages, bound in green cloth and gold; price \$1.30, postpaid. Mr. Spinney is a Boston man, well known as an educator and teacher of physical culture, a man thoroughly trained in medicine and anatomy. He is well qualified by both material science and mental science to make the best of his subject. And he does it. Few books are as well written, or afford as lucid and striking presentation of the subject of health and mental control. Mr. Spinney explains a lot of things in the Bible as well as in nature.

—A conference of the Western District of the World New Thought Federation will be held in Denver beginning the evening of July 4, at eight o'clock in the Divine Science church, Clarkson and East Seventeenth avenue. All interested in the New Thought are cordially

Doctor's Food Talk

Selection of Food One of the Most Important Acts in Life.

A Mass. doctor says: "Our health and physical and mental happiness are so largely under our personal control that the proper selection of food should be, and is one of the most important acts in life.

"On this subject, I may say that I know of no food equal in digestibility, and more powerful in point of nutriment, than the modern Grape-Nuts, four heaping teaspoons of which is sufficient for the cereal part of a meal, and experience demonstrates that the user is perfectly nourished from one meal to another.

"I am convinced that the extensive and general use of high-class foods of this character would increase the term of human life, add to the sum total of happiness and very considerably improve society in general. I am free to mention the food, for I personally know of its value."

Grape-Nuts food can be used by babes in arms or adults. It is ready cooked, can be served instantly, either cold with cream, or with hot water or hot milk poured over. All sorts of puddings and fancy dishes can be made with Grape-Nuts. The food is concentrated and very economical, for four heaping teaspoons are sufficient for the cereal part of a meal. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

invited to attend. The afternoon meetings will be devoted to business. In the evening there will be good speaking and good music. President Perrin and many prominent workers in the New Thought will be present. Saturday, the 6th, will be left free so that those wishing to take advantage of the low rates that prevail on that day may have the pleasure of a trip into the grand old "Rockies." The program and further details will be published later. Nona L. Brooks, Chairman, 864 Clarkson street, Denver, Col.

When replying to advertisements please mention THE NAUTILUS.



Personal Notice!

I have received many thousand letters asking if I could really rebuild the body and cure stomach and intestinal disorders, nervousness, etc., etc., WITH FOOD. The following letters will answer these questions:

707 Oxford St., Philadelphia, Pa., March 4, 1907.
EUGENE CHRISTIAN, New York, N. Y.

My Dear Mr. Christian:

I can never be grateful enough to you for what you have done for me. I had suffered for years with indigestion, intestinal gas, nervousness, constipation, and a severe case of rheumatism. I now feel so at ease that I can hardly express myself or describe it. I sleep soundly and feel vivacious, energetic, and in every way free from pain and fear. It is very difficult for my friends to believe that all this has been done with food.

Most gratefully yours,

(Signed)

MISS CARRIE SCHWARZ.

Grand Rapids, Mich., Jan. 8, 1907.

EUGENE CHRISTIAN, New York City.

My Dear Mr. Christian:

I am much gratified with the improvement I have made during the past three months. The combinations of food you have prescribed have been most delicious, and I have no desire to return to the old conventional diet.

I shall be glad to recommend your course of treatment to any sufferer. Please send your literature to the enclosed list of names. They all need your instructions.

Thanking you most heartily for the services you have rendered me, and the promptness, skill and courtesy you have shown in my correspondence, I remain,

Most sincerely,

185 N. College Ave.

GEO. M. HURST.

Eureka, Cal., Feb. 13, 1906.

EUGENE CHRISTIAN, New York, N. Y.

My Dear Sir:

My husband is a walking advertisement of what your treatment and your uncooked food will do. Although one year ago the doctors gave him but two months to live, he is now in perfect health, thanks to the Christian system.

Sincerely,

Mrs. B. M. LYON.

162 Chicago Ave., Chicago, Ill., Sept. 25, 1906.

EUGENE CHRISTIAN, New York, N. Y.

Dear Sir:

Enclosed find my fourth weekly report. I am getting stronger and more full of vitality every day. Half of the time I never wait for the street car to take me to or from my work. I walk it. I am beginning to live and see the bright side of things. Your foods are delicious.

Yours very truly,

(Signed)

THOS. N. THURSTON.

Allen Place, Hartford, Ct., Dec. 1, 1906.
EUGENE CHRISTIAN, New York, N. Y.

My Dear Sir:

I want to congratulate you from a professional standpoint on the work you are doing. There is nothing so needful as a reform in eating, and there is no man I regard so competent as Eugene Christian, to teach people the art of selecting and combining foods so they will chemically harmonize, which will remove the causes of a great majority of physical troubles called "disease."

(Signed)

W. H. MORSE, M.D.

Corning, New York, April 6, 1907.

Mr. JAS. NICHOLSON, Pittsburg, Pa.

Dear Sir:

Your inquiry as to whether I was benefited by Mr. Eugene Christian's teachings received. I was, and greatly.

I had been suffering for years with nervous prostration, dyspepsia and intestinal fermentation, and by accident I came in contact with Mr. Christian and decided to take a diet course under his guidance. I am frank to say that I believe fully that I owe the fact that I am living today to following his instructions. He certainly knows more of the chemical value of natural foods and of feeding the human animal than any one I have ever known; furthermore, he is a noble-minded gentleman of sterling character and integrity. You will make no mistake by allowing him to direct your method of living for a term.

I write you all this with pleasure and in absolute justice to the man. Personally, he will ever have my profoundest gratitude.

(Signed)

HUGH H. KENDALL, Treasurer.

C. R. MALTBY Co.

P. O. Box No. 897, Ocean Park, Cal., Dec. 4, 1906.

EUGENE CHRISTIAN, New York, N. Y.

My Dear Mr. Christian:

I have gained twelve pounds in the two weeks upon your diet which I now thoroughly enjoy, and I am eating more now than I have for years without any distress or sense of fullness which I formerly had with very much less food. Awaiting your next week's instructions, I am,

Very sincerely yours,

(Signed)

LILLIAN G. FAIRBANKS.

Greenwich, O., Feb. 23, 1906.

EUGENE CHRISTIAN, New York City.

My Dear Mr. Christian:

I want to write you a line on my first anniversary of following your instructions.

I am now enjoying a condition of health that I have never known before. Mr. Christian, I regard you as a

(Continued on next page.)

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great man. You are far advanced in one of the grandest causes for the good of humanity.

Your influence will be felt more and more as the years go on.

(Signed)

E. L. WASHBURN.

I have over a thousand more letters like these. My work is strictly scientific. WHY not investigate it? WHY not write to me? My pupils are among the most advanced and thoughtful people in the world.

I have decided to send

FREE For 30 Days

to every student beginning my course of diet instructions during the month of July all of my

Food Preparations that are necessary. July and August are two of the best months in the year to rebuild and revitalize the body with food.

My Books Free.

"Results From Eating" sent free, or
"Obesity, Its Causes and Cure," sent free

Write For Them.

Send \$1.00 for my new book, "Uncooked Foods," 250 pages, over 100 recipes. It may save you many an hour of suffering. This book is said to be the most advanced work ever written on the food question.

Eugene Christian

**FOOD
EXPERT.**

My references are:

Physical Culture Pub. Co.

Any reputable Commercial Agency in New York

7 East 41st Street, New York.

Pres. Christian's Natural Food Co.

DON'T FAIL TO VISIT THE EXHIBIT OF MY FOODS IN THE FOOD PRODUCTS BUILDING AT THE JAMESTOWN EXPOSITION.



WIDE MOUTH

**YOU CAN KEEP MEATS, VEGETABLES
UNSWEETENED FRUIT IN THE**

SELF SEALING, AIR-PROOF

Economy

STAYS SEALED FOREVER

JAR

SUCTION, CAUSED BY THE SHRINKING
of the food in cooling, holds the cap on so tight that no air can leak into the Economy Jar and spoil its contents. Exposure to heat and light does not affect keeping, color or flavor. Food looks and is as fresh and sweet as the day it was canned, after many years. This method of canning is so simple that a child can seal and open the Jar. No straining at a screw top. No Burned Fingers. No mould. No taint from zinc or rubber ring. Write and learn of this wonderful glass jar, which saves drudgery, and makes home canning easy, safe and sure.

**The Only Jar that
SEALS BY SUCTION
Has No Rubber Ring**

FREE RECIPE BOOKLET telling all about the Jar, how to can all kinds of food products and giving dozens of new, tried recipes for home canning every day in the year, will be sent to you on request. **Economy**

Jars are sold by dealers in the United States and Canada. If your grocer hasn't them, send his name to us and we will tell you how to get one dozen Jars FREE.

KERR GLASS MFG. CO.
147 N 4th Street Portland, Oregon

EASTERN OFFICE, DEPT. J
PHILADELPHIA, PA.

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MAKE MONEY!

By Advertising in The Nautilus.

Others Are Making Big Money, Why Not You?—Expand Your Business!—Advertise!—If You Have Something Good to Sell, Make it Known to NAUTILUS Readers—The Right Kind of Advertising Pays in Nautilus and Pays Well. Read the following unsolicited letters:

Grenville Kleiser, publisher, 1267 Broadway, N. Y., writes: "From a small announcement in the NAUTILUS I received over ten times as many answers, accompanied by remittances, as from any other half dozen publications."

The Wyckoff Advertising Co., Buffalo, N. Y., writes: "We have your favor of November 27, acknowledging receipt of our check for December advertising. We shall try to do all possible for THE NAUTILUS. There is not a magazine on the list which we think will bring better results to customers than your publication."

Lambert Snyder Co., manufacturers of a Health Vibrator, write: "NAUTILUS has proved to be one of our best paying magazines."

St. Laurent Bros., manufacturers of Peanut Butter, Bay City, Mich., write: "We have tried other magazines but we think yours the best."

A New York Graphologist, who had been using only one inch monthly in Nautilus, writes: "Herewith check for another month's ad. Received 134 replies last month, and at least half of them were for 50 cent readings."

Just give us a trial. Count not more than 80 words to the inch.

THE NAUTILUS ADVERTISING RATES.

One inch.....	\$4.00
One-fourth page.....	14.00
One-half page.....	25.00
One page.....	48.00

Our terms are cash with order. No discounts for time or space.

Stock company investment ads. not accepted.

Orders must reach us not later than the 6th day of month preceding date of issue in which you wish ad to appear. Let us hear from you! Address all orders to

ELIZABETH TOWNE, Holyoke, Mass.

Drugless Healing

By Psychic Methods



We Cure People suffering from all kinds of diseases, and correct bad habits in young and old, by Therapeutic Suggestion alone and without medicines; and when they cannot come, we reach and cure them at their homes in any part of the world, all by purely Psychic Methods—Mental Telepathy. No matter what your ailment, how serious your case, or what you may have done before, Treatment by Therapeutic Suggestion is different from all others, and it may be a certain cure for you, for our methods frequently succeed after all others have failed. Booklets fully explaining Therapeutic Suggestion and the Psychic Methods we employ. Sent free to everybody! All afflicted people should read these Booklets. Send for them now. You will enjoy reading them.

Address GEO. C. PITZER, M. D.
1045 S. Union Ave., Los Angeles, Cal.

NEW THOUGHT HEALING

By Julia Seton Sears, M. D., will tell you how to get well and stay well. Contains valuable instructions to patients and advice to healers. Teaches "How to go into the silence." Shows how "absent treatment" is a scientific fact. Nothing like it ever before written. The result of years of experience by a regular physician who is also a metaphysician. First edition of 1,000 copies sold in three weeks. For sale at bookstores or by mail from the publishers. Price 25 cents, silver or stamps. THE SEARS INVESTMENT CO., 258 Huntington Chambers, Boston, Mass.

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"HOW TO RETAIN YOUTH AND BEAUTY"

JUST PUBLISHED.

Contains MY personal methods and instruction on preventing and eradicating WRINKLES—toning up relaxed tissues



—preserving the EYE, HANE, FOOT SKIN, HAIR and TEETH. Treats of BATH of FACE—BODY—REPOSE—DIETARY.

MADAME VELARO, Est. 23 years.

How to be your own MASSEUSE, MANICURE, and many minor subjects, also the ART of applying MY CELEBRATED BEAUTIFIERS, LOTION and CREAMS, 50 in number. Patronized by wives of eminent physicians, preserved BEAUTIES of Social, Artistic life, and ROYALTY. Chemists of note are cordially invited to analyse each and all MY Unexcelled Preparations. "How to Retain Youth and Beauty," with catalog, 25c.

MADAME VELARO, 424 Fifth Ave., New York.

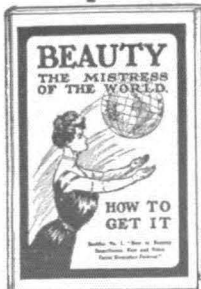


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TREATMENT FREE.

A woman physician will send to any lady whose bosom is flabby or undeveloped, a free treatment of the same prescription with which she secured a good figure herself. It makes the bosom full, firm and well-moulded, and the entire figure symmetrical and well-proportioned. In hundreds of cases it has developed the bust from three to seven inches. In addition, it greatly improves the complexion. Write today and secure a practising woman-physician's professional advice and a liberal trial of her treatment, entirely free. Simply address, DR. EMILY KELLY, BUFFALO, NEW YORK.

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Until the present edition is exhausted, we will send

FREE to any one our big beauty book, which tells exactly how any lady, privately at home, can destroy forever superfluous hair, moles, warts and other facial blemishes, so they will never return. No pain, danger or bad effect. No injury to the complexion. Don't experiment with dangerous apparatus, liquids, powders, for this simple method is endorsed by scientists and doctors. The free book explains all, and other beauty secrets. It is free. Address

D. J. MAHLER COMPANY
777H, Mahler Park, E. Providence, R.I.

BROTHER of the THIRD DEGREE.

Garver—New Edition.

A story of a Mystic Brotherhood laying bare to finite Mind the Mysteries and power of Spirit. Cloth, prepaid, \$1.25.

A VISIT to a GNANI. Carpenter.

A vivid pen picture of Oriental thought and teaching. Man loses his consciousness of and dependence upon Material Life to gain the greater—Kosmic Consciousness. Cloth, prepaid, 65 cents. Catalogue Free.

STOCKHAM PUBLISHING CO., Suite 96, CHICAGO.



An Exquisite Love Song.

Words by **Ella Wheeler Wilcox.** Music by **Minnie Louise Graham.**

There could be no more charming words than those of Ella Wheeler Wilcox's lyric, "Love's Fantasy," nor any musical setting so captivating as that of Minnie Louise Graham. Here is one verse, only:

*"If I were a raindrop, and you were a leaf,
I'd burst from the cloud above you—
And lie on your breast in a rapture of rest,
—And love you,—love you,—love you!"*

We have purchased the entire edition, and as long as our supply lasts, will mail a copy of the song as our receipt for each new yearly subscription to "NEW THOUGHT."

The brightest, cheeriest, cleanest little magazine in the United States—an organ of Optimism.

ONLY 50 CENTS PER YEAR—80 pages and cover; illustrated with half-tones of the many famous contributors.

SOME OF THE WRITERS: William Walker Atkinson, Ella Wheeler Wilcox, Uriel Buchanan, Henry Frank, Horatio Dresser, Ida Gatling Pentecost, Felicia Blake, Ellen Burns Sherman, Leon Elbert Landone, Walter Devoe, Olive Verne Rich, Ellen Burns Sherman, R. S. J. DeNiord, etc., etc., etc.

SOME OF THE ARTICLES: "Brain-Building for the Embodiment of Character" (a series on how to build your own brain), "The Art of Spiritual Healing," "What New Thought Means to Me," "Why I am a Vegetarian," "The Fundamentals of Success," (a series of practical success lessons), "The Resurrecting Power," "The Diary of a 'New Beginner,'" (a serial), "Choosing a Vocation," "A Personal Problem," "You Will Not Die," "About Memory," "Growth of Perceptive Power," "A Message to the Sick," etc., etc., etc.

SOME OF THE DEPARTMENTS: "The Current Topics Club," "Our Mothers' Page," "Ways to Earn Money Department," "Daily New Thought Calendar," "Stepping-stones," "In Kettledom."

SEND YOUR FIFTY CENTS NOW for a year's subscription and receive the Wilcox love song as your receipt. We don't expect our supply to last out the month, so first come, first served.

THE NEW THOUGHT PUBLISHING COMPANY, 1171 Caxton Building, Chicago.

Success Through Vibration

By **MRS. L. DOW BALLIETT.**

Tells How to Find the Mystic Meaning of Name and Birth Numbers and Their Relation to Health and Attainment.

This is one of the simplest and best books on the occult power and mystical virtue of numbers, names, colors, etc., that I have ever seen. It will tell you what number you vibrate to (your keynote) and what it means.

The system first promulgated by that ancient teacher, Pythagoras, is here applied to modern needs and made more practical.

As an entertainer this book will be found unexcelled. Its character delineations will prove very interesting. The whole aim of the book is to help you gain greater success through the strength of vibration. The subject is a most interesting one.

Here are the contents of the book in brief: **The Principles of Vibration—Every Letter of the Alphabet Has Its Own Rate of Vibration—Odd and Even Numbers—How to Find Your Own Numbers—Qualities of the Letter "O"—Numbers in Detail—Their Colors—Details to be Remembered—Business—One Should Be as Careful in Business in Selecting a Street and Number as in Choosing a Wife—Strong Numbers Attract Each Other—Choosing a Husband or Wife—Significance of the Vowels—What Your Name Means and What You Can Attain To—Pythagoras' Ten Fundamental Laws of Opposites—The Strongest and Weakest Part of Your Body—The Gems You Should Possess—Your Minerals—Some Flowers That You Know—The Composer Whose Music has a Message for You—Your Trees—Your Fruits—The Instrument that is Playing for You—Your Guardian Angel—Your Patron Saint—Some of Your Symbols.**

This book is nicely printed on antique laid paper, and contains 64 pages bound in cloth. Price \$1.00. Order of

WILLIAM E. TOWNE, Dept. 1, Holyoke, Mass.

HOW TO ENTERTAIN PRICE 10 CENTS

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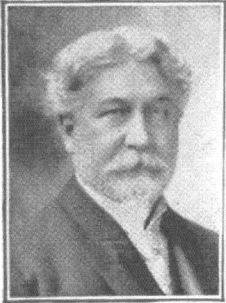
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Every sick man and woman in the land should read this great booklet. Costs nothing to get it. It points the way to honest health, true wealth, real happiness. The more you have suffered, the severer your ailment, the more you have "doctored"—the more you need to read this wonderful story about the most marvelous discovery of the age. No matter what your trouble, it is to your advantage to read this booklet religiously from cover to cover—whether you have Stomach or Bowel trouble, Rheumatism, Liver, Kidney or Bladder disorder, Catarrh, Lung or Bronchial trouble, Blood or Nervous

disease, Allment or Weakness peculiar to men or women, Scrofula, Bright's Disease, Blood Poison, Appendicitis, or what. It shows how thousands have been cured by DR. SANCHE'S WONDERFUL DISCOVERY without medicine or knife, and after all else failed.

THE OXYDONER SYSTEM

cures all diseases with oxygen from the air you breathe, which is life itself. No drugs, belt, battery or electricity. Banishes disease in a natural way. Fills you with new blood, new life and vigor, from head to foot. The booklet explains how and why, and proves it. Write at once for this valuable booklet. Send no money!

DR. SANCHE OXYDONER CO.,

Room 209, 67 Wabash Ave., - - - Chicago.

PROGRESS

A Periodical for all people who are interested in all things. Cheerful, Hopeful, Healthy and Hilarious.

Howard Carleton Tripp,

Owner and Editor.

Special to Nautilus readers: Send 25 cents, stamps or silver, for 3 months' trial subscription. If you don't like it the agony of having it come to your address will not be very long. It is the most peculiar paper on the planet. Brimful of vigor, snap, life and New Thought Optimism. Just the thing for people who are sick physically, mentally, or morally. Twelve original songs, set to music given to all annual subscribers. One of the most quoted papers on the continent. Weekly, 16 pages, illustrated, only \$1.00 per year, 5 cents a copy. Special articles by the brightest and best literary people of all the world. Prizes for New Thought stories, anecdotes, etc., given to all annual subscribers whose articles are accepted by an unbiased committee. Do you read or write? If so you should not fail to see PROGRESS. Address,

PROGRESS PUB. CO.,

537 1-2 South Broadway, Los Angeles, Cal.

Only 25 cents for 3 months. Send today. If you do so there are a thousand chances to one you will never regret it.

SUPERFLUOUS HAIR PERMANENTLY REMOVED.

A WOMAN'S OWN STORY.

HOW SHE CURED HERSELF

forever by a home treatment that is safe, positive and true to nature. Write me today, enclose stamp and I will tell you all. **FLORENCE HAW-THORNE, 257 White Plains Ave., New York**

BROAD AND PROGRESSIVE

"I feared **STELLAR RAY** was out of joint with its predecessor, but find it is broader and more in harmony with the progressive spirit of the Twentieth Century than *Suggestion*," writes L. W. Billingsley, a well-known attorney of Lincoln, Nebraska, and formerly a contributor to *Suggestion*.

"I certainly do like **THE STELLAR RAY**. I would not care to miss a single issue."—Mrs. T. I. Witting.

These are two of the hundreds of such expressions in our files. You cannot fail to enjoy Dr. Landone's splendid series of articles on "Suggestion and the Brain," which started in our May number.

If you will send **one dollar** before the end of this month, we will credit you with having paid for **fifteen months**. Foreign fifty cents extra. Kindly mention *The Nautilus* in answering. You need

THE STELLAR RAY,
The Magazine for Thinkers.

Hodges Building, Detroit, Mich.

Superfluous Hair Cured

A Lady Will Send Free to Any
Sufferer the Secret Which
Cured Her.

From childhood I was distressed and humiliated by an unwelcome growth of hair on my face and arms. I tried all the depilatories, powders, liquids, creams and other rub-on preparations I ever heard of, only to make it worse. For weeks I suffered the electric needle without being rid of my blemish. I spent hundreds of dollars in vain, until a friend recommended a simple preparation which succeeded where all else failed, in giving me permanent relief from all trace of hair. I will send full particulars, free, to enable any other sufferer to achieve the same happy results. I have nothing to sell. All I ask is a 2c stamp for reply. Address, **MRS. CAROLINE OSGOOD, 367F Westminister St., Providence, R. I.**



**CHEAP AS DIRT, YET WORTH
ITS WEIGHT IN GOLD.**

Is what people say of "Mrs. Rhodes' Great Hair Maker." A year's treatment with pictures and "Tale of my Experience" to any place in U. S. for only \$1. Think of it! Pictures and information free. **Mrs. Grace G. Rhodes,** Dept. B., Corry, Pa.

Mothers

INDEPENDENCE, KAN. Reference to mothers who have tested the theory given if required.

Niagara Falls

where tourists from all parts of the world visit. **RIVERHURST** a splendid place to spend your vacation. Situated on a hill overlooking steel arch bridge and both falls. Rooms cosy and fitted with modern improvements. Central to all trains and car lines. Large grounds and numerous shade trees. An ideal spot for rest. We supply table with our own fruits and vegetables. Vegetarian diet if desired. A warm welcome to all Nautilus readers. For full particulars, write, **M. E. KELLEY, Riverhurst, Niagara Falls, Centre, Ontario, Can.**

CALIFORNIA ORANGE FLOWER.

A dainty perfume for laces, handkerchiefs, stationery, etc. 10 cents a package. **E. R. NEWHALL, 1360 Carroll Ave., Los Angeles, Cal.**

When replying to advertisements please mention *THE NAUTILUS*.

About Advertising.

FOR THE BEGINNER IN THE MAIL ORDER BUSINESS.

By **WILLIAM E. TOWNE.**

There is not the shadow of a doubt but that judicious advertising pays a large profit.

Sometimes this profit is very large, sometimes it is small, and sometimes an ad here and there will turn out to be a loser. This is the way it works with the experienced advertiser.

The beginner often fails because he does not understand a few simple truths about the mail order business, truths which anyone with a few years' experience could tell him.

Here are some of the things the beginner should bear in mind:

1. A successful mail order business requires that you have something distinct and new to offer, or something different and better than others are offering. Otherwise you will be competing with those already established and you will find it uphill work. If you can devise a new plan for selling goods, or make a better offer than the "other fellow," you might stand a show for success with staple articles, but not otherwise.

2. You cannot unless under very exceptional conditions build a paying business on a single ten cent, twenty cent, thirty cent, or \$1.00 article. In fact, no matter how high priced an article you offer you will find it best to offer in your literature other articles of a similar nature along with it. The larger variety you can offer of goods which are carefully selected, upon which you make a fair profit, and which are in line with the goods you use as leaders in your advertising, the better your chances for success. If you are advertising a good toilet cream, for instance, you should list other toilet articles in your circulars, such as a recipe for removing superfluous hair, massage rollers, beauty books, etc., etc. Get hold of such articles as your common sense tells you will sell. Consider whether or not you, or your wife, would buy the articles if they were offered you.

3. If you are using small space never offer but a single article in your ad. Think up all the strong selling points you can about it, and describe it fully. The price should be from two cents to twenty-five cents, preferably not over ten cents. I would not advise anyone to offer goods or catalog free in their advertising, as is sometimes done, because this attracts a cheap class of people who are looking for "something for nothing," and who will not make good customers. You should aim to get regular customers, those who will come back to you again and again without urging, for it is to such as they that you must look for most of your profits. It is useless to advertise a high priced article in small space. Even if you made sales enough to give you a profit, you would fall far short of what you might make by using some low priced articles, as a "leader," and then following up your names

Continued on page 60.



Mrs.
Graham's **Kosmeo**
Creates a Perfect Complexion

Kosmeo is a dainty, snow-white, sweet smelling cream, delightful to use.

It immediately cools and soothes a burning, sensitive skin, and heals a rough, chapped or otherwise irritated skin in one application.

It is an **absolute protection** for men, women and children from **sunburn, freckles and tan**; excellent for men's use after shaving.

Kosmeo cleanses the pores thoroughly and promotes a healthy circulation, thus removing the cause of pimples and blackheads. It makes the flesh firm and the skin smooth and clear, free from wrinkles and glowing with health.

Price 50 cents. At all dealers, or sent by mail postpaid.

A Sample Box of Kosmeo and Booklet Free

Mrs. Gervaise Graham, 1301 Michigan Avenue, Chicago, Ill.



THE DR. C. O. SAHLER SANITARIUM.

This Sanitarium (large, new addition, modern in every particular), is roomy, homelike, free from all institutional features and erected with especial reference to the care and treatment of **MENTAL, NERVOUS AND FUNCTIONAL DISORDERS** by the

PSYCHOLOGICAL METHOD EXCLUSIVELY.

Large verandas, cheerful, sunny rooms, and sun parlors are features of this place.

Physicians and friends who have mental and nervous patients whom they desire to place in an institution having the principles of home and family life, non-restraint, and having tried all other methods of treatment without success, should inquire into the merits of this Sanitarium.

NO INSANE CASES RECEIVED.

Write for Circular.

THE DR. C. O. SAHLER SANITARIUM,
Kingston-on-Hudson, New York.

10c Per Year.

Every Nautilus Reader Should Have the June Number of AMERICAN NEW LIFE, the Handsome Quarterly Magazine Edited by William E. and Elizabeth Towne.

I have been very fortunate in securing material for a most interesting article about the life and work of **Prentice Mulford**, the pioneer new thought. This sketch is illustrated by a fine picture of **Prentice Mulford**, heretofore unpublished, I think. This article appears in June **American New Life**, which is now ready for delivery. If your name isn't on the list send **10 cents** right away for a year's subscription. **American New Life** contains 24 pages, printed on finest book paper, illustrated, covers in colored ink.

Every number contains reviews of the very *latest and best* new thought books, books on Healing, Personal Magnetism, Success, etc., etc. Some of the best and most interesting books that have appeared in years are described in the June number of **American New Life**.

See my special offers before you buy. Full details in **American New Life** for June. My special offers appear *nowhere else*. They will *save you money*.

Every number contains brief, practical articles by the editors on every phase of new thought. Each number contains a **Circle of Silent Healing** department. This Circle has over 600 members. Be sure to read about it.

American New Life for 1907 will contain Dr. Derolli's famous list of "lucky days." He will tell us what days are good for business, travel, social intercourse, love, etc., according to the science of Astrology.

Try the list yourself. It doesn't matter in the least whether you believe in Astrology or not, you will be amused and astonished at the general accuracy of Dr. Derolli's daily predictions.

Send only **10 cents** for a year's subscription. Address:

WILLIAM E. TOWNE, Dept. 1, Holyoke, Mass.



CORNS AND CALLOUSES

removed with **CORNINE**. Easily applied, and results sure. Send 10 cents and be convinced. Address **F. C. JESTER, Chiroprapist, 415 Flournoy Street, Chicago, Ill.**



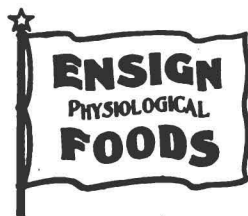
Musical Vibration of the Speaking Voice.

A Comprehensive Method of Voice Culture. Price 60 cts

MRS. L. DOW BALLIETT,
1001 Atlantic Ave., Atlantic City, N. J.

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THE CURE OF OLD AGE.



Scientists are agreed that the cause of old age is the hardening and thickening of the arterial walls—arterial sclerosis. The hardening of the walls is caused by the failure to remove tissue waste entirely. The tissues are fed through the blood, the necessary food going directly through the walls of the arteries wherever it is needed. In the same way waste material is thrown off

by passing into the kidneys and out through the skin and lungs. Necessarily any induration or other change in the arterial walls interferes with the function of the circulation and tissues are not properly fed. Then they become dry, wrinkled, flabby, and the general symptoms of old age follow.

It is perfectly possible to postpone old age, and add many years to the average human life. These years also should be pleasant and free from the decrepitude of the ordinary old age. They should be enjoyable, and can be made so. We have a treatment for the cure of old age. It is biochemic and contains no drugs or injurious substances. It costs \$5.00 for a full treatment and will last six months. We do not sell less for it will require that much and that time to get results. Results are permanent. We do not send samples of any of our remedies. Only those who have stimulants and palliatives send samples.

Biochemistry is the only complete system of treatment. It covers all manner and forms of disease or abnormal condition. We make 1200 remedies. We list 51 for the convenience of the dealer and public, covering the ordinary ailments. But if your disease is not in our published list, do not think we have no remedy. Write us and we will advise you. We have booklets on General Diseases, on Private Diseases, on Women's Diseases, on Varicose Veins and Varicocele, on the Heart, and leaflets on various subjects. Any or all of these will be sent to you on your request, free. There is no obligation to buy or use our remedies. Let us tell you about them. Our literature is clean, clear, concise and truthful, and is worth reading. It contains many facts which you should know, and points you the way to the best health of your life. No drugs, no dope, no fake. We have the remedies you have been looking for in vain. Let us help you. We assure you we can do so.

ENSIGN REMEDIES COMPANY, Dept. B.

Battle Creek, Michigan.

Canadian Office, Windsor, Ont.



W. S. ENSIGN, Phys., Ch.

The Mystic Circle of Success.

It costs nothing to join. Send your name to-day for application blank and literature.

**The Summer School of Progressive Thought,
OSCAWANA-ON-HUDSON, N. Y.**

Katherine Jarvis Cheney.

Do you want to grow mentally and spiritually, have the health, happiness and success that belong to right conditions? I CAN HELP YOU.

Treatment and instruction, including monthly leaflet, \$1.00 to \$10.00 per month as your circumstances permit. Address: **KATHERINE JARVIS CHENEY, Box 538, Chicago, Ill.**

When replying to advertisements please mention THE NAUTILUS.

with circulars and circular letters. *What you want is to get the names of persons interested in what you have to sell.* This you can best accomplish by the small article offered at a low price as a "leader." Be sure to describe your leader fully, and give all the good, effective reasons you can for buying it. Make your appeal *strong and sensible and tell the truth.* Mere exaggeration and bombast are worse than useless. Give reasons why your readers should buy what you offer.

(To be continued.)

P. S.—For the encouragement of beginners I might say that one new advertiser placed an inch ad in June *Nautilus* and *within one week* after the magazine went out she had received \$4.00 in cash and sixteen replies.

YOU WILL NOT DIE!

A richly bound booklet based upon the *personal* experience and written by **WALTER DE VOE** that carries the conviction of **Immortality**. A healing inspiration for all that mourn. Send address on postal for an extract. Sold only by the author. Price 25 cents. **5226 Greenwood Ave., Chicago, Ill.**

THE MAGICAL USE OF PERFUMES!

"There are more strange things in heaven and earth, Horatio, Than are dreamt of in our philosophy." —Shakespeare.

Learn the **SECRET** or **OCCULT** use of Perfumes heretofore known only to the Wise Men of the East. Happiness and Success can be attained. Full method sent on receipt of 10 cents (silver).

W. BENEDICT, 162 Wyckoff Street, BROOKLYN, N. Y.

Crow's Feet and Wrinkles

Can be removed by a harmless preparation, dried on the face at night. Should be used by every woman over 25. Women of 47 look to be not over 28. Formula and ten days' treatment, 25 cents. An unailing remedy for falling hair, another for restoring the natural color, 25 cents each, or both for 35 cents. All three for 50 cents. Money back if dissatisfied. Send coin, no stamps. **ALUMINUM CLASP COMPANY, Box N. 1183, Springfield, Mass.**

BOOK OF NATURE.

Full and explicit explanation of the structure and uses of **WOMAN**, the organs of life (with Manikin). **MAN.**

CONJUGAL DUTIES AND JOYS.

No such complete panorama of the mysteries of human reproduction has ever before been given, to which is added a Complete Medical Treatise upon Diseases of the Generative Organs. One sample only, 55c, postpaid, plain package, 55c. **Suite 302 Odd Fellows' Temple, N. Broad St. Dept Nautilus, Phila., Pa.**

REMIT BY STAMPS, MONEY ORDER, REGISTER LETTER, MONEY OR CHECK."

Sisters Mine

Do you have house plants? Are you engaged in Gardening or Floriculture? In either case, why not add a

little profit to your occupation and engage in that delightful, healthful and remunerative work, Ginseng Culture. Send me \$1 and I will send you Roots and Seeds to start with, and give you explicit instructions how to make a success of the work, as I have done. **EMMA H. MCGEE, Box 255, Farley, Dubuque Co., Iowa.**

WOULD YOU LIKE A HOME IN

Beautiful California?

By co-operating with us in a new and profitable industry, you can secure not only a large and permanent yearly income, but also, if desired, a lovely home in this land of sunshine and flowers. Send for our very interesting Booklet A, which gives all particulars. It's FREE. **THE ADIRAMLED ASSOCIATION, Pomona, Cal.**

"Miss Incognita" or An Experiment in Love. That's All!

You will be surprised and delighted to know the rest. If you want to know who she is, and what she does, and the good things in store for you just write us a postal card.

We furnish a **Positive Guarantee** as to results. Address:

THE P. P. CO., Box 804, Rome, Ga.

IDEAL SUMMER RESORT

Upland Farms—Flowers, Fruit and Vegetables in abundance. Summer School of Progressive Thought opens June 29th. C. Brodie Patterson, Pres. Beautiful country. Come now or write for booklet. **S. C. Shepherd, Mgr., Oscawana-on-Hudson, N. Y.**

To Fat People.

You can reduce your own weight 3 to 5 pounds a week. Safe, prompt and certain. I reduced myself from 200 pounds to 127 pounds. Full particulars with directions and formulas \$1.00. Money refunded if not satisfied.

H. Potter, Box 24, Garvanga, Cal.

NATURAL TREATMENT

NATURAL TREATMENT PERFECTED.—Advice, examination, diagnosis, operation and treatment, any disease, ailment, defect or debility, acute or chronic. Difficult, disappointed and discouraged cases accepted. Everything in diet, breath, air and exercises practically applied. Practice general and special. Special course in right living for the well. Few understand the science of safe living. Diseases of men, diseases of women, diseases of the skin, face and head. Apply in person or by letter. Hours, 10-3, 6-7.

Dr. Elmer Lee, 127 W. 58th St., New York.

Cancer Cured

Without Pain, Inconvenience, or Leaving Home.

NO KNIFE—NO PLASTER—NO PAIN.

The MASON treatment indorsed by the International Medical Congress and prominent New York physicians to be the only actual cure. All other methods are acknowledged useless.

Send for free booklet. Investigate today. Cancer does not wait. The skeptical convinced. **The Mason Cancer Institute, 66, 1700 Broadway, N. Y.**

MYSTIC TALISMANS FREE

Consecrated for Healing, Health, Success and Safety by the First Council of the *White Temple* (? 4) and the *Circle of Glory*.—Ten cents includes yearly subscription to "Vibrations," and any one of these Talismans. Twenty-five cents for two Talismans, and seven days' test treatment. Fifty cents for four Talismans and ten days' test treatment. One dollar for four Talismans and fourteen days' treatment. Two dollars fifty for one month's treatment, four Talismans, Literature, Advice, etc. Address, **S. CHRISTIAN GREATHEAD, 120 Cherry St., Battle Creek, Mich., U. S. A.** (Mention this Magazine.)

"He that standeth still proceedeth not"

Esoteric and material significance of the name; methods for the successful marriage and business alliance; changing unfavorable signatures to greater success; correct locality for home or business. Enclose full name, birthday, year, given name of companion. Two questions answered. **Mrs. C. Anna Harrison, Psychologist, Monson, Mass.** Reading 60 cents, post order or coin. Instructions in system of numbers, \$1.

THE ART OF FASCINATION.

2d EDITION. This is the best, most practical, and cheapest book ever published on the subject of transmuting the Sun's Etheric Force into Personal Magnetism, dealing with the Magnetism of the Hand, Eye, Voice, Facial Architecture, Retention of Youth, the Cure of Worry and Weak Wills, etc. 37 cents (no coins). (Letter postage 5 cents.)

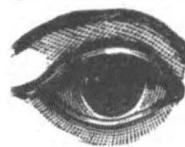
TALISMAN Publishers, Harrogate, England.

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REMARKABLE INVENTION

"Actina" a Scientific Appliance for Relieving Defective Eyesight. Has Achieved Wonderful Results

If your eyesight is defective or you have any form of eye trouble that might endanger your eyesight, you should lose no time in investigating "Actina." It is applied directly over the eye and its potent action stimulates and maintains the circulation of the blood thereby removing congestion and assisting nature to repair the defects and restore the eyesight to normal condition. Hundreds of people owe the restoration of their eyesight to "Actina."



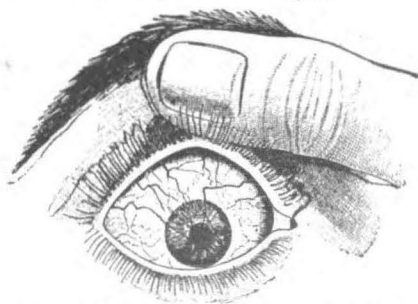
Among them are the following: **Prof. T. S. Sligh, Mansfield, La.; Rev. J. M. Foster, Burton, Wash.; Rev. W. C. Goodwin, Moline, Kan.; Gen. Alex. Hamilton, Tarrytown, N. Y.; Rev. C. Brunner, Bridgeport, Ct.; Rev. Charles H. Carter, East Springfield, N. Y.; Mr. S. A. Donnelly, Agent U. S. Secret Service, Louisville, Ky.**

Many persons wearing spectacles might better be without them. Strengthen the eye by improving the circulation and it will not require an artificial lens. If you are interested and desire to know what the "Actina" is and what it is accomplishing, write today for our free trial offer and our book—"TREATISE ON DISEASE." The book contains most valuable information. A postal card will bring it to you. Address

ACTINA APPLIANCE CO., Dept. 124H, 811 Walnut St., Kansas City, Mo.

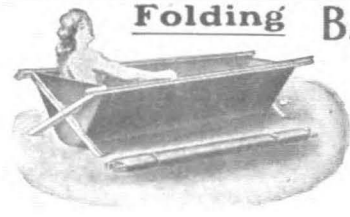
BLIND—I CURE YOU.

Right in your own home and without the knife, you can treat yourself in a wonderfully simple way, for the most serious eye troubles known, from sore eyes to cataracts. My highly illustrated Eye Book, worth \$1.00 tells you how to do it, besides telling you many things you ought to know and which doctors rarely tell their patients. This great Eye Book is **ABSOLUTELY FREE** to you.



My "Natural Method" treatment has cured hundreds of the worst cases. If you can appreciate a real, genuine cure, send for this **FREE Eye Book** to-day. **Dr. Oren Oneal, 1271 North American Building, Chicago, Ill.**

Folding BATH TUB



Weights only 16 lbs.

Requires Little Water.

Cost Little.

ALSO VAPOR BATH CABINETS. WRITE FOR SPECIAL OFFER. AGENTS WANTED.

T. N. IRWIN, 103 Chambers St., New York.

Extra Special!

The PHILISTINE Magazine one year—LITTLE JOURNEYS one year—1907 One DE LUXE ROYCROFT BOOK :: :: :: :: :: ::

TWO DOLLARS FOR ALL!

IF SUBSCRIPTION IS SENT TO US SOON

Send us your subscription within two weeks after you receive this offer, and we will present you, Gratis, a leather-bound, silk-lined, De Luxe Roycroft book. This volume is printed on hand-made paper, from a new font of antique type, in two colors. The initials, title-page and ornaments were specially designed by our own artists. As an example of fine bookmaking it will appeal to the bibliophile as one of the best books ever made in America.

Take your choice, one of these beautiful books with every subscription for the

Philistine Magazine and Little Journeys

The Man of Sorrows - Elbert Hubbard
Thomas Jefferson - Lents & Hubbard
Respectability - - - Elbert Hubbard
A Dog of Flanders - - - - Ouida
The Law of Love William Marion Reedy

The Ballad of Reading Gaol Oscar Wilde
Nature - - - Ralph Waldo Emerson
Love, Life and Work - Elbert Hubbard
Justinian & Theodora Elbert & Alice Hubbard
Crimes Against Criminals Robert G. Ingersoll

ELBERT HUBBARD'S *Little Journeys* are now used as text-books in many schools. They contain a wealth of historical information without encyclopedic dryness. The series of Nineteen Hundred Seven will be to the Homes of Great Reformers.

SUBJECTS AS FOLLOWS, WITH FRONTISPIECE PORTRAIT:

JOHN WESLEY	HENRY GEORGE	GARIBALDI
RICHARD COBDEN	THOMAS PAINE	JOHN KNOX
JOHN BRIGHT	BRADLAUGH	THEODORE PARKER
OLIVER CROMWELL	ANN HUTCHINSON	J. J. ROUSSEAU

THE PHILISTINE, East Aurora, N. Y.

Enclosed find Two Dollars, and I request you to send me *The Philistine* magazine for one year, and *Little Journeys* for 1907, also the gratis De Luxe Roycroft Book, all as per your special offer.

Date.....

Remit by draft or Post Office order—it is unsafe to send currency by mail unless letter is registered.

When replying to advertisements please mention THE NAUTILUS.

A Repose For students of the new thought. Both ladies and gentlemen, who want a quite pleasant retreat, where they can be helped to grow in health, youth and beauty. Address **M. C. BARRETTA**, care Landis & Valley Aves. Vineland, N. J.

A SILENT THOUGHT SUCCESS CIRCLE.

I want everyone to know that I can heal them. I want to show you the healing virtues and potency my treatment contains, so will give two weeks' treatment free to all who will send plainly addressed and stamped envelope. I also have a mechanical device that will help to draw away the blues, cure poverty, diseases and bad habits; also a key to concentration, and developing all your higher powers. Address **IDA WELSH**, N. Bellville, Ill.

PSYCHIC POWERS!

Three Unseen Questions Answered for 25c.

Write the three questions you most desire to have answered on a card, in ink, place in envelope, seal and sew, be sure it cannot be opened without your knowledge, place in another envelope, together with one stamp and 25c coin and send. Your questions will be read, answered and returned without opening the envelope. Address: **MRS. WARNER**, 205 W. 116th St., New York City.

THE ORDER OF THE

White Rose Publications.

CLAIRVOYANCE—Cloth-bound, price \$1.50 (reduced from \$2.00). It teaches how to penetrate the veil of sense and matter, converse with spirits, read the crystal, see the future, prophesy, attain illumination. "All students will do well to study this excellent volume."—W. J. Colville. "It is a revelation."—Light. "Best work on the subject."—Mind. "Marvelous—Epoch-making."—Lillian Whiting.

EASY LESSONS IN OCCULT SCIENCE—Price 50c.

PSYCHOMETRY—The first and only book which teaches the science so that you can practice it. Price 50c.

REALIZATION—How to enter the super-consciousness and be a Yogis. Price 50c.

CRYSTALS—For crystal gazing, a new lot at \$2.25 each, postage prepaid. The Great Secret and other Tales, 50c. Make moneys payable to

J. G. F. CRUMBINE,

25 Strathmore Road, BOSTON, MASS.

A SUMMER SCHOOL

OF THE

CONDUCT OF LIFE

Will assemble at **FELLOWSHIP HEIGHTS, LOS ANGELES, CAL.**, July 16th to August 9th, under the leadership of **Benjamin Fay Mills** and **Mary Russell Mills**.

Mr. Mills will lecture and conduct classes in the study of the Vedanta Philosophy and will also give for the first time a course on the attainment of the Spiritual Consciousness and its effects.

Mrs. Mills will conduct courses in The Great Seed-Thoughts of Emerson and on The Spiritual Life and will give an outline of Platonic Philosophy as applied to life.

The location and summer climate are ideal and special rates will be given by the railways. For further information, address

SECRETARY SUMMER SCHOOL,

Station M,

LOS ANGELES, CAL.

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Have Medicines Failed You?

THE GREATEST EVIL OF THE AGE is the constant dosing with Drugs. They undermine the health and shorten Life. Healthy, long lived people are those who never use Drugs.

THE GREATEST CRIME OF THE AGE is the constant mutilation of the human body by "Operations."

THE GREATEST AND MOST IMPERATIVE NEED of the age is an Absolutely Reliable Remedy which uses neither Drugs nor Knife.

THIS HAS BEEN DISCOVERED and perfected by an eminent Scientist. It is the **COMING TREATMENT** for the world, and the world is ready for it.

THE TOXO ABSORBENT is an External Application of inorganic matter which by its irresistible chemical attraction draws out and absorbs the irritating poisons which cause disease.

THE CANCER ABSORBENT is the most successful remedy for Cancers, Tumors and Ulcers ever discovered. Hundreds have been cured. Used by Doctors and Cancer Specialists.

IT IS ADAPTED to reach every organ of the human body and has cured all internal inflammations and Blood Poisons.

THIS IS ADAPTED TO HOME TREATMENT and is brought within the reach of all. Let us show you that your sufferings and disease is a useless burden.

LET US SEND YOU BOOKS which fully explain this Wonderful Discovery. Kindly mention this paper and send us the names of all invalid friends.

TOXO ABSORBENT CO.,

94 STATE STREET ROCHESTER, N. Y.

I AM SUCCESS TREATMENTS Through Telepathy

"Down on Your Luck?"

"Afraid to Make a Start?"

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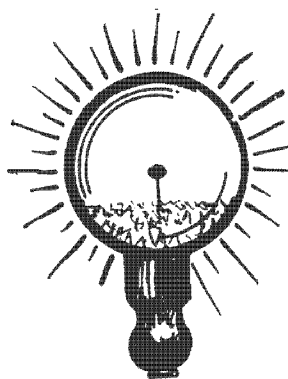
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