THE NAUTILUS

October, 1909

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Nautilus News.

BY THE EDITORS.

"The City Shadow." In this number is the first instalment of Sinclair Lewis' new serial. You will like the second instalment still bet-

ter!

Although Sinclair Lewis is still in his twenties, he has had a large amount of the wanderings and experiences which appertain to the new school of American writers. He is a graduate of Yale, where he was an editor of the Yale Literary Magasine. During his college vacations, he twice crossed the Atlantic in the forecastles of cattle ships. On one occasion he was "broke" in Liverpool, and had to sleep in stables and "four p'ny fodging houses." While in college he specialized in literature. After graduation he went into newspaper work, doing reporting and editorial work for a number of newspapers. He was the assistant editor of Transatlantic Tales Magasine, of New York, during 1907. Later he became an investigator for the Joint Application Bureau of the Charity Organization Society of New York. His experience on cattle ships, a steerage voyage to Panama, and various like excursions into the realm of the "down and out," together with his work for the organized charity are reflected in the descriptions of the temporary poverty of the principal characters in "The City Shadow." Mr. Lewis has been particularly interested

Mr. Lewis has been particularly interested in institutions and things which decline to remain under the yoke of the Old Conventionalism. He was a member of the "Helicon Hall" colony which included among its famous members: Upton Sinclair, Grace MacGowan Cooke, Alice MacGowan, Allan Updegraff, Professor Montagu, of Columbia, and others who, although commonly reported by the newspapers as primarily interested in Socialism, had actually a broad interest in all the manifestations of the modern spirit.

He has published verse, short stories and humorous matter in a large number of magazines, including Century, Red Book, Smart Set, Woman's Home Companion, Life, Puck, Judge, Circle, Housekeeper, New England, Open Court, Pacific Monthly, Youth's Companion Reader, New Age, Overland Monthly, and others.

"The City Shadow" brings out well some of the chief problems of the new thought. The life of Now, of the great metropolis of New York, is presented in detail to give a picture which appears real. And the characters of the principles are carefully outlined, that they may appear actual folk, not the lay figures on which are hung the conventional emotions of the typical, essentially unrealistic, love story.

the typical, essentially unrealistic, love story.

It may seem to the reader at first, that the characters of "The City Shadow" are but kindergartners in thought. The average reader won't be very far wrong, for it is only by be-

(Continued on Page 2.)

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ginning his characters on a low plane of accomplishment that their progression can be shown. The critics and teachers of rhetoric are fond of symbolizing a novel by an angle; the characters not moving on a single plane, but, with the progress of the story, either rising to heights, or first sinking and then ris-Again, the circle which figures in so much of the mystic symbolology is used to indicate the manner in which the story must be a perfect whole. If our new serial is studied, in it will be seen the occult signification of these symbols, as the characters follow the lines of the circle; rising to the top in their love, then on the down curve of the circle as difficulties beset them; then finally rising again with their subconscious mind-entities trained, and circumstances yielding to their conquest.

Our Nautilus New Year.

What ho for Vol. XII! This number of The Nautilus closes eleven years of steady publication. Not a number

missed, no changing hands; just a steady growing in purpose and in quality. And now for Vol. XII, and more growing for all of us.

The number 12 resolves to 3 and stands for "healing the sick and blessing the world." Our purpose is to heal and bless more and yet

Will you help?-with Good Will, Love, suggestions, subscriptions! A magazine is a col-laboration—let's all collab!—you in your little corner and me in mine.
What can YOU do?
First, read my "Prophecy" for Vol. XII, on

pages 6 and 7.

Second, fill out the "What-do-you-think" ballot on page 57, and send it to me.

Third, enclose with it a dollar for that special offer on page 73.

Fourth, make good missionary use of your extra copies of Nautilus and ask your acquaintances to subscribe!

Fifth, smile!

Next!

November For our number of Nautilusthe first number of the twelfth year!-we have

some specially good things. Just a few-Read Wallace D. Wattles on "Constructive Speech" and you will catch a new view of the "idle words" and how to transmute the judg-

ment to come!

Read the first of Dr. Julia Seton Sears' series on "Cosmic Therapeutics" and you will

be eager for the balance.

If you are a woman you will be delighted with Adelaide Keen's "Habit of Charm and Fascination." If you are a man you may see a light!

Be you man or woman you will enjoy what Thomas Dreier has to say on business principle and practice, and you will appreciate and smile over Frank Andrews Fall's "Karma on the Job."

My editorials will include some new views

of happiness, what it is and how to tap the

There will be some surprises in our November number-be on the lookout!

To You!

Oh, yes, this is something still better you can do for us and we for you and your

friends!

Send us \$2.00 for three one-year subscriptions to The Nautilus. At least two of these subscriptions to go to new subscribers, and no two to one address.

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long time. Do it. Do it!

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Other Changes in the Office.

We lost another girl by marriage, too. Grace Hunter, who has been our very efficient secre-

tary of the advertising department, is now Mrs. Tracy, of Hartford, Conn. She was married in April, and very kindly came back to keep things going right until our return. She has initiated Frances Walsh for this work, who bids fair to be equally

as efficient.

And we lost a third girl by marriage!—the marriage of her sister. Her sister, Flora Schmidt was in our office a year or two, then left for a better paying place in a mill office, near home. Wilma Schmidt was with us two Christmases, and followed her sister into that same position! So Edith Southwell, her under-study, succeeds Wilma as head stenographer in the main office.

We have understudies for everybody, so vacations and changes cause almost no disturb-Mr. Kaufman, our new manager, says he thinks it a wonder that a business should be so well organized that a girl like Leila, a right hand for six years, could step out and cause not a ripple or a hitch. And even a new manager came in just six days before we left on that three months' trip, and yet Nautilus kept sailing right along without a mishap! (A well

organized printing plant helped!)
When somebody asked Philip Armour where he got his smart heads of departments he re-plied, "We raise 'em!"

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THE NAUTILUS.

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names cannot be found on list unless town and state are

I assume no responsibility for copies of NAUTILUS lost through failure to notify me promptly when address is to be changed.

All articles and items appearing in NAUTII, US which are not otherwise signed or quoted, are written by the editors.

All articles, poems and items in this magazine are written especially for THE NAUTILUS, unless otherwise indicated; and are protected by copyright. Other publications are welcome to quote from our columns provided credit is given THE NAUTILUS.

The word NAUTILUS is pronounced exactly as spelled, accent on first syllable. Its significance is hinted in the NAUTILUS verse at top of page 7.

ADVERTISEMENTS.

The publishers of THE NAUTILUS use every reasonable effort to see that only advertisements of reliable concerns appear in its columns. While we cannot undertake to adjust mere differences between advertisers and their customers, yet we will make good in Dollars and their customers, yet we will make good in Bollars and Cents, the netual loss any paid up subscriber sustains by being defrauded through any advertisement in this number of THE NAUTILUS, provided you mention THE NAUTILUS when answering advertisements, and that complaint is made within thirty days of the publication of this number, and provided also that you made remittance to the advertiser in such form that it can be traced.



The Nautilus



For 1909-10

A Prophecy by the Editor

With our November number THE NAUTILUS begins Volume XII, the twelfth year of its existence. The number 12 resolves to 3, and stands for the trinity that "heals the sick and blesses the world." The trinity in this case comprises the magazine, the editors and the subscribers; and between us we shall work to "heal the sick and bless the world," shall we not?

The Spirit of Life moves us to make the best magazine we can, and it moves the subscribers to subscribe and to get others to subscribe.

To organize new thought for healing and blessing, is our special desire and purpose for the coming year. Will YOU help?

The Editorial Purpose

A LETTER reached us the other day that is significant: "I can't afford to buy all the new books that are advertised," the letter read, "so I send \$1.00 for a subscription to Nautilus; then I just ask Mrs. Towne my questions and she gives me the gist of all the books, with her own views added!"

For 1910 she will write on many and varied topics "to heal the sick and bless the world." Some of the subjects already prepared are, "Sow a Thought," "The Drink Habit," "The Faith Cure and the Surer Cure," "The Mental Specific," "Emotion and Thought," "Psychology of Happiness," "How to be Happy."

William E. Towne will answer questions, too, and many of his articles are suggested by letters from our subscribers. In addition he writes thoughtful articles, "Briefs," humorous and otherwise, and Netop Notes and nature fakes, as the spirit moves. Both the editors are bent on doing all they can to make 1910 the biggest, brightest, best and happiest year yet for all their readers.

Mental and Spiritual Healing CONSTRUCTIVE THINKING.

There are two secrets of health, happiness and wealth; one is FAITH, which cannot always be summoned to order.

The other is CONSTRUCTIVE THINKING, which can be applied by anybody at any time and anywhere.

WALLACE D. WATTLES has struck a really new lead in the science of life. We have engaged him to teach this Constructive Science through *The Nautilus*, Vol. XII. His special practical work on this line begins in this number and will run through all of 1910.

COSMIC THERAPEUTICS, by Julia Seton Sears, M. D.

Dr. Sears is one of the widest known healers and teachers in the country, with a very large work in New York City. Her philosophy and practical methods of healing will prove specially valuable to our readers.

THE TRUE WAY TO HEALTH, HAPPINESS AND PROSPERITY, by Florence Willard Day.

Mrs. Day is a prominent teacher and healer in Washington, D. C., and out of her experience she has written for us two articles on self-healing, giving with each beautiful affirmations for health and success treatments.

OTHER WRITERS on the special science and art and methods of healing will be the editors, Edgar Wallace Conable and other writers, old and new.

Self Help Through Self-Knowledge

THE MAKING OF THE HABIT SELF, by Adelaide Keen.

This delightful writer will give us many new ideas the coming year, "Faith and Courage," "Triumph and Victory," "Charm and Fascination," and "Peace and Abundance," are some of the good habits she will inspire us to.

MAN BUILDING AND BUSINESS BUILDING. Our popular and helpful department of "Things That Make for Success" will be continued through 1910.

In addition to this we shall have special articles on business success by Thomas Dreier, Frank Andrews Fall, Wallace D. Wattles, the editors and others. Two other articles on this line are "Money," by Katherine Quinn, and "Two Easy Aids to Success," by Adelaide Keen. No business man or woman can afford to miss this special business-building and man-building service for 1910.

EATING, FASTING AND PLAYING TO LIVE, by Edgar Wallace Conable.

Mr. Conable and his wife have performed great feats in the way of dieting, fasting, living on raw foods, doing athletics and gymnastics, all with a view to gaining in wisdom and knowledge, and joy and power of being. The practical results of their work Mr. Conable will give our readers.

SPECIAL WRITERS on kindred lines are Adelaide Keen on "Mental Foods and Poisons," and Gurdon Fory on "Vitality and Food."

OTHER WRITERS in this special self-knowledge and self-help teaching will be Anita Trueman Pickett, Cora Linn Daniels, Frank Andrews Fall, Jessie L. Bronson, Katherine Quinn and others.

New Thought in Story

THE CITY SHADOW, by Sinclair Lewis.

This new thought serial story begins in this number and will run through the seven first numbers of Vol. XII. Don't miss it. Don't let your friends miss it. New thought serials are scarcer than hen's teeth, and this is the one in a thousand.

THE FAITH OF A WOMAN, by Wallace D. Wattles.

A new thought serial story that grows in interest and effectiveness with every one of its eight instalments. Three times while reading the manuscript I discovered a lump in my throat and tears in my eyes, not to mention the joy left in my heart.

And I am well satisfied with the way Mr. Wattles has worked out the new thought problems of his three heroines and several heroes. His disposal of the villain in the last instalment leaves a problem that our readers will be invited to help us solve. There will be a cash prize offered for the best solution.

The story will begin shortly after the conclusion of Sinclair Lewis' "The City Shadow," now running.

THE NEW FOURTH OF JULY IN CHESTER, by Marietta Holly.

This is a charming and whimsical short story by the famous creator of Josiah Allen's Wife and their adventures. It depicts a new and practical kind of Fourth of July Celebration with the fun, fancy and mating that came out of it. This story will appear in our June number, in time to influence other Fourths than Chester's.

AND OTHER SHORT STORIES, by Grace Mac Gowan Cooke

And other writers will appear in our pages next summer. Better things are coming to us all the time.

Extra Special Features

OUR POETS.—For Vol. XII we have more and better poems as a whole than ever before. First, there are our poets laureate, Ella Wheeler Wilcox and Edwin Markham, who will write for no new thought publication but The Nautilus. In addition to these we have the cream of about 2,000 poems submitted to us in the last year. We have stored in our safe extra good things, grave and gay, by Susie M. Best, Florens Folsom, the Marchesa Alli-Maccarani, Augustus Wittfield, Jack Opdycke, Katherine Quinn, Eleanor See Inslee and others.

In addition we have numerous poems from writers new to our pages. A notable one is a humorous soliloquy on life, a la Hamlet, by Agnes M. Cole. This poem is longer than our limit, but it was too good and amusing to miss! Watch for it. It would make a capital encore at a Shakespeare recital!

FLORENCE MORSE KINGSLEY

Will write for us more of her beautiful prose poems for healing. This year there will be a change in her work for The Nautilus. You will enjoy it, I think.

THE ORIENTAL RELIGIONS AND WHAT THEY CAN TEACH US, by Swami Vyavan-

This is a series of remarkably readable articles by the one person best equipped to show us the history and the roots of new thought philosophy. No one can follow this interesting series without coming out a bigger, better brother of all the world. The first article will appear in our November number. At the close of the series you shall meet the Swami's photograph and maybe guess his American name.

ON SCIENCE MADE PLAIN

We have Prof. Edgar L. Larkin, director of Mt. Lowe observatory, one of the widest known and most popular scientists in America.

ON PSYCHIC LAWS AND SCIENTIFIC DIS-COVERIES

We have Hereward Carrington, just returned from a period of study and discovery in Europe, with the greatest scientists and psychics of the day. He promises to give us the gist of his discoveries in short, readable articles. The first one, "Creating Life," will appear very soon.

ALSO WE HAVE Karl von Wiegand, who promises to keep us informed of any new developments in his researches with Mme. Aida de Nile, one of the most remarkable psychics in the world today.

Further Aids to the Joy Life

OUR SPECIAL DEPARTMENTS

Will be continued, since interest in them seems to increase rather than flag.

The Family Counsel is open to all our subscribers, and I mean to increase its value as fast as possible.

Little Visits is open to everybody; everyone welcome to say his or her best say on any subject of interest. Many bright letters are already waiting their turn to appear in this department for 1910.

The Way the Wind Blows is another welcomeall department. Send us brief original items or clippings that show the trend of the times toward new thought in matters social, civic, werld-uniting.

The Department of Whole-World Healing will evolve a bit and inspire our readers to organized thinking to help along unfoldment of self and the world.

Anent Books and Things will contain latest news about books and new thought organizations. This department is now being edited and written by S. Jay Kaufman, our new business manager, supplemented by an occasional item from the editors.

Your Part!

A magazine is a collaboration between editors and readers. Can you suggest anything more we can do to increase the power of *The Nautilus* to "heal the sick and bless the world?" We shall be prompt to profit by every practical suggestion!

Write us about it—and send in \$1.00 for a year's subscription! Send several dollars for several subscriptions to friends! This is a vital factor in our collaboration!

Yours for Life and Love, Holyoke, Mass. ELIZABETH TOWNE.

The Words You Speak

Are the outward marks of your intellectual capacities. When you speak do you show everyone that you are educated, cultured and refined, or do you simply publish to the world the fact that you are a person of only ordinary intelligence and average culture? In other words

Do You Speak English Correctly?

Command of English is the one big step in accomplishing something worth while, not only in a monetary way, but in a social way as well, for it adds to one's moneymaking possibilities and furnishes a noticeable final touch to one's personality. And in this progressive age, the ability to read, write and speak English correctly is the greatest

asset anyone can possess.

You are the best judge of how you stand, and if you are not satisfied, do not put it off until it is too late. There is a popular, interesting and even fascinating way to polish up your English. You will not have to wade through "dry," uninteresting text-books. The magazine, "Correct English," and the book, "The Art of Conversation," will give

you invaluable aid. Read what they are and see the Special Offer.

Correct English

Edited by Josephine Turck Baker

The aim of this magazine is to bring out all the important and special facts bearing upon the correct use of the English language; to bring it out popularly, so that all can understand and apply it in their every-day life.

Heretofore the study of English and everything pertaining to it has been regarded as "dry," and most people have been frightened away, so to speak, from taking up the subject because of this so-called "dryness."

The study of English is not "dry" or uninteresting. There is a new way, and that way is exemplified in the regular monthly issues of "Correct English." Through its columns the study of correct English is made not only practical, but interesting and fascinating as well. It is published not merely for the school or college student, the teacher or the professor. It is also for the use of the every-day person and the business man. Every one can apply its teachings and drills with equal success.

SEND 10 CTS. TO-DAY

In order to introduce "Correct English" into fields where it will be appreciated, we offer to send for 10 cents (stamps or silver) a copy of "The Art of Conversation" (Premium edition) and one copy of "Correct English—How to Use It." Send the 10 cents to-day and get in touch with this literature immediately.

The Art of Conversation

By JOSEPHINE TURCK BAKER

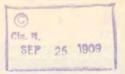
A useful and valuable book by the editor of "Correct English." It contains twelve indispensable rules of inestimable value to the person who would know the art of conversation.

"The Art of Conversation" contains twelve indispensable rules for conversation, and if carried into every function in life would aid greatly. Such are the chapters on "Tact." "Contradiction," "Harmoniousness," and "Exaggeration." The rules are relieved from tediousness by the spicy way in which they are advanced. Dialogue is used throughout, and the conversation in all the chapters is bright and full of interest.

Nothing adds so much to one's personal standing and refinement, and to the charm of one's personality as to be entertaining in conversation. By following the rules of the book, no one should experience the slighest difficulty in acquiring this ability.

CORRECT ENGLISH PUBLISHING COMPANY 521 Rand-McNally Bldg., Chicago

Enclosed find ten cents, for which send me a copy of "The Art of Conversation," and one copy of your magazine, "CORRECT ENGLISH."



"Build thee more stately mansions, ch, 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 tire's unresting sea."
—Holmes, "The Chambered Nautilus."

THE NAUTILUS.

Self-Help Through Self-Knowledge.

MONTHLY, One Dollar a Year.

OCTOBER, 1909.

VOL XI No. 12



We want a world agreement for universal peace.

We want our disarmed war vessels and battleships turned into a White Fleet, a Public University of Travel that will tour the world every year.

We want these ships manned by the best instructors in Foreign Art, Literature, Travel, Sociology Human Nature and Universal Brotherhood.

We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all states.

We want this post-graduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.

We believe in these things.
We speak the Word for them.
We pray for them.
We talk for them.

We work for them. We vote to this end.

- Elizabeth Towne.

We Want!

Above this appears our New Thought Declaration of Peace.

We want world-peace.

We want our war fleet turned to good purpose. Why not use it in the interests of peace and universal brotherhood? Why not a free post-graduate course of a year in foreign travel for graduates of our public schools? Students to be chosen on merit, so many per thousands of population.

The same money that maintains our navy one year would give a year's foreign travel and education to anywhere from fifty thousand to a hundred thousand or more young men and young women. Think of the value of such a year of travel and study to each individual. Think of the influence for worldpeace and oneness.

Think of a hundred thousand young Americans every year taking in the world like that.

It is time to beat our swords into pruning hooks and ploughshares and turn our war fleets into Public Schools that teach usefulness and human kindness instead of death and destruction.

We can put our war fleets to this good use even before they are disarmed by peace agreement. Why not in times of peace use them for schools? Why let them lie absolutely idle between wars? Why not another tour of war vessels around the world next year, with just marines enough to run them



and all the other space filled with postgraduate students and teachers?

Why not superannuate teachers for the purpose? Who would combine learning, experience and staidness; and to whom such a journey might mean rejuvenation as well as usefulness and honor?

Visionary? Not at all. World peace is coming, and with it the question, What shall we do with our billions of dollars worth of war equipment? What answer more natural than this?—What course more sensible than to evolute war dogs into peripatetic Brother Jonathans to bless the world?

Beauty and Character. In my editorials for January, '08, and in Family Counsel items I have said much about beauty,

its principles and practice. I thought I had said the last word on the subject.

But here comes another letter, wanting to know. Here is the letter, and following it a new statement of the matter to make it still clearer:

The more I study new thought matter and the science of cause and effect, the more surprised I am that it tells so little concerning the cause of female beauty of face and form. To be sure it does teach that external beauty is the result of beauty of character, and we know to some extent this is true; but this rule needs much qualifying, and this is the important part that is left out in the teaching. One of the most wonderfully beautiful girls I ever beheld had exquisitely delicate features, an ethereal complexion and eyes beautiful beyond expression, and teeth like little pearls. This girl had hardly a thought beyond her own personal comfort. Could one call her a beautiful character? And yet look at the beauty of form! Therefore, I say the subject of beauty needs explanation deeper than the few rules we are taught in general. I am hoping that some of

the Nautilus writers can explain this matter and will do so at his earliest convenience. If there is any subject more interesting I know not what it is, unless it be the subject of health.—E. S. T.

It is not character that makes beauty. Beauty of form and feature comes from LOVE and FAITH, which are one. We grow like what we think upon and believe in and love.

Form and features are practically completed when we come into this world; worked out by the soul itself co-operating with the mother, before the child is born.

It is the *nature* of the child, not its *character* as commonly understood, that gives the body form and feature. The nature flowers from hidden roots away back in past incarnations and gestations.

Character is formed after birth; formed by the procession of choices which one makes between the beautiful and the good, and the less good as they crop up every day and hour of the life.

Every choice made has its formativeeffect upon a feature or features.

But the effect is so slight that a wholelifetime of choices makes scarcely a noticeable change in a single feature. A sharp nose becomes sharper, thin lipsthinner, perhaps, but one carries through life practically the same features he had at eighteen or twenty, features designed and fixed somewhere, somehow beforehe was born.

Were they not so designed and fixed by countless reincarnations of lives in which features were slowly evolved by successions of choices? Just as in this life they are infinitesimally modified by daily character-making choices.



The Spirit of Beauty.

But beauty is not confined to form and feature.

Beauty is more than skin deep, and

it makes and lights the skin.

Beauty lights and softens the face and straightens the form.

Beauty is the SPIRIT that uses form. Beauty is Love.

Love is God.

Love is the spirit that beautifies and glorifies whatever it flows through or looks upon.

Beauty is Life playing.

Features and form are the hills and dales where free Life plays and the sun of Love shines and fleeing shadows chase the fleecy clouds.

Beauty is LOVE. Love flowing free. What matters it that features and form are those of the Venus de Medici, if they are distorted and darkened by hate or deceit or ill temper?

Love is the great beautifier, and love is no respecter of persons-love may love self as well as another.

And as long as love does love self it will glorify and beautify self.

The only trouble with self-love is THAT IT CANNOT LAST.

Love must flow out to others, to a larger world, or the stream of it gets choked and stagnant, is tired of itself, turns inward and becomes self-disgust and self-hate. Then good-bye to beauty.

The young can love and glorify and beautify self. It is "natural" for youth to do this.

But soon a larger love must draw love out of self, or love stagnates and beauty dies.

"She was a beautiful girl, but she is dull and plain, now," we say.

Of another we exclaim, "She used to be positively homely, but now she is simply beautiful. I wonder why?"

It is because she began early to make the right choices that build the sort of character that lets love flow out to others and yet others.

The first girl-through ignorance, and through lack of right training, perhaps -made the choices that dammed her love up instead of letting it out to bless others and beautify herself in passing.

But it is never too Never too Late! late to begin making right choices, that away wear

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dams and let love play out!

How? Affirm love to others, feeling or no feeling.

Choose to love.

Think love.

Act love.

Feeling will follow with beauty in its train.

It may take time, but results are sure to her-or him-who persists and insists upon loving others.

What is love? Love is the joy of giving joy to another. For a meditation on love use the thirteenth chapter of first Corinthians.

But the first step toward beauty is to count beauty as nothing beside the joy of giving joy.

A fourteen-day fast, or a forty-day fast with much loving thinking, is the greatest aid to beauty for self-disappointed grown-ups.

Plain living, water, exercise of body



and mind, with much loving thinking, are every day indispensables.

Anent That New Tariff. There is work for you to do if we are ever to have a tariff for all the people, and a government

run for somebody besides the "predatory rich." The Nautilus is not the medium for full discussion of such matters—it can only give a hint here and there.

But Collier's Magazine (New York) is prepared to tell you what and why and how. Get the number of August 14 and read Mark Sullivan on the tariff, on page eleven. Note particularly at the bottom of that page, "How Your Senator Voted." Find out how yours voted and cut throats accordingly. See?

And speaking of subjects we cannot discuss at length, though we are all interested in them, read the Woman's Rights number of *The Fra*, East Aurora, N. Y.—the Elizabeth Cady Stanton number, August.

Ho, for Los Angeles. From Denver we dropped down as the crow flies, due southwest to Los Angeles. By the

new San Pedro route that runs through bones-strewn Death Valley. And up over mountains that show rock ribs and sand to the rising sun and green fields and orange orchards to fleeing Sol.

Los Angeles is an overgrown town of 315,000 people, with aspirations for a million. Owned by Harriman, who bottles Oregon and grooms Los Angeles for the Panama canal opening. Oregon can wait until everybody else is served, says Harriman. Or she wakes up and serves herself, says Oregon. I wonder if she will.

Los Angeles is a hospitable city. That is her business. She receives tourists, vacationists and tuberculosis-ists. The latter she doesn't want. During the panic in New York, when the rich folks had to sit tight, Los Angeles summer palaces and cottages hibernated with the shutters up. Last year 1500 real estate men went out of business. So one of them told us, and two others said, "I guess so."

A Ban on Education. Los Angeles is growing so fast now that she has a hard time getting enough money to pay her

running expenses. Therefore she squeezes all the cash she can out of everybody that goes there, without being too particular as to the right or wrong of it. So one of her city officials told me.

This in extenuation of the fact that at the moment of my third lecture at Blanchard Hall appeared two officers who demanded \$7.50 license, or no lecture. It was too late to do anything but pay the fee. This was the first time Los Angeles ever demanded a license fee for a religious or educational lecture. But they proposed to keep on demanding \$7.50 for every lecture delivered under Miss Reesberg's auspices.

She has been in this work for eight years and has "managed" about every new thought lecturer of note. To pay \$7.50 a day is more than most new thought lecturers can stand. But they have to pay it anyhow, from the year of Elizabeth Towne on.

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EDITORIALS LICENSETHA

Unless Los Angeles gets ashamed of herself and amends that law.

In the meantime, all new thought lecturers who go to Los Angeles must pay \$7.50 a lecture, a greater rate per day than any saloon pays for its right to rob men of soul and brain.

I said all new thought lecturers. Up to date no Christian Science lecturers have to pay this fee. And no others of the numerous cults that lecture for pay in Los Angeles.

Why? What is behind this?

Will Los Angeles permit this disgrace?
Will she stand for a twentieth century
inquisition?

Will she permit a law to stand whereby a license collector can suppress religion and education to suit his own notions?

Will Los Angeles continue to stand pilloried before the world for taxing education along with whiskey? Against the constitution, the federal laws and the sentiment of the American people?

Will the newspapers of Los Angeles stir the people and the council to correct this evil?

If not, will it be because there is nobody to pay for it?—as I am told the Christian Scientists pay for all the pro-Science sentiment that appears therein.

New Thought People in Los Angeles. Los Angeles is the greatest new thought city on earth. I really believe there are more cults there, with

more active workers and thinkers than you could find in any other city on earth except possibly New York. And they are such appreciative, well-balanced and good looking people. I am proud of them!

And they were so nice to us. We were dined and lunched and breakfasted, visited and automobiled until we literally couldn't rest. We couldn't accept all the delightful invitations that came, and we saw no more than half the sights, though we stayed nearly a week over our limit!

Of course Miss Eleanor Reesberg, head of the Metaphysical Library, in the Grant building, is the hub of Los Angeles new thought. She is a wonderful little dynamo that runs so smoothly you hardly know she is there. But all alone she does more real work than any half dozen other new thought people think of attempting.

We went to Catalina Island with Eleanor one lovely day, and saw the submarine gardens and the flashing giant gold fish and green fish and blue fish, through the glass bottom of a big boat. and the brown boy dived down there after great pearly shells. That had been discreetly sown for the occasion, somebody confided to us!

Among the many interesting folks we became acquainted with in Los Angeles was Dr. Leon Elbert Landone, who has a beautiful home on a hill in Hollywood. Here he conducts a sort of healthorium, where lots of nice folks go to learn how to live more. This work is a means to the one end Dr. Landone has in mind, which he expects to realize this fall.

He has original ideas about Burbanking the human race through right environment; ideas similar to those of Prof. Boris Sidis, of Harvard, an account of whose wonderful eleven-year-



old boy's education appears in September Success Magazine. (Read that sure!)

Dr. Landone proposes to turn his truly glorious home into a school where children shall be inspired to learn through playing, as little William James Sidis is learning. There are those who believe Dr. Landone is the educational genius of the century. I hope so, and here's the best of Good Will and Good Wishing that his proposed school gets going right away.

His artistic home stands on top of a hill with seventeen acres of beautiful gardens around it. Right next to his place are other green hills, 3,000 acres of which constitute a state reservation that will always remain in the wild state. At the foot of Dr. Landone's hill lies beautiful Hollywood. An ideal place for children to live and learn through play.

Dr. Landone is a regular M. D. as well as an educator and a lecturer of note. We met some delightful people at his home, among them Mr. and Mrs. J. Edward Fairbank, who have for long been charming mutual friends of ours and Dr. Landone's.

Then there was that princess of musical entertainers and good fellows, Carrie Jacobs Bond, whose "Bond Shop" in Chicago and whose music are known to every artist. And beautiful Mrs. Charles Wellington Rand, "the Mrs. Potter Palmer of Los Angeles," harpist and pianist of genius and singer of charm, mother of two musical artists just emerging.

In our own hotel we found Ella Giles Ruddy, the sweet little friend of Ella Wheeler Wilcox. She is a writer of vividness, club woman of enthusiasm, and friend of unfailing thoughtfulness, sympathy and ready wit. To her and her husband, George Drake Ruddy, we owe many kind attentions.

And there was Madame Severance, ninety odd, bright and keen and logical, white haired, blue-clad and gracious as a queen. We visited her at her own home. the Mecca of women's club women.

And Marie Elliot, whose playing weaves a spell and whose "demonstration" of new thought principles is a marvel. And Mr. Pritchard and his wonderful submarine paintings and studio in Pasadena.

These people are all "more or less" new thoughty. Among those who are all new thought were the friends at the Home of Truth, founded and headed by Annie Rix Militz. She was in San Francisco and Mrs. Wiggin, the trim, slim, bright-eyed and bright head of the 'Frisco Home of Truth, was spending a month in Mrs. Militz's place.

The Los Angeles Home of Truth is a thriving center, owning its own home, with a handsome auditorium annexed. We dined with Mrs. Wiggin and the Home teachers and healers, and spent an evening with them. At eight o'clock the big doors opened and there was the auditorium full of folks waiting to hear us talk! It was like rubbing Alladin's lamp! And such cordial responsive people, too, that followed with a healing meeting and much testimony to the power of the Word. And of The Nautilus, too!

There are scores of lesser new thought centers in Los Angeles, each with its own peculiar accent and emphasis, most of them doing good and successful work, so it was reported. Several of the teachers spoke at the Metaphysicians' Festival

and we met them nearly all. I shook hands with about 1,500 people that day!

—May 1, afternoon and evening. And nearly every new thought leader in town was there and greeted me. They are a creditable looking lot of people. But we had not time to visit them at their centers.

There were other delightful people—too many to even name. But I must not leave out our own Prof. Larkin! We went to visit him with Mr. and Mrs. Martin of the Pasadena Star. Mrs. Martin is our poet, Lannie Haynes Martin. And we had dinner with the Martins at their home in Altadena, with George Wharton James for dessert and champagne! He is both and then some.

Professor Larkin looks exactly like the little picture of him in Nautilus, and he showed us his great telescope and told us some interesting things about the heavens in a most original fashion that made us realize them.

San Diego and More New Thought. William and I spent two days in San Diego, where we met more delightful new thought friends who showed us the

sights and inveigled me into giving two addresses where none was intended!

We motored out to famous Point Loma, Mme. Catherine Tingley's Theosophical school. But it was Sunday and no admittance, and we had not time anyway.

This center has a theater in San Diego where entertainments and lectures are given. Point Loma shines amethyst and white domes on a long high peninsula with the blue bay lapping one side, the ocean breaking white over blue upon the other. A magnificent spot.

The soil is rich and rare. Full of little lumps that look like brown pebbles,

not so hard. Some scientist says it is the only soil of the kind on earth. The Tingley Theosophists claim Point Loma is the only bit of a lost continent that remained above the waters.

The grounds and buildings here are rich, well kept, rather odd. One of our friends exclaimed, "Look—there is one of the students; the soldierly young fellow in khaki; I can always pick them out by their expression—a blend of peace, purpose and quiet assurance; they are intelligent and trained."

San Diego rambles all over the sloping hills around one of the loveliest bays in the world, with the ocean beyond. The new railroad, a giant irrigation plan, and the Panama canal are working together to make San Diego a great city in the near future—one of the most beautiful on the continent.

My first address in San Diego was given to a houseful gathered in the nicest auditorium in town, at the San Diego Club house. Reverend Solon Lauer holds meetings here every Sunday evening, and he had invited me to "occupy his pulpit." A notice in Saturday evening's papers and some friends on the 'phone did the rest.

They wanted more!—but the hall could not be had for Monday night. Then rose up Rev. Mr. Wing, the bright young pastor of the Spiritualists, and offered us their own new Temple. So more notices came out Monday, more friends 'phoned and behold a crowded house Monday evening. Two delightful audiences, quick and appreciative. And so kind and hospitable to the new thought exponent from Holyoke.

An odd little incident in connection with the first meeting: Mr. Lauer has been holding meetings in the Club House under the name of Suggestive Therapeutics. The Sunday before my appearance he announced to his congregation that

the term "Suggestive Therapeutics" sounded too technical, too medical to satisfy him, so he had decided at last to acknowledge himself an exponent of new thought; so beginning with the following Sunday there would be New Thought preaching in that church.

Late in the week he heard I was coming to visit new thought friends and San Diego, and he asked those friends to request me to "preach" that first new thought sermon. So I really "christened" that New Thought Church for Mr. Lauer. Wasn't that a nice little "happening"?

Another: Mrs. Slocum pinned a little abalone-and-silver pin on my dress, saying, "That makes you a member of our little secret society; we want you with us; wear the little pin always for good luck!" So I said I would and asked who the other members were. And there were just four in all, and I made the fifth. And I remembered then the "Big Four" in Denver that wanted me to make it the "Big Five!"

Odd and amusing, isn't it?—the way the Law of Attraction reiterates numbers and incidents in one's experiences.

"The Little

While we were in San Diego two movements came to our attention that may prove a solu-

tion to the crowded-cities problem.

One is the La Prosperidad Colony Association with general offices at 46 East Congress street, San Diego, Cal.

The other is called down there the "Little Landers," and Bolton Hall is said to be its inspiration or its moving spirit or something. This colony likewise has offices in San Diego.

Drop a line to William E. Smythe, 1320 D street, San Diego, Cal., and he will give you any desired information about the Little Land League (or Little Landers) of that vicinity.

Both these colonies are co-operative, but on some new business basis that seems to promise success. Each man is lord of his own little farm and works it, and they all co-operate in marketing produce, and in improvements of public, educational and social character.

I know nothing about the business management of these colonies, and we had not time to visit them. We inquired of several people about the Little Landers, of whom we had heard in Los Angeles, and were told that they were apparently prosperous and very much alive.

If I were a poor man with a few hundred dollars and a liking for farming I should certainly look into these colony schemes very carefully, with a view of making my home with one of them.

But I would never buy a place, little or big, until I had first seen it and found it desirable.

All Southern California has a great future before it, when that Panama Canal comes through, but much of it needs irrigation to make it livable all the year around, with crops sure.

There is a tremendous irrigation scheme now working out around San Diego. And these colonies propose to do all sorts of things for themselves. But I'd have to be *sure* of water a-plenty before I'd buy land.

Don't.

In Los Angeles people said, "Tell your Eastern friends not to come out here

without money. For a man with money to buy land, and energy, brains and adaptibility to work it, fortune is sure. But we have enough penniless tuberculous ones now—tell them to stop coming!"

And in some places they are enforcing laws against tuberculous ones.

I told them we New England folks have discovered that New England air is just as sure cure for tuberculosis as California air!—if folks will only breathe it. And that we are forming societies everywhere for looking after such cases right at home before it is too late; besides teaching folks to prevent the white plague by proper ventilation and cleanliness.

The Meaning of Beauty.

By LANETTE M. FOSTER.

A woman came to a window and looked out. Opposite were towering houses of brick and the narrow street of the great city was stifling in its poverty of air and light. The woman leaned far out and looked down upon the street below. There men were lounging about smoking black pipes; women nursed and slapped their babies; children swarmed in ragged crowds playing shrill games and discord filled the air.

The woman's dull eyes dwelt without interest. She was one with it all. The poverty and squalor had been the environment of her childhood; her youth and her aging life had brought her no glimmer of beauty. Hunger and blows had often stirred a fierce resentment, while her joy had been only in the pleasures that besot and shrivel. She was old now and the stiffening chill of the settling night was closing around the unconscious spirit lying deep and unpierced by any ray of light.

As she leaned out of the window a gust of sparrows swept by to neighboring eaves. Her glance idly followed them, and as she looked up her eye was caught by a bit of color. In the great open above there floated a cloud, a fragment of the sunset. It glowed upon the woman's upturned face and attracted like a heart full of sympathy and love. There was the color that her life had lacked,—the freedom of the infinite spaces looking down into the confinement of the alley,—the purity of light itself suffusing all with a tender yet searching inquiry.

The woman's eyes were holden. The spirit felt; it stirred and awakened with an awful longing; it beat upon its thick prison walls and called for light, height and freedom. Dimly the woman was conscious. "God," she said, and a tear rolled down the withered cheek.

The color and the cloud faded, but their mission was accomplished. The woman drew in from the window with a feeling of newborn unrest and deathless hunger for the true and beautiful. Thereafter she was submerged again in her soiled and petty life; nevertheless that which could never die, a truer side of her nature, had been awakened into consciousness.

This answers the question of my life—the meaning of beauty? The briefness of the flower? The flash of color? They speak to the immortal spirit and touch in a wordless language aspiration which is of the Eternal.

Materialism and New Thought.

MATTER AND MIND—HOW IDEALS AND CHARACTER ARE FORMED—THOUGHT WAVES FROM A MILLION BRAINS—QUESTION OF FREE WILL AND CHOICE.

By WILLIAM CASSANDER COPE.



"What is mind?

No matter!"
"What is matter?
Never mind!" was
the old metaphysical quibble we boys
used to delight in
at college. It was
a definition that
was pleasing alike
to the Idealist and
the Materialist in

its ambiguity.

Since Bishop Berkeley in the Seventeenth Century "destroyed this world in two volumes octavo," as Sidney Smith puts it, the doctrine of Idealism has had numerous advocates. This doctrine, the largest number of its adherents today being the Christian Scientists, is that we are concerned only with ideas and are ignorant of everything else. Idealists argue that what our senses convey to us is not evidence of an external world but only of our sensation. Further we are utterly ignorant and must ever remain so of matter itself, and that it is easier to conceive that God directly causes our sensations than that they are conceived to us through the unknown world of matter.

Materialists aver on the other hand that little as we know about matter in its essence, we are conscious of its existence and that we cannot go back of consciousness. Our eyes, it is true, are only sensitive mirrors connected with nerves which convey the impressions received by the eyes of the brain, the same being true of all the organs of sensation. But when the five senses all agree in conveying to consciousness a co-ordinate impression, the evidence is about as complete as anything can be. Take a pot of coffee for example: The eyes see it, the nose smells it, the ears hears it boiling, the hand touches it, and the tongue tastes it. If this is not sufficient evidence, we can call in any number of persons and their consciousness will give the same report. So the Materialist claims that the fact of the material existence of the pot of coffee is certain. And as a further step in the same direction, he claims that we really know nothing outside of matter and force, the latter being exerted only by matter. Thus, thought is a force exerted by the brain and has the power to influence other brains in proportion to its strength and the resistance offered by the other brains. And if thought finds its analogy in electric

force, the subtlety of which it so closely sembles the brain is a material body that has many of the qualities of the electric battery though possessing many other qualities which no artificial electric battery possesses.

As a Materialist, I believe that human beings are the sum-total of their heredity plus their environment. Heredity explains those family traits which Theosophists accept as proving reincarnation, while environment accounts for the differentiation of the individual from any of his ancestors. "I am part of all that I have met," Tennyson says. The thought waves sent out by a million brains acting upon the natural bent received through heredity form the ideals and the character of each human being. There is no such thing as freedom of the will in that large sense in which most new thought advocates accept it, and yet I think there is no real antagonism between Materialism and new thought.

To explain my position let me quote from Thomas Hobbes who was the greatest metaphysician of his time, and whose language Macauley characterizes as more luminous and precise than has ever been employed by any other metaphysical writer:

"The question is not whether man is a free agent, that is to say, whether he can write or forbear; speak or be silent, according to his will; but whether the will to write or will to forbear come upon him according to his will, or according to anything else in his own power. I acknowledge this liberty that I can do if I will; but to say I can will if I will, I take to be an absurd speech. It is true that very few have learned from their teachers that man is not free to will; nor do they find it much in books. What they find in books, that which the poets chant in the theaters, and the shepherds on the mountains, that

which the pastors teach in the churches, and the doctors in the universities, and that which the common people in the markets and all mankind in the whole world do assent unto, is the same that I assent unto-namely, that a man hath freedom to do if he will; but whether he hath freedom to will is a question it seems they have never thought upon. A wooden top that is lashed by the boys and runs about, sometimes to one wall, sometimes to another, sometimes spinning, sometimes hitting men on the shins, if it were sensible of its own motion, would think it proceeded from its own will, unless it felt what lashed it. And is a man any wiser when he runs to one place for a benifice, to another for a bargain, and troubles the world with writing errors and requiring answers because he thinks he does it without other cause than his own will, and seeth not the lashings that cause that will?"

Now the question is, whence come these "lashings," spoken of by Hobbes, that cause us to will to do or will not to do certain acts? They come both from within and from without, from heredity and from environment. Heredity gives us those urges and natural bents that all are conscious of possessing, which accentuated by environment—by teaching, thought, reading and conversation, becomes our ideals that govern our conduct by influencing our will.

Environment is only another name for our everyday surroundings. Anything that makes an impression upon us is part of our environment. If you live in the country, the trees, the birds, the grass, the sky outside, down to the old kitchen stove inside the house is part of your environment. If you are a Spiritualist and believe that you receive messages from a little Indian girl, "Sunflower," or from "Little Bright Eyes," whether they exist outside your imagination or not does not matter—they are part of your environment and their imaginary messages influence your will. A pair of tumble-bugs I watched working together last summer were part of my environment, as they gave me new ideas of cooperation and harmony, and influenced my will through accentuating my brotherhood ideal.

So the new thought ideal is not antagonistic to the Materialist belief. New thought teaches that by dwelling on one's ideals one may in large measure realize them. Is success your ideal? Then new thought teaches you that by dwelling upon the thought of success you achieve success. The intensity of the thought lashes the will to resolve. But the suggestion to dwell upon the thought of success comes from without—from your environment—and reacts upon your instinctive desire for success—suc-

cess meaning to you that you shall be able to live well, have what you desire, and possess the approbation of your fellow-men, so influencing your will to do the things that produce success.

Many a man of ability has failed to achieve success through want of concentration upon it. New thought teaches him to concentrate. The suggestion from without given through the new thought book or teacher influences his will. He concentrates upon success with the result that he achieves it. Rightly he gives the credit to new thought which pointed out a road he was earnestly seeking. But it was not the Invincible Will, but the Invincible Ideal influencing his will that produced the result he desired. "Men," says Herbert Spencer, "are rational beings in but a very limited sense. Conduct results from desire, to the gratification of which reason serves but as a guide."

Great Minds Run in the Same Channels.

THE THEORETICAL.

If the devil had not entered into man he would have remained a naked fool. He did not have sense enough to pin fig leaves together for a garment. The devil opened his eyes. He began to think. Thought led him to clothe his body. He kept on thinking and built himself a house. He went right on building until he is ready to invent an airship. It is all the work of the devil. How many lies will the devil have to tell us before we begin to learn the truth? The whole history of humanity is the onward march of the liar. Step by step he has advanced from a Nobody to a Somebody by listening to the liars.—T. J. SHELTON. August Christian.

THE PRACTICAL.

"Hit's dis way, Sis Mirandy," says Br'er Ben, an' I tell vou dat Br'er Ben is a mighty edifyin' man, "hit's dis way. You an' me is jest po' weak critters dat is in de hands of de Lawd. In de winter we's strong in de faith, 'caze we's all braced up with de cold, but ef he sees fitten to send de sun in de summer an' take de stif'nin' out of our good resolutions, hit ain't for us to question de wisdom of hit. Mo'over in de winter you ain't got de thirst, but in de summer time all de objections dat I is got to de workin's of Providence is dat I ain't a giraffe wid a throat a mile long."-Dor-OTHY DIX, "The Good Old Summer Time." September Cosmopolitan.





Love's Hero World.

By EDWIN MARKHAM.

Alas, how much of life is lost—
How much is black and bitter with the frost,
That might be sweet with the sweet sun,
If men could only know that all are one!
But it will rise, Love's hero-world at last,
The joy-world wreathed with freedom, and heart-fast—
The world love-sheltered from the wolfish law
Of ripping tooth and clutching claw.

It comes! the high inbrothering of men,
The New Earth seen by John of Patmos, when
The comrade-dream was on his mighty heart.
I see the anarchs of the Pit depart—
The Greeds, the Fears, the Hates,
The carnal wild-haired Fates.

O world, rejoice with me,
For the joy that is to be,
When all the world far as the blue sky bends
Shall be a light-heart company of friends.

Written for The Nautibus

Written for The Nautibus

Man Building.

By THOMAS DREIER.



Get Thee Hence—

"You are a lucky dog," I said to Bill—whose name is not Bill. "You have a job for which thousands of fellows of your age and older would give

their eye-teeth. Of course you intend to hang onto it and become more and more intimately connected with the institution as the years slip by."

"That's where you prove yourself an almighty poor guesser," said Billwhose name is not Bill. "It's just like this, old man. I am a lucky dog in many ways. I have a good job. But I wouldn't have this good job for a minute if I wasn't a pretty fair sort of an employe. I am doing my work and getting paid for it. I get two salaries. One is paid in money; the other is paid in knowledge. I always insist on getting both when I work for an institution. So far I have paid most attention to the learning. I don't care for the money. I figure that the world will be compelled to pay dividends on what I know a little later on. And I am going to get paid for putting over a stunt of my own. My employer has a big thing. He has made a big name for himself. He has done much good. But it is his stunt.

Thee And he hasn't performed the Ultimate Stunt yet. There are several Big Things are a to do. I have a hunch that I can do og," I one of those big things. Can't you understand that every man who does big ame is things must express himself in his own way and not according to the dictates of another? Well, that's why I am planning to play my own game in my own way some day."

Always there is sounding in the ears of the truly ambitious young man "Get thee hence for this is not thy rest."

He never is satisfied.

He is urged on by something which he cannot explain. He leaves certainty for uncertainty and does it gladly. Somehow he feels that he would rather be first in the village than second in Rome.

And all this is good. The men who have helped the race forward, who have done new things or who have done old things in a better way have been those who wanted to "put over a stunt" of their own. Thousands have failed in the attempt. A few have succeeded. Let us not smile at those who try. Perhaps next year their names will be linked with those of other wise men. Help men to express themselves in the best way. That is all true leaders can do and all true teachers should do.

The greatest are those who help others to help themselves.

The Tiger-

The animals in the jungle, so the

fable runs, met and determined to punish those who had broken the forest laws. The tiger addressed the meeting. His closing words were, "Let no guilty one escape." And there then followed much applause. All the animals hurrahed for reform. The jungle papers got out special editions, and the jungle magazines told the story on special col-Ree-form, to be sure! ored inserts. First they caught a monkey that had disobeved the anti-gossip ordinance, following that by disciplining a thieving jackal and a bloodthirsty wolf. A rabbit that had disregarded the Keep Off The Grass signs was banished. But the reformers didn't stop there. They went higher up. They found that the Greatest Grafter was the brother of the tiger who had made the original reform address. But when they got close onto the Great Grafter the eloquent tiger interposed. "You have done most noble work in this glorious movement of reform," he said. "You have shown the jungle that the laws cannot be trampled on with impunity. I glory in the work you have done. But I must point out to you, and I do this in a most kindly and forgiving spirit, that you are about

to make a great mistake. Believe me this advice I am about to give comes from my heart. It hurts me to find that you have not learned the lesson of knowing when you have finished. Let us cease this strife for reform. Let us keep in mind the good name of this great jungle. Let us not let the breath of scandal or slander blacken its fair fame. Let us all forget the past, live in the present and work only for the future. I hope you understand and agree with me." Then he showed his teeth. And that is the way of most reform movements. In San Francisco the people went wild with the desire to punish the grafting supervisors and Mayor Schmitz. Hency was called in and paens of praise were sung at the mention of his name. But when Spreckles and Heney found that the grafters who were responsible for civic rottenness were the big business men, then the tiger made his speech. It is all right to reform the other fellow. But when the reform movement strikes home we begin to talk tiger. And there are many of us who talk tiger-more do it than is realized. Do you talk tiger to yourself?

A Question of Moods.

By MABEL S. DYER.

Why should your sadness
Mar another's gladness?
Life is so brief.
Rather should your gladness
Dispel another's sadness;
Then Life would be complete.





By SINCLAIR LEWIS.

"Youth." Chapter I.

"Youth" is the call of the city,
And the strong young men come forth.
They give their youth and vigor
In eager sacrifice;
And out of the stress of their toiling
Shall the City of Beauty arise.
Anna Louise Strong.

The vast tumult of the streets of New York sounds so like a battle because it is indeed a battle. Unnumbered soldiers of the spirit fight there; men and women of abundant youth, and some are triumphant, because they war with a calm clearness of thought to direct their sword-arms. But those who are afflicted with blindness in their spiritual eyes must learn to see before they can conquer. However strenuous are their violent strokes, however sharp their courage, they strike vainly if they strike in the darkness that environs the blind. There came, says my story, a young man into the war of the New York streets. He was a glorious thing of youthful vigor, but he was blinded. The eyes of his spirit were thick bandaged with cloths of convention, though he thought that he saw clearly. He was doubly conventional in thinking that because he had heard, but not digested, the truths of Thought, therefore were his eyes freed.

But he met certain wise people; he groaned through certain midnights of sorrow, and he learned really to open his eyes. He digested the truths of the might of Thought. He learned that the "things that make for success" were not dead words but living verities and then was his sword-stroke sure and triumphant in the battle.

The cabmen about the door of the Grand Central station, in New York, paid no great attention to a young man who issued from the revolving doors, one July morning, and stood on the steps, bewildered by the clangor of Forty-second street and the formidably towering hotels; with the bewilderment of the visitor first pilgrimaging to New York from some hamlet unvexed by trolleys and skyscrapers. Though he was neatly dressed, this young man of twenty-three had evidently little money to spend on cabs.

Ralph Pierson had come to New York from the little Massachusetts town of Spring Hill. He had gone through high school, then worked in a country store, diligently too; for he had ideals of hacking out some tremendous success in business. When his widowed father died, Ralph was left a couple of hundred dollars, which seemed to him a fortune sufficient to make his beginning in New York assuredly successful. And he had a sturdy physique, though of a slender medium height. He had spent so many hours out of doors that his skin, naturally tending toward sallowness, was of a fine, even tan.

He made a pleasant picture as he stood

there, before the Grand Central station. Under his fine, thinnish brown hair, were regular though undistinguished features; his cheeks were so smooth that it was evident he did not have to shave more than once a week. He had the stubby, short and hard-nailed hands which bespeak more energy than thought. As he moved down the steps and asked a direction of a policeman busily doing nothing in front of the station, the officer was surprised to hear so deep a voice from one so slender and quick-spoken as Ralph Pierson. The policeman would have felt, had he cared to feel anything in particular, that this young man could better handle and more strongly use a voice less deep.

Ralph had been advised by friends not to go to a hotel, but to a boarding house. The policeman suggested that in this search for a room Ralph should start at Fourteenth street and take in order the side streets. That sounded delightfully easy. Just one numbered street after another; and a paper scrawled "Rooms to Let" posted on nearly every other doorpost.

But when the late afternoon was casting the shadowy trail of the Metropolitan Tower far across the city, Ralph was still toiling wearily from high stoop to high stoop, dismayed by the number of undesirable rooms. He was allowing himself only three dollars a week for room rent, and the rooms obtainable at that price had proved to have, in every case, something radically wrong. How shocked and astonished the landladies had seemed when Ralph pointed out that the cockroaches were rather too abundant; that a certain room lacked light, or air; that the bath room was filthy; that the hall smelled of countless generations of virulent scents; that a hall bedroom was so crowded as to leave no room for an occupant, by its quota of furniture

a bed, a straight-backed chair and a discouraged wash stand! How grieved had the good landladies been by Ralph's more and more faint objections to being persuaded into renting some impossible room. He felt that he must be a very fastidious person indeed, when the number of astonished landladies had increased to scores.

At dusk, after a dish of ill-cooked beans and a "fry-egg-san'wich" in a lunch room (for Ralph had not yet found his desired vegetarian restaurants), he climbed the steps of another typical high-stooped house on East Twentieth street. The door was opened by a plump old Irishwoman, of two chins and little smile-wrinkles radiating from the corners of her eyes.

"I want to see a room. Single room. No, I haven't anybody to room with me. Don't care how many flights. Three dollars," droned Ralph. He had been learning the room-hunters' stock phrases.

"Roight up this way, sor," chirruped the landlady. Her voice was comfortable as her motherly face; quite without the cracked irritation of the average, worn-out landlady. She preceded him to a fair-sized room on the third, the highest story; opening off a hall illuminated by a skylight.

"Ye'll not be foinding a better topfloor-back than this un," laughed the landlady. "See here, sor, the bed is good and clean." She turned back the spread and the top sheet for his inspection. "And the rocker is a foine comfortable rocker, it is; and there's a bath room on the floor below, with a porcelain tub." At this climax of luxury she grinned a wide, all-involving grin of cheerfulness which hit Ralph's very heart. "And them windies gives a fair wonderful light, sor. Shure, ye'll not be foinding another room like this." "How much do you charge?" ventured Ralph.

"Shure and O've been gitting four dollars the week for it," responded the landlady. "But ye look loike a noice, sober young man, and Oi'll let ye have it for three dollars. Oi do like to be having noice, sober young men for lodgers, and that's the truth!" There was unmistakable honesty in her broad smile.

Ralph dropped his wearied body into the wicker rocker and looked about the room. The roof at the back sloped slightly toward the windows; but the windows were clean and wide. The room was spotless. The bureau, though its mirror was dim, was large and comfortable as the landlady's smile, with a neat bureau cover. There was a cheerful rug on the matting-covered floor, beside the wooden double-bed. And there were goodly spaces that suggested a circulation of air between the pieces of furniture. A typical "roomer," trained to know just what price lodgings brought, would have said that the landlady was undoubtedly right in declaring that this room usually brought four dollars.

"I'll take it, Mrs. —," said Ralph.
"My name's Pierson!"

"Mrs. McSwingle is me name, and bless ye, sor," courtesied the old Irishwoman. "Won't ye be coming to the kitchen and having a cup o' tay? Ye look tired, sor."

"No, but thanks awfully. I think a bit of fresh air and some rest will be better for me than a stimulant, don't you?" suggested Ralph, brightly.

"What, not care for tay? Why-"

"No, Mrs. McSwingle. You see, it has tannin in it; and that's harmful to the body. But thank you again. Here's my first week's rent. May I go up on the roof—I see there's a trap door, out

there in the hall-and look around ?"

"Shure and ye may, sor!" bobbed the old landlady, and bustled off down stairs, murmuring in astonishment, "Tanning in tay? Well, bot the saints but I wonder if that's whoi it don't be resting me as much as it used to, even if I take ten cups of an afternoon?"

Ralph climbed the short ladder from the top-floor hall to the roof and passed along the slanting, tin-roofed surface to the coping, in front. It was now evening. He gasped as though he had been struck full in the face, with the naive wonder that went through him as he lifted his eyes, which he had kept fixed on the roof that the full flood of the city splendor might strike him all at once when he reached the front.

To the south rose the Singer Tower, set with lights like a wonder-jewelled Atlas. Then came a space of darkness, across which shot a line drawn in fire; the illuminations of Fourteenth street. Broadway writhed and glowed like a thousand-tinted serpent. It chanced that the brightest spots were indeed befitting a serpent; the gaudy signs advertising cheap musical comedies and cheaper liquors; but Ralph could not know that. He sighed over the tropical field of incandescents that was a famous roof garden. He tingled with the mystery of a glimmer on the horizonthe hint of Coney Island. Then a searchlight mounted on the Madison Square Garden Tower was swung through its giant circle of illumination; seemingly piercing the very zenith with its great, golden shaft; then touching the white splendor of the lofty Metropolitan Tower with blinding radiance. Ralph throbbed with an exultation that was, for the moment, almost unbearable.

For this kingdom of the many glories was his, his, his! His it was, to live in; his to enjoy and conquer. He uttered

a little cry, such as must have broken from the half-open lips of Napoleon when he stood on the summit of the Alps and saw Italy before him. New York, New York! Here it was, the living, burning answer to the doubts which had assailed him during his day of roomquesting. It was worthy the conquering; he would conquer it!

And how could he help doing so? he For Ralph Pierson was one of those incomplete men who have sound. uninspired formulas which are, they believe, keys to every problem. Ralph could not know yet, not know till life had taught him in its rough-seated school, that his formulas, his mere theories of life, were useless unless they became living verities; parts of his consciousness, his spirit. He had any number of excellent bits of knowledge regarding conduct; regarding hygienics, what not. He knew that the landlady ought not to take tea, because of its tannin. In fact, Ralph Pierson was an uninspired genius at catching hold of such facts as adorn the cook books and almanacs. But he was not, as yet, awakened to fundamental principles. He knew that he ought not to gorge on meat. He did not know that he ought in all things of the daily life, eating, sleeping, breathing, working, so to live in tune with natural laws that his body would be a dynamo of power. He had never plunged into great, general causes; had never worked out real laws for himself; using his nice little theories only as starting points. And that was why he never made these theories atoms of a whole which should be a living, shining, eternal truth.

But he was not a hopelessly hidebound conventionalist. He was young, very young; he had not been awakened. Perhaps it was because his subjective mind saw in the city, flashing before his objective mind, just what he needed, that he hailed this glory. His was a nature that responded best to a loud organ tone. He had it, indeed, in the city elamor.

His fight was not a cause foredoomed to be lost. Rather, it was not begun. Though he had, up to this time, instead of using his spiritual forces as living essences, merely acquired cut and dried examples of the action of these forces; yet his untrained early life had been largely responsible for this. He needed someone whose spiritual language he could thoroughly understand to point out to him that he must always and constantly be in the process of growing; someone to teach him to use his powers, not tuck them away. But it was, nevertheless, a fact unmistakable to one reading his well-featured face aright, that here was a sturdy soul with the chance of awakening.

While every divine cell of his brain was quickening with the impulse to awaken, Ralph Pierson himself, unconscious of all this growth, would merely have said that he was standing there almost stunned with the night of the city.

Slowly he came down from the roof and, in his top-floor-back, unpacked his two valises. They were not suit cases, not natty Gladstone bags; just old-fashioned valises, and not roomy for their bulk; but they held all of Ralph's belongings; his clothes and enough trinkets to bring back many a thought of the Spring Hill home and the friends who had pressed this scarf pin or that collar box on him as he left. But he was too thoroughly intoxicated with the city to feel lonely long in the silent room.

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Turning out the gas—whose use he had learned as a boy, during a memorable trip to Worcester—Ralph drew his chair up to a window at the back of his

room, and sat looking out into the warm summer night, still in a comfortable glow of exultation. He wondered at the hints of life to be seen in the flats and "housekeeping rooms" of the houses which, across the well-like area way, had their rear toward him. It was late. Ralph had been dreaming, up on the roof, for a long time. Light after light, the lamps across the area way, went out as bedtime laid its drowsy finger on family after family. But the two large windows of a room exactly across remained illuminated, after the others grew blank. As the windows were partly raised, the curtains could not be down, and Ralph saw a trained nurse, in her neat uniform, moving about the place—undoubtedly sick Ralph knew that trained nurses were, for the most part, instruments in keeping the sick sick. But he was tremendously attracted by something trim and graceful in the quiet movements of this nurse. Quite without thought or intention of discourtesy in so watchingrather with the naive interest of the healthy youngster from out o' town-Ralph stared on.

The nurse came to the window, opposite there, and knelt down with her rounded elbows on the low sill. She leaned a bit out, breathing deeply of the night air, sweet and clean even in the city area way. Though the distance between her window and his was not inconsiderable, they seemed to be close, with only darkness separating them.

Ralph saw that the nurse's broad, calm forehead was crowned with sumptuous hair. Brown hair it seemed to be, though he could not quite tell. Her shoulders were softly rounded, yet strong and hinting of self-reliance and health. Apparently she was of about Ralph's own age-twenty-three; perhaps a year older. She was not pretty, particularly; though certainly not in the least uncomely. The fact was that one didn't think much about the question of whether she was pretty or not; when he had once taken in the force of her calm, clean, sweet strength. Surely this girl would be a wholesome companion, thought Ralph. He sighed, a little. She was separated from him by only a few yards of empty darkness; yet, in the City of Walled Hearts, that was, he feared, so solid a partition that she could never be "wholesome comrade" of his. But when hearts are young they spring with gypsy hope, and Ralph's heart was truly young that night of soft summer.

While she knelt there, dreaming, Ralph dreamed back, at his window. With an impulse he did not even try to explain, he too, slipped down and put his elbows on the window sill of his darkened room; remaining there in quiet contemplation till she had risen and turned back into the room.

Then he rose and slowly undressed. He fell asleep like a weary, happy child; to dream of triumphant youth in cities of light—and of fine, calm girls, like the nurse across the area way!

(To be Continued.)

When you have drawn from your present environment all that it was intended to mean to you and contributed to it what it was meant you should, the dissolving process will manifest your further needs.—Helen Rhodes in "Psychcoma."

The More Abundant Life.

COMPLETES FOOD ARTICLES—IMPORTANT ADVICE ON UNCOOKED FOODS—MENTAL FORCE IN CONJUNC-TION WITH FOODS—ONE UNCOOKED MEAL A DAY AT FIRST—A CIVIC CONDITION.

By EDGAR WALLACE CONABLE.



In concluding, for the present, the writer's discussions on the problem of uncooked food, it is necessary to take up a few phases of the subject which have not, as yet, been considered.

In the first place, no one should undertake to live exclusively on uncooked food or even partially, unless the mental forces are in perfect sympathy with the undertaking. That is to say, we should not will ourselves to do a thing which the appetite constantly fights against. It will be of no benefit to the body to force ourselves to live on one kind of diet in the face of constant mental protests. The stomach (nerve) cravings for the more stimulating foods must first be appeased before there can be a harmonious working out of this problem. So long as the appetite demands cooked food we must enter into a compromise with it, at least a portion of the time. Furthermore, it is never desirable to eat any kind of food, cooked

or uncooked, which requires more energy in the various processes of handling such food than the food itself supplies. There is nothing gained in this. It is a backward step. And unless all the forces, mental and physical, work harmoniously together at the meal hour, the maximum of good which any kind of food may contain cannot be appropriated. The mind must be at peace with all the world when we are putting food into the stomach, otherwise it were far better to refrain entirely from eating, no matter how persistent the pangs of hunger. Inharmony and lack of sympathy with the sort of food one eats neutralizes the power of both digestion and assimilation.

Again, at the outset, we would advise no one to attempt to eat more than one meal a day on uncooked food. Let this meal be at the noon hour. Let the cooked meal be at the end of the day. This is on the presumption that all "reformers in food" have long since discontinued eating breakfast. If they have not, then it is high time they did. Breakfast is a superfluous meal and has no legitimate origin. It is only since the race began to heavily dissipate that the breakfast plan was introduced. Up

to the middle of the fourteenth century no such thing as eating previous to midday was ever heard of. And the noon hour only a light lunch was indulged in, with the 'heavy' meal at five o'clock. The breakfast meal is merely a habit, but it is one of those habits which have become strong factors in the lives of the greater percentage of the race, much to its detriment. This is because so much of vital energy is constantly being unnaturally dissipated. We are obliged to eat oftener and of excessively stimulating food in order to make up for the constant waste of bodily energy.

So, we say to all these, keep right on with the three meals each day until such time, through the conservation of the vital forces, less food is required and at less frequent intervals. For the maintenance and preservation of normal bodily conditions, we do not require nearly so great an amount of food as we ordinarily consume. It is the loss of virile energy, which so depletes the brain and body forces. Anything which tends to neutralize the virile forces of the body affects the whole nerve organism. With the loss of virile energy, except in the presence of actual prostration, there is an immediate demand for such food stimulants as will restore normal conditions. early morning meal is the outgrowth of this sort of dissipation.

No person who indulges in excesses will ever be satisfied to live exclusively on fruits, nuts and vegetables. All such must have quantities of meat, milk, eggs, butter, cheese, etc. Indeed, the fruitarian disciple never eares to dissipate. He does not waste his energies. There is no incentive for him to be intemperate; and yet he gets the very best there is in life, for he is always in close touch with nature and all her wondrous workings.

Another point which it is important to emphasize is this, that in the absence of the ability to secure pure, sweet, ripe fruit, nuts and vegetables it is better to keep right on with the cooked food. Of course it seldom transpires that one cannot obtain something desirable in the line of uncooked food, but variety is essential-not variety at each meal, for the fewer kinds of food we indulge in at a meal the better-but there must be constant and repeated changes lest one become weary of the sameness. In all such cases it is better to indulge more or less in cooked food, provided the cooking is done properly. Foods that are boiled, stewed, steamed or fried are anything but desirable. Both the flavor and nutritive values have been greatly dissipated in this mode of treatment. If we are to cook foods at all they should always be baked and "dry" baked at that. By this method the cell life is Those who practically all retained. have never eaten of "dry" baked foods can have no conception as to their delicious flavor and satisfying qualities. Other foods, cooked in the usual way. are as chips in comparison. "Dry" baked foods stand next to the best of uncooked foods that is is possible to obtain. They are much preferable to the unripe, sulphured fresh and dried fruits which are so common in every market. The latter look beautiful, but if one has any respect for his stomach the doctored foods will be left entirely alone. We know that a great effort is being made to convince the world that sulphured fruits are harmless, but let no one be deceived. Demand the pure stuff, everybody, and soon it will come. The whole proposition is in the hands of the con-

Great care should be taken in the preparation of proper food combinations by every one undertaking to live on an un-

cooked dietary. In the first place it is necessary to avoid the use of all store or other food preparations which are placed upon the market. Eat nothing in the uncooked line that you have not either prepared yourself or have witnessed its preparation. Practically all nut preparations are composed of peanuts, which are not nuts at all. These All "pre-diare most undesirable. gested" and "semi-assimilated" foods which the commercial man would foist upon the credulous consumer, should be given a wide birth. It is best also to get as far away from all cereals and cereal combinations as possible. Nuts should be eaten only with green vegetables, not with other solid foods. Two different kinds of acid fruits do not go together at the same meal, neither do acid and sub-acid fruits go together. It is not well to take two different solid foods into the stomach at the same time. It is the wrong combination in the uncooked dietary the same as in the cooked dietary which makes all the trouble. If we are going to pay any attention to the food proposition at all we must eat intelligently—use our brain—otherwise the results will be disastrous.

Truly, the road of the prospective fruitarian is anything but a smooth one. He will be beset on every hand. times he will wonder if the recompense is sufficient to outbalance the struggle which both the body and mind must endure. But this depends entirely upon the viewpoint. If we are in possession of a body worth saving, then there will be found ample compensation. On the other hand if we are dragging around an old shell that cannot possibly serve any further specific purpose in life, then, we say, let the uncooked food proposition alone. The struggle to make the change will wipe you off the face of the earth quicker, perhaps, than you had intended going.

But, independent of the proposition of uncooked food, the glaring need of the hour is the presence of educated cooks-cooks who know how to cook. We have never seen but one or two. There should be ten million, and all these should be obliged to pass rigid examinations as to their knowledge concerning all food stuffs and the proper combina-This is a thousand times more important than the presence of experts in any other trade or profession. Schools and colleges in the science of cooking are in demand. It is said that we already have numbers of these. The writer has never seen one, neither has he ever seen a graduate of one of these alleged cooking schools. Undoubtedly there are thousands of schools that pretend to turn out expert cooks, but they are all failures. None of them understand the first principles of the art of conserving and protecting the cell life housed within the fully fructified fruit, vegetable or cereal. And they know almost nothing about preparing and serving proper food combinations in order that the maximum of health, strength and vitality may be obtained.

This thing of food supply, which affects the whole human race, is the mightiest problem of the day. All other problems pale into insignificance in comparison. All life and all health are dependent upon the proper solution of this one problem. The future growth and destiny of the entire race is wrapped up in the solution of what man should put into his stomach.

There will be an awakening one of these days. Let us pray that it may not come too late.

Believe in the good you cannot see.—E. T.

Mental Medicine and the Chemistry of Life.

WONDERS OF THE HUMAN BODY—BRAIN AND NERVES THE INSTRUMENTS OF CONSTRUCTIVE POWER—HOW WE CAN AID REPAIR AND REGENERATION—HOW TO USE MENTAL FORCE—TWO THINGS WHICH MAKE FOR LONG LIFE AND HEALTH.

By E. R. HOUGH.

The human body or system is a collection of simple chemical elements arranged in an intelligent and wonderful order for the production of certain results and contains in life a certain proportion of the great elemental energy termed Mental Stress; Nervous Force; or Life: which presides over the operation of the different material parts and directs, curbs, and controls the chemical changes and processes which are ever going on each second of time for the regeneration of new cells and tissues to take the place of those destroyed, decayed, or weakened by activity, injury, or disease.

There are several different kinds of tissues entering into the construction of the body and each of these is formed under the direction of the vital intelligence from its own peculiar elemental substances as derived, normally, from food. Thus we find muscular, epithelial, nervous, connective, osseous and adipose tissue, and the blood and other fluids which contain and carry the elements for tissue repair and removal of waste, and which may also be called tissues. Each kind of tissue is a collection of Cells or micro-organisms of a certain variety

bound together in the form of Organs, and has a certain duty to perform. Each Cell is created, formed and grown from the union of the simple, original elements through the operation of the stimulating mental and nervous energy.

The brain and nerves are the instruments of this constructive force and through which it reaches and directs each of life's processes. The brain is like a keyboard or electrical switchboard with certain areas corresponding with certain organs or functions to be controlled; the nerves are cords or wirelike conductors through which the controlling messages are conveyed or telegraphed.

The brain is a very receptive organ which will respond with activity not only to physical stimulus and causes but which will also exert itself to direct, more perfectly, certain physical processes which may not be carried on fully or sufficiently at times, if it be trained to do this through the application of directed thought or self command commonly termed Auto-Suggestion.

Thus, when our system is weakened or worn; injured or decayed; we can aid repair and cause regeneration to go on more perfectly if we strongly suggest to ourselves that this or that particular function be stimulated and aroused to normal activity; bringing all our mental forces into play in actually constructing the condition of the picture, and leaving out all fear of germs, microbes and life destroyers which are usually but the product of decay or disease itself, and not the cause of it primarily.

This use of Suggestion, Auto-Suggestion and Mental Force to strengthen our mental and physical forces is called Mental Medicine. And it is just as applicable for the purpose of strengthening the mental faculties themselves as it is for upbuilding the physical strength and functional power through them.

We are, today, in great measure, just what we have thought ourselves into being, currently, all our lives, and are strong or healthy, weak or diseased, accordingly as we have thought in total. Therefore, it behooves each of us to exert our energies toward thinking of conditions of health as we desire them while leaving to wither out undesirable thoughts, conditions and diseases.

For the maintenance of good health two great things are necessary. First, a supply of natural tissue nourishing foods, fresh air, and pure water. Second, power of thought force sufficient to correct any lethargy or weakness of the functions of digestion, assimilation and elimination if the power is deficient as it often is. For, as we recollect, the latter are controlled by the mental energy or sympathetic nervous force and are to be stimulated, normally, by it, through the influence of directed thought and mind influence as brought to bear upon the areas of motor control of the brain substance in communication with the functions.

Were these two things properly observed and lived up to by all mankind there would be little weakness, disease and decay during life. People would live their alloted time in peace and die happy. But, ordinarily, some little imperfection develops somewhere in life's processes and no attention is given it until it grows into a serious tissue disease. Drugs and poisons, doctors and fakirs are then employed to correct the trouble and cure the disease, all without much avail to the sufferer, while even in this stage, a return to nature, natural methods of living, natural foods, natural tissue building remedies, and mental medicine could, probably, start the reaction so necessary for a recurrence of health, function and life.

Thousands die annually from mental laziness, poor feeding, drug poison and dope treatments, etc. — it is wise if you will decide to take time to watch nature a little as she works in your system, and correct, if possible, on the start, any imperfections found, with natural agencies of cure. By doing this you can greatly strengthen yourself day after day anyway and gain a better standard of health and resistance to disease, while the little observation and care may save your life and prolong your earthly visit many years.

All exercises are unprofitable unless they carry a thought in solution, refreshing the nerves as well as the muscles. To go through a form without incorporating it into the understanding and circulation is a waste of time.—Helen Rhodes in "Psychcoma."

Cell Management.

THE GOVERNING SELF AND HOW TO EMPLOY IT—A PRACTICAL USE OF THOUGHT FORCE BY THE AUTHOR—THOUGHT AND WILL SHOULD WORK IN UNISON—TRAINING THE CELLS TO OBEY.

By KATHERINE QUINN.



Did you ever go to your room at night "dead for sleep" only to pick up some interesting novel and read it into the small hours of the morning? And didn't you wonder why it

was that when your book was finished you weren't sleepy any more?

Did you ever have a dreadful headache and have some one drop in and talk pleasantly for half an hour or so and leave you to the discovery that your headache had vanished? I am sure you have.

You may even have known people, who had taken to their beds to rise therefrom and go about as if they were not sick at all, because some other member of the household was taken ill.

But did it occur to you that you could be the fascinating novel, or the entertaining caller, or the friend in need yourself? Perhaps not. And yet you can every time, and for as long a time as you want. Let me tell you my experience.

I used to teach school five days and

three nights a week. I loved the work and felt fine when I was doing it, but it was hard and the hours were long, and I always rejoiced when it was Friday night. Yet, strange to say, I never felt quite well on Saturday. I would be chilly and depressed and my head would threaten to ache. I thought I knew the philosophy of that. I said that my brain cells and all the other cells of my body had been driven along certain paths during the five school days. They were accustomed to working according to a certain plan, but on Saturday they were asked to follow some other plan and they were unable to adapt themselves to the change. They were like a lot of children who were in the habit of marching in one direction. When some one called a halt and asked them to go some other way, they became confused and disorderly, and ran about higgledy-piggledy, and my head ached in consequence.

My reasoning was right so far as it went, but it didn't go far enough. I took no account of my "governing self." I thought I was at the mercy of those cells and had to ache or feel blue or cold just as they willed. But in time I made a discovery.

It was Saturday and the old uncom-

fortable feelings began to come. But I had been reading a great deal about thought force, and had decided to see what was in it. So at the first sign I made up my mind that I would get interested in some kind of work and thereby drive away the undesirable feelings. Now I wouldn't have you think that I had never done anything on Saturday before. I had always worked, but I had worked in a halfhearted way. I didn't consider that what I did was really my work, and I knew some one else would do it if I didn't, so I went about it without thinking of what I was doing. But this particular Saturday I resolved not only to work but to work with a will. I set about doing the very things I had always done on that day, but which I had never previously enjoyed doing. I willed to do them the best I knew how and to enjoy myself in the process. Within a short time I found myself engressed in my work, warm and happy, with no trace of the headache which had been sneaking around earlier in the morning.

The difference was all in the way I worked. Before that when I had set my brain cells and body cells to perform certain tasks, I didn't care much how they got on, so I left them to themselves, and of course they muddled things. This time I stayed there and saw that they did things right.

Were you ever in a school room before the session opened, when the teacher was at her desk, and the pupils filed in and took their places quietly and went to work? And were you ever in the same room when the teacher was absent, and the children streamed in pellmell, and the place, so far as disorder went, was a very pandemonium? You think it is only naughty children who will not do their work

without being watched? Not at all. They are simply untrained. As yet they have not learned that wisdom's ways are pleasantness, so the teacher is there as a visible reminder. In their minds there is an association between the teacher and law and order, so that when they see her in her place they are reminded to perform their tasks in an orderly manner. But when she is not there the connection is not made, and having as yet no appreciation of order themselves, they act contrarily to rule. After awhile when they have learned the needed lessons, the connection will be made in their minds without the teacher's presence. Then they can be trusted to do their tasks without watching.

When we begin a new kind of work our cells are like untrained children. They don't know which way to turn and need to be directed at every point. After awhile they will know the way themselves. Then we can leave them and go do something else. But in the beginning they need to be watched. That is the reason all new work is hard, and all work which we have learned to do easy and pleasant. That is the reason that the newer and harder the work the more we need to pay attention. And that is the reason that when we don't pay attention things get twisted and tangled and we feel tired and disspirited as a result.

No matter how wayward or unruly the cells they can be trained to move in any direction we wish. They can be taught to enjoy darning stockings as well as playing the piano. They can be made to find the same pleasure in running five-finger exercises that they do in playing a beautiful harmony. It is all a matter of training.

Of course they won't want to. They'll cry and coax and wheedle, and say they didn't ever do that kind of work before and they don't want to learn to do it now. Then if we have no backbone at all we'll let them off, like the mothers who wring their hands and bewail their lot because they can't manage their five-year-old children. If we have a little backbone, we won't let them off altogether, but we'll start them at work and then leave them to get through with it the best they know how. We won't stay to watch the ordeal, because we aren't sure we can manage them, and anyhow it's a nuisance to be bothered.

But if we have a lot of backbone we'll stay on the spot until the most wilful of those cells has learned to do its little best. We'll plan and connive and experiment until they have learned to obey the dictates of our will, until they darn stockings or play the piano just as we told them to do, and until they learn to do what they are told without resistance. When that is done we can leave them to themselves and daydream, if we wish, because then school is out.

Marriage.

By F. MILTON WILLIS.

Marriage is a wonderful and a most holy thing. Here are two persons, each in the exclusiveness of individual life. Now a glance of the eye, a touch, or a spoken word bechances, and ere the import of the encounter can be conceived by them, has swept away with elemental impetuousity the personal limitations that separate them. These two, comprehending by an unerring intuition each the other, are by that mutual, secret understanding strangely reinforced and inspirited and mysteriously hurried out of their normal selves into an exaltation in which each comes nearest to each and from the viewpoint of which all things seem petty and unsubstantial save their own dreamy conceits and excogitations. This the beginning of that, of which, God willing, marriage is to be the end.

Marriage, indeed, is as peculiar as are birth and death. We enter it, when the moment arrives, as simply as we come into life, as simply as we pass on beyond. In theorising about marriage we are Solons and Solomons, but we pass into the state in a blissful unsophistication and with a sublime indifference to details; we enter it in a sacred preoccupation, serenely unconscious of the real significance and solemnity of the initiatory ceremony, necessarily ignorant of the heart-enriching responsibility issuing from the true marriage or of the morbidness and corrosive melancholy resulting from the false. After marriage—the true marriage, the perfect union of thought and feeling,-we look at things differently; they take a finer proportion, round out into richer fullness. We feel a burst of power, as if our new responsibility has roused a kindly Titan hitherto stretched out in sleep at the bottom of our hearts. And thou, lovely woman, thou most wonderful and entrancing product of the world, how adorable art thou when with thy loveliness is united that rare sweetness which blends ourselves, our work and our surroundings into so marvellous a harmony that we seem ever to be at that incomparable period when we are attaining the height of our ambition.

Lessons in Constructive Science.

THERE IS A CONSTRUCTIVE, OR INTEGRATING PRINCIPLE IN NATURE, AND A DESTRUCTIVE, OR DISINTEGRATING PRINCIPLE—POWER APPLIED THROUGH THE CONSTRUCTIVE PRINCIPLE BUILDS, FORMS, AND INTEGRATES; IT DRAWS ATOMS AND FORMS TOGETHER—POWER APPLIED THROUGH THE DESTRUCTIVE PRINCIPLE DISSOLVES AND DISINTEGRATES; IT DISPERSES ATOMS AND FORMS, AND THROWS THEM APART—TO LEARN HOW TO MAKE EVERY THOUGHT AND ACTION CONSTRUCTIVE, IS TO MASTER THE SECRET OF ALL ATTAINMENT.

By WALLACE D. WATTLES.

I.

CONSTRUCTIVE SPEECH.

It is not constructive to mention your dislikes. Dislike does not integrate, attract, or draw things together; it is always a repelling principle. When you sit down at a table, never say: "I do not like onions very well." There may be others at the table who do like onions, and your thought begins at once to cause inharmony and antagonism between you and them. When you tell me that you do not like something which I do like, you and I begin to repel each other at that point. It is the things we like in common which draw us together, and the things which one of us likes and the other doesn't like which make for repulsion between us. It is not necessary that we should all like the same things, but it is best for all of us to keep our dislikes to ourselves. The knowledge that you do not like a certain food will not add to the pleasure of the others at table; it will not make them enjoy their meal more; on the contrary, it tends to make them uncomfortable.

How do you possibly add to the joy, brightness, wealth and health of the world by spreading abroad the knowledge of the fact that you do not like onions? What can be built up, integrated, made greater by your dislike? Nothing: but on the other hand, you suggest the idea of antagonism to those around you who are eating onions, and you will injure their digestion by doing so. Onions eaten with the thought of dislike are indigestible; but eaten in love, effeer and harmony, they are a food fit for the angels. Never think or speak of dislike at the table; think and talk about the things you like.

Never discuss the wholesomeness or unwholesomeness of foods. Do not say: "I am very fond of cheese, but it does not agree with me." It does not help your friends to be told that cheese disagrees with you; it only tends to make cheese disagree with them. Put cheese out of your mind until you can see it without thinking that it disagrees with you; and when that time comes, you will probably find that you can eat it perfeetly well. Instead of mentioning the fact that cheese disagrees with you, tell how very fond you are of mashed potatoes, and how good you always feel after eating them.

If you believe certain foods to be unwholesome, keep still about it. Never say that cucumbers are not fit to eat. If you believe that cucumbers are unwholesome, let them alone, but mind your own business, and let those who believe they are wholesome eat them in peace. So far as we are able to determine, all these things are purely matters of mental attitude; cucumbers are wholesome to those who believe in them, and unwholesome to those who do not. you believe them to be unwholesome, do not eat them, but do not throw out the suggestion of their unwholesomeness. To do so is destructive; it sows the seeds of indigestion, disintegration, disease and death. Talk wholesomeness.

If you are a vegetarian, and there is meat on the table, do not descant on the danger and undesirability of a meat diet. Why convert meat into a poison to those who are eating it, by filling their minds with the poison thought? In the first place, if you are a vegetarian, you should not advocate your theory unless you can show that you are healthier, stronger and better than the average meat eater. Always demonstrate in your own person before you begin to teach. And if you can show that you are healthier, stronger and better than the average meat eater, you will not have to say a single word against meat to prove your theory; you will only need to point to the excellent results which follow the eating of vegetables, and those who look at you will want to live as you do. Demonstrate; praise the vegetable diet; advance the constructive thought, and do not attack meat in any way as a food.

If you feel that you must advocate some diet reform, do it constructively. If you believe that coffee is "bad for the liver" and that cereal preparations should be substituted for it, do not begin by describing what you believe to be the evil effects of coffee. For all you know, these evil effects may be merely the results of the way people think about coffee, and by increasing the evil thought, you will multiply the evil ef-Take a million healthy people who drink coffee, and make them believe that coffee is bad for their livers; two hundred thousand of them may give up coffee, and the other eight hundred thousand will develop liver complaint. When you describe circumstantially and in detail the evil effects of coffee (as you see them) on the nerves and liver, you are merely spreading nervousness and liver complaint. Praise your cereal drinks, and point to their good effects; but keep still about coffee. If you cannot demonstrate your good thing without attacking other things, then your good thing is no good.

To mention dislike or unwholesomeness in connection with foods is always destructive; never do it. Talk only goodness and wholesomeness.

It is not only destructive to mention dislike in the matter of foods, but in all other things as well. Never mention that you dislike any person or thing. Do not tell how you dislike Smith; what earthly good can you expect to accomplish by spreading such information? Who will be made better, or happier, or stronger, or braver, or richer by the knowledge that you do not like Smith? Not the people to whom you express your dislike; if they already dislike Smith, you will make them dislike him still more; and if they like him, you will make them dislike you. In either case, you will only add to the sum total of

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existing hatred, which is a disintegrating force. And since action and reaction are always equal and in opposite directions, the result will be disintegration and dissolution in your own mind, body and business affairs. Do not mention your dislike for Smith; tell how much you like Brown. That will be constructive; it will help Brown, it will help those who hear you speak well of him, and it will help you.

Never speak disparagingly of other people's habits, or ways of doing things. Do not say: "I do not like to see a girl chew gum: I do not like to see a man smoke;" or "I do not approve of novel reading." Nobody will ever stop doing any of these things because you dislike to see them; and you will only add to the hatred and ill-feeling in the world by your destructive expression. But you may tell how very sweet Jessie looks. who does not chew gum; and you may mention how clean and wholesome and kissable (if you are a woman) a man is who does not smoke; and you can show what splendid brainwork is done by those who do not read novels. If you do not like a thing, praise its opposite. That is constructive.

Nothing good is accomplish by crusades for the stamping out of evil, and the suppression of vice. Such movements only increase vice. Progress is not accomplished by suppressing evil, but by cultivating good. And the good that is to be cultivated is always within yourself. You have no business to go around trying to cultivate the good in other people unless they invite you to do so. It is an unbearable impertinence

for you to try to make other people better, until they request you to do so. Mind your own business, and speak constructively of everything and of everybody.

If your wife makes a cake and it is a failure, do not tell her about it; she knows it. Tell her that her failures are better than any other woman's successes: and eat the cake; ask for a second piece. She will try her very best to make good cake, if she has a husband who is worth making good cake for; and your husband will try his best to please you, if you are worth pleasing. If no one seems to care about pleasing you, you can easily guess why. Set to work at once to make yourself worth pleasing. If you think other people do not love you enough, never mention it: it is a thing to be ashamed of. It shows that you are not winning their love. Love cannot be given; it must be won.

Therefore, do not mention it when other people have not treated you "right." What good can you do by telling about it? You will only cause somebody else to be mistreated by telling the story; and you will spread the evil. No matter how much you have been "misused," keep it to yourself; never mention it; forget it. Stories of misuse, of ill temper and quarrels only cause other people to misuse each other, lose their temper and quarrel. If a friend has mistreated you, never on any account tell it to anybody; when you mention that friend, let it be to tell what a good time you had with him on some other occasion.

Self-Made Destiny.

By SHELDON CLARK.

Stripped for the race in the New Life I stand; The sky is above me, my feet on the land. The illusions that bound me shall bind me no more; I now answer the call, heard ages before.

A Psycho-Biological Conslict of Opinions and Theories.

DIFFERENCE BETWEEN A DEAD MAN AND AN ALIVE ONE—MATERIALISTIC THEORY AS TO CAUSE OF LIFE, HEAT, MOTION—THE MIND THEORY—MYSTE-RIOUSNESS OF THOUGHT.

By EDGAR LUCIEN LARKIN.



I saw a human form on the sand down by the sea. It was the body of a dead man who had been drowned. The differences between this inanimate form and a living man were striking. The first to be noticed was the complete

stillness and total absence of motion. The heart and lungs were at rest. No part of the body moved. Another difference was the absence of animal heat; the body was cold, and also devoid of color and very white. These changes from the living, the absence of life, pulse, motion, heat and color, could easily be detected by the startled bystanders.

But there were two other most wonderful differences: first, he could not speak. The faculty of human speech had become lost. This was wonderful enough; but there was something beside so much more wonderful, that all the others subsided into insignificance—the form of the man could not THINK. This was the most astonishing phenomenon to be discovered; the power of thought had forever vanished.

The cessation of thought has long been explained by the materialistic or chemical and of late by the electro-chemical theories. These are, in brief-that the many different chemical substances unite, disunite, act and react upon each other according to chemical laws. These reactions, it is taught, cause life, heat, motion, speech and thought. Mind is therefore a product, a result of chemical affinities and activities. It is evolved like the gastric fluid and all others, and all products in all parts of the body. The instant that organic chemistry ceases, thought, speech, motion, life and heat all come to an end. And that this is an end which exists forever.

When electrical effects or perhaps causes were discovered in living bodies, electro-chemistry was substituted for plain ordinary chemistry. Life became an electro-chemical output of the manufactory. So did mind, and of course speech, for we cannot speak a word without first thinking it. This is the materialistic theory of life and mind. By it all phenomena of life, mind, thought, emotion, will, volition, speech,

writing and activities of the living are results.

Opposed directly to the materialistic hypothesis is one diametrically opposite. This is that mind made all living bodies, all life on earth, and all phenomena of life and thought. Mind existed in nature before any animal or man. Mind seizes a cell in the brain and causes it to send forth thoughts, using it as an instrument of expression, a tool.

Not only this, mind made the cell, and further still, mind made the entire universe. A higher refinement is to say that mind created the universe. Here is the seat of conflict; the mighty and momentous questions are, did the man's body down by the waves die because mind escaped, or left it; or because chemical activity came to an end? This man when alive differed from all other human beings, since no two are alike, or greater than this, think alike. Then an entity left his body differing from any which could depart from any other. The life which vanished was like that disappearing from all human bodies, because the chemicals and chemical reactions are the same in all.

Now the entity which ceased to act in or on through the brain is now called a personality. It entered the cells of the brain, dwelt there for a time and retired or departed. At the moment of departure chemical action ceased. This is the mental theory of man, his origin and career on earth. No two hypotheses could differ more. And the contest is raging with more activity than ever.

By the personality theory, this per-

son existed before it began to act upon a congeries of cells called a human body; before it began to make expressions as flows of thought through, into and out of cells in the brain.

I am surprised somewhat to note the heavy increase in the numbers of those who believe in the external and preexisting personality. Indeed, the person, the tenant, the one who occupies a body and brain for a season, is rising to great importance in the late psychological tide. Since all human brains are alike, or so nearly alike that the microscope cannot detect any difference, this wondrous difference between personalities certainly assumes transcendent importance. How can a person, a mentality, that of a high mathematician make life-long expression through or by means of a set of brain cells; and a poet, artist, mechanic, sculptor or musician make use of a similar series or an exactly alike series of cells, and be unable to ever think of anything mathematical? If the person was in existence before entering into organic cells, the inference is that it will still exist after escaping, or taking departure. here is the argument for immortality. These are hypotheses merely. The truth is, not one thing is known as to the nature of mind. None knows what thought is, none knows aught of this mysterious personality. Here is an astonishing thing: We cannot think about mind; indeed, it is the only entity of which we are unable to think. For deep and wide is the field of modern psychology.

The one who seeks bargain sales for spiritual outfits grows impatient as he realizes that the spiritual life is a process and not a plaster.—Helen Rhodes in "Psychoma."

Inner Quiet.

By WILLIAM E. TOWNE.

Life is a unit.

But Life has many forms of expression.

You are one of the forms through which Life is expressing itself.

You, the individual, are ex-pressing—bringing out to the surface and into material form—Life Universal.

In the process of expression you make many mistakes. Your finite mind clogs and falters in its attempt to understand and formulate and finally give material body to the Infinite. Your mortal mind is often lost in a maze of its own creation. It sees a portion of truth and immediately believes it has grasped the whole. This attitude shuts the mind away, for the time being, from the reception of further light, and after a little the mind finds it has been mistaken in thinking it possessed the secret of the universe, and it again becomes receptive.

A mind always open and receptive to truth is the means of maintaining harmony and health.

You cannot receive the impression of truth, you, the individual, cannot catch the vibration of Life Universal, when your mortal mind is straining and working overtime in the effort to acquire wealth or power in the material world.

It becomes necessary to have a withdrawing time, a period when the mind is stilled, the body relaxed, when the whole being is receptive.

During this time of rest the consciousness is more active at the center—the solar plexus—than at the surface. Through the solar center, when you are peaceful and quiet, you come into a fuller consciousness of the universal. You can renew your physical life, in this way, receive a new impetus to your thinking, drink in inspiration from Life Universal and develop courage, patience and equipoise.

This habit of inner quiet has been practiced by the mystics of all ages. It has also been an aid to many geniuses. It can be practiced with benefit by hardheaded business men and even the most material minded.

No one doubts the benefits of physical relaxation. To sit perfectly quiet for five or ten minutes after the mid-day meal and relax every muscle, letting the chair support the body and keeping the mind free from any thought of worry has long been declared a remedy for dyspepsia and an aid to health in every way.

One who practices this relaxation and the inner quiet habit takes somewhat of the peace and poise and inspiration of each sitting into his active life, with the best of results.

This simple practice helps to build up reserve power. During the period of rest body and mind are recharged with force. It helps to make life run more smoothly in every way.

The Quakers have long practiced this inner communion with the Universal Life. I recall a member of this sect whom I once met. He was a large, strong man, physically and mentally.

He was a man who had made a great success in life, who had climbed from the ground up to the top in his line. He was accustomed to dealing with men, and he dealt with them successfully. Many were engaged in carrying out his ideas. The one thing about this man, who was far advanced in years but still working, was his reserve power, and the quiet, simple methods of his life. He was efficient without waste or hurry. He impressed others not by a display of great mental or physical force, but simply by being what he was.

This habit of inner quiet takes us down into the foundations of being from whence our real selves spring.

Instead of wasting our forces in mere excess of zeal, often in fretting and worry caused by over-activity, we learn poise, reserve, the conservation of power, and the consciousness of being as well as doing.

We in America are so busily engaged in doing that we are apt to overlook and forget the being side of our nature. In the mad scramble for wealth we often forget that character has value. In our haste to grasp and regulate material things, we get away from the spiritual source of these things. And so, by the time we have grasped our fill, we are decrepit, old, diseased, world-weary and incapable of enjoying what we have acquired at such fearful cost.

This custom of inner quiet keeps us closer to the fountain of Life. It helps us to save somewhat of the wear and tear of modern life upon the nervous system.

Many great inventors have drawn the inspiration for their activities in just this manner. Through the habit of inner quiet they have related their consciousnesses to the Universal, and thus been enabled to work out new and original plans.

Of course, like any other good thing, you might easily earry this principle into excess. A too negative condition or an excuse for laziness might easily be grafted upon this philosophy.

The balance between objective and subjective activity should always be carefully maintained. What is conceived in the stillness has its normal fruitage in the objective.

In the objective we prove whether or not our translation of subjectively conceived ideas is correct and founded upon Absolute Truth.

Those who would disregard this method of relaxation and inner quiet simply because it has a mystical origin may find plenty of material authority for its practice.

Try it for yourself, without prejudice, and its value to you will soon become apparent.



By WILLIAM E. TOWNE.

We believe that Nautilus has a special and peculiar place to fill through its YANKEE TRADER de-Our people are traders. partment. When we had a Neostyle duplicator for sale, we advertised it in Nautilus, and sold it. When we needed a housekeeper we advertised in Nautilus and got one who lived with us a year. Nautilus reaches every state in the Union, and among its readers there are doubtless many who would be interested in what YOU have to buy, sell or exchange. We intend to make the YANKEE TRADER a department especially for our readers, a place where they can meet each other and make exchanges to the profit of all concerned.

- * * Do you not fail and fail again, in the small things of life as well as in many big affairs through lack of concentration? You stop pushing at the wrong time. You start out a little way and then fizzle. You get side-tracked over trivial things. You quit when you ought to be pushing harder and harder and then some.
- * * * Success is made up of a series of small efforts. Just consider for a moment the enormous series of small, patient efforts which many of those old monks of the middle ages put into their hand illumined and printed books. They returned to the one thing which engaged their attention over and over again, often during years and years of time. Such work is almost bound to be a success.
- * * * The New York Sun man who "eats 'em alive" for the supreme delectation of the jaded mental palates of the Gothamites has again turned his attention to Nautilus. We say "again," because this is not the first time this mighty knight of the quill has roared forth his little song and hurled his inky thunderbolts in our direction. We doubt not he is greatly surprised that we continue to live. We presume he honestly feels that we owe him an abject apology for continuing to inhabit the earth at a distance of only 144 miles from his own lair. However, he must earn his salary; and all joking aside, we are pleased to have been the innocent sacrifice by which this man of brilliant parts was enabled to earn a square meal or two. Herewith we append a few excerpts from the Sun's radiations in our direction: "We may confess that the phrase 'new thought' has puzzled us. But why is it called new? And why thought?" The writer then quotes at length from Mr. Larkin's article,

- "Deeper Within the Maze of Mind," remarking that it is appropriately named and continues: "Just as the new painting is produced without seeing, so the new writing is produced without understanding. " " We used to wonder how the Nautilus was done. Now we know. And the rest is obvious—new thought is thought without thinking." And there you are.
- * * * It is not so much a question of working more hours as it is of *giving* attention when we work and not becoming side-tracked.
- * * * Attention requires will. Just analyze your actions for half an hour and you will be surprised at the amount of will required to keep attention focused. Yet this sort of will power is easily developed by almost anyone.
- * * It requires will, too, to keep from wasting time and energy in contemplating past mistakes. I saw a letter the other day—a long letter—written by a person who had spent numberless hours of valuable time in brooding over a trivial affair that happened several years ago. This person's life had been made miserable and unhappiness had "held the fort" when a little use of the will would have brushed the whole affair from the memory and left the mind stronger and brighter than ever.
- * * People often become so absorbed in the contemplation of small troubles that they have no life outside them. Almost their whole attention is taken up in thinking over their wrongs, so that it seldom occurs to them to look for the things close at hand that might give joy. And when their troubles have passed, they even cling to the memory of them. They will talk of them to anyone who will listen, and then they wonder why more happiness and success do not come their way! Why, success

and happiness would be withered in the mental atmosphere with which they surround themselves. Needless to say this kind of people are not found among the busy ones, the workers of the earth.

* * * De Maupassant has beautifully illustrated the truth I have tried to convey in his classic 'ttle story, "A Piece of String." A Norman peasant on his way to market picks up a piece of string. An enemy of his sees the act, but is too far away to distinguish what it is he has found. Later it transpires that a pocketbook has been lost on the

road. The enemy of the peasant accuses him of having found it. The Justice finally allows the man to go, for lack of more definite proof of guilt, but all his neighbors and friends still believe him guilty. He talks incessantly to convince them of his innocence, but always without success. Within a year he has fretted himself to death. And all for what purpose or to what effect? A little use of will would have turned his thought into healthy channels of accomplishment and a serene old age would have been his lot.

An August Afternoon at Netop.

By WILLIAM E. TOWNE.

When the typewriters all cease their clicking at 1.30 on Saturday afternoons, and Mr. Kauf-



man has read and sealed the last of his letters and everybody goes home, it always gives us a sort of vacation feeling.

So on this particular Saturday afternoon we decided to go to Netop. Mary put up a supper of muskmelons, bread and butter, milk, etc. We took along the camera, magazines, and a copy of "Penny Classics," containing copious extracts from the wisdom of Marcus Aurelius Antoninus.

A trolley ride of about three-quarters of an hour and we were at our destination.

The path which leads up to the cabin is lined with a dense jungle of undergrowth, and thickly carpeted with dead leaves. It had been raining recently and the fresh, damp smell of the woods filled the air.

As we strolled along, observing everything in sight, we noticed in the path and along the sides a series of shallow, round holes, about an inch in diameter, where the leaves had been worked apart down to the earth. The holes appeared to have been recently made, and we interpreted them to mean that there was a partridge family in the vicinity.

Sure enough! When we got as far as the chestnut and hemlock trees where we swing the hammock, there came the familiar quit, quit, quit, and a thundering whir of wings as the old partridge flew out almost from under our feet. She alighted in a distant thicket, across the highway. We stood still a moment and two young birds ran out from a thicket right at the back door of the cabin. Their neck feathers were fiercely ruffled after the manner of their kind. They stood and gazed at us a moment out of the corners of their wild, bright little eyes and then followed their mother.

We opened up the cabin, swung one of the hammocks and proceeded to enjoy our half holiday.

And such a day as it was.

The sky a clear, bright blue, with here and there a drifting fleece of cloud. Cool, still, not a breath of wind blowing, while that hushed, indescribable drowsiness of late summer and early fall was omnipresent. It seemed as if all nature had spent her force in the lavishness of spring and early summer, and was simply resting.

Locusts were singing along the highway. The soft, lazy caw of young crows could be heard from the pasture hillside, mingled with the harsher, sharper and more enterprising calls of their elders. And through all other sounds we could distinguish the steady, musical tinkle of the cow bell down in Byron Smith's pasture.

Elizabeth established herself in the hammock with "Penny Classics," while I loaded my pockets with three plate holders and started out to snap-shot any likely view or object of possible interest.

Mr. Smith's cows had just come up to the brook for an afternoon drink. They gazed at me as if I were an interloper. I tried to persuade them to have their pictures taken in a group. They raised heads and tails and departed. All but one, whose feminine curiosity overcame her fear of the camera. She consented to pose, but only on condition that I stay upon the opposite side of the brook from herself. As a consequence I got a picture of a very large expanse of pasture with a very small cow in the center.

After using up what plates I had with me I went back to the cabin for more, and found Elizabeth waiting to spring on me a half-dozen sayings of Marcus, which she thought I needed to hear. I told her if I could spare the time I'd find more than half a dozen sayings of Marcus that would apply to her.

After a little she hunted up the marvelous red axe which she bought last year for personal use. (I objected to her using my axe because she tried to cut stones with it.) .This red axe would do credit to a French Canadian woodchopper. It weighs enough to please a giant. Armed with this and the pruning shears she proceeded to discourage some of the bushes that were growing too fast.

I split wood, carried away the brush which Elizabeth cut, broke up wasp nests in the cabin, put up the ladder and sawed some highup dead limbs from the chestnut, and did various other things.

It was a busy, happy and health-creating afternoon.

We expect to have some more like it soon.

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

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

And every Good Word you send to 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 membership, 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 as folding your own version of the thought expressed.

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 Editor.

Key Thought for Daily Meditation

I want a world-agreement for universal peace and disarmament.

I want our war vessels turned into a White Fleet that shall carry travelling schools into closer touch with all peoples of the world.

I DESIRE these things. I speak the Word for them.

I pray for them, believe in them, talk them and work for them.

-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 sur-mount, or remove an obstacle to success, let us hear

about it.

We are publishing 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 matter of any description.

To the writer of the most helpful success letter published (as a whole or in part) in this department of any 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 most helpful success letter

To the writer of the most holpful success 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 let-

Success Letter No. 207.

I have lived much among artist folk and have noted some points that might be helpful to some of the art student readers of the Nautilus. In the first place I think that a great deal of what is generally believed about talent is superstitious, and that any one who cares enough about any art can develop himself along that line. Of course a person who is stone deaf can never expect to be a great singer, though I have known even that defect to be almost entirely cured by faithful practice. Or a person who suddenly gets a craze for playing the violin must content himself with being a mere amateur so far as technique is concerned, as the mechanical skill required to handle this instrument must be striven for from childhood up-so that it becomes second nature. But music hunger can be satisfied in other ways than art, and it is about painters and sculptors that my theories are mostly concerned. When a student starts to work in an art school he is very apt to lose sight of the fact that the tutor for art is expensive. Almost invariably in any large class there will be several shining lights. Some who shine by dint of hard scrubbing and others by means of a natural facility so often mistaken for genius. It used often to amuse me very much on criticism day to watch the lesser lights crowd round those who had won the master's praise. Invariably some of them would ask, "What kind of paper do you use?" (or charcoal or stump), and the information received rush off to buy that particular paper or charcoal so as to make good drawings likewise! And this idea does not stop with the young student. Let any man in Paris have his picture bought by the state or get a Medaille d'banneur, at the next salon you will sell dozens of pictures so much in the style of the big man, that at a distance you think it is one of his. A closer view shows complete emptiness. Imitators always copy the superficial mannerisms which are very often faults, easily forgiven because they are the individual expression by which the painter conveys great thoughts. Let the student think of nothing but expression. The style will form itself as it must when the bent of expression is formed. And then we have a new style.

And above all do not envy the man with facility. I have seen so many who seemed to have a magic touch, for whom forms seemed to take shape with little or no effort on their part; who could "slap up" a figure in four hours that others in the class would struggle the whole week to get in shape, (and which would show pitiful signs of the struggle, too). But I cannot think of a single one of these prodigies who has ever "amounted to a row of pins" or was ever heard of later in life. It was a fatal facility to them. They felt natural to resist, while those of art classes who had to dig and strive for every point, and who cared enough to hold and suffer enough, yield the heart's blood and still hang on-they are the ones you hear about today. Now as they start in a piece of work it comes as a sort of wonder to them the way it grows under their hands. The knowledge so painfully gained was firmly fixed and ready to serve always. And now they have the joy in their work, enough, at least, so that the satisfaction of what they have overcome makes them face new obstacles with pleasure-for the true artist will always find things to struggle with. I don't believe that old story of the great artist who wept over a piece of work, sorrowing because he had at last made a perfect thing and could therefore do no more. I don't believe any artist was ever so great that he did not have ideals above what he had accomplished. A small man could be more easily satisfied.

Of course if a student with the great facility had big ideals and the "capacity for taking pains"—then would the world have another tremendous giant in whatever line he followed.

—IRNA BEAVER.

(This letter was written by a distinguished sculptor, for our artist readers.)

Success Letter No. 208.

Laughter is defined by Webster as the inarticulate expression of merriment. A treatise on anatomy states there are three muscles to draw the mouth up and one to draw it down. This physical construction may be accepted as significant that we are to laugh three times as much as we are to cry. Furthermore, it is conceded by scientists that nature's plan of mankind is all to a good purpose. Therefore, there must be three times the benefit from a laugh as from a cry. It is said by those who profess to know the laws of health, that crying, when moderately indulged in, is good for babies and growing children, in that it develops the lungs and strengthens the muscles of the chest. These do not endorse crying as useful in any way to the vigor of the mature person, but they approve laughing as a symptom of that genial mental poise that conduces to normal digestion and equalization of circulation of the blood-a sequence of the relationship of brain and stomach. Clearly, crying is but an exhausting relief for the emotions, a wearving panacea for the feelings, whereas laughing promotes the worth of living through buoyant health and happiness. So laugh as much and as often as you can and cry not without most serious cause and then only in company with yourself. Laughter is essentially humanizing. The mist of care and sorrow fade and fly before its genial influence. A hearty outburst of genuine merriment is the index of good fellowship and sincerity. Only honest men are good laughers. "A man may smile and smile and be a villain," but the poet doesn't say he may laugh. A good laugh is the outlet for all the bitterness of life, the promotor of social harmony, the lightener of trouble, the balm of pain.-E. G. K.

Success Letter No. 209.

When I used to teach school, I had one little boy who was always behind his classes. He kept saying, "I can't, I can't," and it seemed as if he couldn't. He came from a family of weak characters on both sides and I thought he couldn't, and was as much discouraged as he. One day I seized upon a determination that he must learn, so I went to work. I began by jollying him, and after we had some fun and a good laugh I said, "Now Harvey every time you feel that 'I can't' coming, change it to 'I can.' Keep saying 'I can' as long as you feel it. Say it right out loud if you want to." His eyes sparkled and next month he was at the head of his class and he stayed there. He gave the rest some merry chases in arithmetic, his old-time bugbear, but he came out a little ahead every time. Now, do you know I got more good out of that experiment than he did, for I can go on and say what the "I can's" did for him they will do for me and for you all.-Belle.

Success Letter No. 210.

A sculptor saw the angel in the marble. Patiently he chiseled, till a beautiful statue appeared. The people wondered, and by their acclaim, the artist name was written high in the halls of fame. The statue was sold for a fabulous sum and the sculptor was classed among the men of wealth. All this was success but varying in kind and in degree. One said the price the statue brought was the measure of its success. Another measured the sculptor's success by the acclaims of the populace. But the artist in the silence of his soul compared his statue with his vision of the angel in the marble, and he said, "I have done my best. Thus far I have succeeded. Yet I have a higher vision. I must try again." Each success, then, is a step in the progress toward a higher success.

"All our architects of fate,

Building in these walls of time."

The pattern has been shown from the Holy Mount. The ideal is the thought of God. In this idea stands embodied what each man should be and what each man should do to fulfill the object of his life. So far as a man lives out and works out God's idea for him, so far he wins the highest and the best success. Success, then, is transferring the Creator's ideal into life's rea,l and its measure is the artist's obedience to the Heavenly vision. Blessed are they who can say with Paul, "I was not disobedient to the Heavenly vision."

—LUELLA D. SMITH, Hudson, N. Y.

No. 202 wins the September prize, Mrs. Platt of Mt. Camel, Ct., wins two subscriptions to *Nautilus*. Write us Mrs. Platt and you may have them sent where you wish.



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.

Ella Starr Young is superintendent of public schools in the city of Chicago. She was recently selected to take the place which, up to her time, had always been filled by a man. Her salary is ten thousand dollars a year, which was the amount that her predecessor was paid. She has charge of property valued at fifty million dollars. She looks after six thousand teachers and two hundred and seventy-five thousand pupils. She hires and fires six hundred janitors. Mrs. Young is the widow of a schoolmaster, but this did not weigh in the scale in her selection to the office. She is sixty-four years old. The fetching powers of a widow, I am told, are in abeyance after fifty. and she then goes in on her merits, accepting no favors nor giving any. She is the only woman I know of in the world who gets ten thousand a year.-Elbert Hubbard in N. Y. American.

Cleveland, Aug. 19.—With the theory that purely academic studies in the grammar schools have outlived their usefulness in this commercial age, Superintendent of Schools William H. Elson will introduce this fall one of the most radical revolutions in school curriculum ever attempted. Academic studies will not be, however, wholly sidetracked.

The change will take place in the fourth or fifth year of schooling. For the boys shops will be installed with all necessary machinery and in charge of competent instructors. They will be drilled in the intricacies of the different trades, both through books and the technical knowledge gained by working in the shops. The girls will be tutored in household duties, part of each day's work being devoted to teaching them how to sew, cook, sweep, dust and how to arrange a home in an artistic manner.

—New York American.

A good many of the folks who stay at home nights do not know, perhaps, that the paved streets of the down-town section are washed and scrubbed three or four times a week with almost as much care as the good housewife bestows on the kitchen floor or the front stoop. Night workers see it done, however, and appreciate how much the flushing of the pavements does for cleanliness and how grateful is the cooling of the air on a hot summer's

The practice of washing down the streets with hose from the hydrants has been going on for some five or six years and it is common to most cities which have smooth pavements that are easily cleansed in this way. The idea seems to have originated in no particular place but to have sprung up spontaneously with the instalation of smooth paving. In this connection, however, it may be recalled that in Mayor Newrie D. Winter's administration in 1896 the plan of washing down the streets with fire hose was tried, the purpose being to give the firemen practice and to test the hydrants, as well as to clean and cool the streets. The firemen did not cotton to the institution and made game of it, There was so that it was not long continued. the germ of the modern idea in it, however, and so far as is known, it was origi nal with Springfield. For six or seven months in the year the smooth pavements of the city are washed down every other night, part of the work being done each night. The powerful stream from the hose is effective in washing into the sewers what dirt the rotary sweepers pass by. This method uses a lot of water but ordinarily when there is plenty of it this is not a serious objection. Last year was the only time when it was felt necessary to suspend street flushing, and such a water shortage is likely never to be experineced here again. New York city is now experimenting with high pressure flushing tank wagons for street cleaning. The tanks are charged from the hydrants, the inflow of water compressing the air so that it gives the water great force when released. This device is several years old, but it is new to New York and promises to be successful. Another cleaner just york City, Troy, N. Y., and New Haven, Ct. It consists of a rotating spiral rubber scrubber with a tank to feed just enough water to make it effective. This is thought to be an economical affair for it does the work of both the rotary sweepers, such as are used here now, and the flushing hose. The initial cost, however, is high. The appearance of such devices shows that the desire for cleanly streets is growing in American cities .- Springfield Republican.

The president of one of the largest steel plants in America has issued an order requiring all the employes of his company to sign a temperance pledge. This is in line with the action of some of the railroads. Men rendered untrustworthy by alcohol are not fit to be employed in dangerous occupations.—

Youth's Companion.

Mrs. Jennie F. Metcalf, of Worcester, has just won the private secretaryship in one of the largest English tea firms in the world at a salary of \$1,500 a year and all expenses. The place was awarded by a competitive examination in which there were some twenty-five competitors, sixteen of whom were men. The appointment is for three years and she is to go first to Hongkong and then to India.—New York Sun.



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

A DEPARTMENT OF CONSULTATION AND SUGGESTION CONDUCTED BY ELIZABETH TOWNE.

In this department I will try to reply to the 1001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of The Nautilus. Every reader is welcome to what advice and suggestion I can give, and I sincerely hope that with the aid of this department we can reach and help many more people. Welcome, all!

J. B.—A habit of hiccoughs in a child of twelve must be due to bolting her food or to eating much highly seasoned stuff. See that the child has only the plainest of nutritious foods with very little meat and no nibbling between meals. Then see that she takes small mouthfuls and chews her food thoroughly. This is important. Use your ingenuity to rouse her imagination and desire so that she will want to eat deliberately. But be sure you see that she does it anyway, even if you have to deprive her of favorite dishes to impress it upon her. Bolting foods results in ugly manners and worse diseases than hiccoughs. No child should have highly seasoned condiments. As a temporary relief for hiccups let her try slow, full breathing through nostrils, mouth closed. Or nine swallows of water without taking breath.

A. C.—You ask me what I think of the articles in current magazines by Dr. Woods Hutchinson. Somebody calls him "iconoclast in ordinary to the medical profession." Accent on the "ordinary," I should say. He seems to me a rather clever man with a mania for refuting anything that anybody else announces as truth, and he is none too careful to differentiate between arguments and sophistry. Also, he apparently never discovers or announces anything to take the place of what he refutes. Of course I don't mind quoting him when he knocks what I knock, but on general principles I don't bother to read a man whose sole aim is to knock.

M. E. C.—Hypnotism nothing! It is "personal magnetism" that gives her such success. That means that she is bright, hopeful, tactful, and believes in herself and her goods. Look your own best, smile, talk to the point, believe in yourself and be thoroughly interested in your goods and conversant with their merits, and you will get as many orders as she. If you go around looking forlorn, or sloppy, or if you waste time excusing vourself, and if you feel that "luck is against you," you will repel peo-

ple and they won't buy of you. Be attractive, be brief and pointed, EXPECT A SALE; these are the combination to success as a salesman. Practice until you can work them with ease.

E. L. V .- I don't see that "marrying for a home" is in itself a wrong, or that it need bring evils in its train. But deception always spells trouble, and as nearly as I can make out you were both marrying for money and both trying to hide the truth. Then when it all came out afterward-as it was dead sure to do-you were both disappointed, and you both showed the ugliest that was in you. A poor beginning. No wonder troubles grew and grew. Neither of you could believe a word the other said and you always attributed to each other the meanest possible motive for every act. Each of you brought out the ugliest that was in the other. Maybe it needed to be brought out. The wonder to me is that the man has stuck to you so long. A man instinctively abhors an ailing, complaining, sensitive woman, and four men out of five would desert one such as you describe yourself to be. Why doesn't he? If you had no money it can't be that that holds him. And you say you can't pay your bills now. Is it a sneaking suspicion of love that holds him? Or conscience? Or pity? Or a blend of all three? Probably. And why do you stay with him? Well, there is only one way out of troubles, and that is to forgive, forget, displace evil thought (or thoughts of evil) with thoughts of good, love. Just you stick to those lessons faithfully, persistently and you will find the way out. Quit blaming him any more than you blame yourself. Be honest and kind in your thoughts, and keep mum except when you have something nice to say. You alone and unaided can make, right there, an atmosphere of love and wisdom in which you will all three be transformed into healthy, happy, useful beings. I have seen it done in worse places than yours. To be still mentally and physically and LET love live you, is the solution of the problem; while at the same time you let go of him and trust the One Spirit to do its work in and through you all. Keep still and let go, no matter what he does or says. Send out love-thoughts only, to everyone. Speak peace to your world. Speak peace and health and joy to the little girl. Live outdoors with her all you possibly can. Play with her. Teach her to garden and to make mud pies. By the way, see that mud pies are the only kind of pies she has any acquaintance with. She should have only the plainest nutritious food with next to no meat at all, and no piecing between meals. And no unpleasant excitement. You can heal her. Be wise and strong and loving for her sake—that is the medicine for such trouble. Health, happiness, love, peace, success are yours and theirs. Be still and know. You are on the right track and all the unseen powers of the universe are with you, including the Good Will and Word of all new thought people everywhere. Get into our Circle of Whole World Healing and help and be helped.

R. B. C.—Have just finished a series of editorials on happiness that were suggested by your letter. They will appear soon. In the meantime and forever, your problem is to adjust yourself to all your family, and make light for your mother as well as yourself and others. You are looking too much at appearances. BELIEVE IN THE GOOD YOU CANNOT SEE—everything is working for good.

C. T .- I certainly do believe that the soft, beautiful child-body and skin is the perfect expression of the child mind. But the milk diet of a baby may have something to do with the texture of flesh and skin, as you suggest. As to "the specific state of mind of infancy, which causes this delicate skin": The infant mind is first of all free from tension. It lets go to perfection. The consequence is a free flow of thought and spiritual energy through every particle of its body. Babies and young folks are very active, too, which with plenty of water, or liquid keeps the body washed clean. Later in life people are less active, and the pores become clogged and distended by matter that does not get washed through as it should. The result is coarse pores, blackheads and pimples. And mem-tal tension makes sharp lines and furrows on the face. But I know women of sixty odd with skins like babies. These women all enjoy living, cut out worries as much as possi-ble, and clean their faces with cold cream at night besides using lots of water inside and out. And most of them have "protected their skin with powder when going out" for a great many years. From much observation and experiment I conclude for the present that a fine, soft skin is the result of letting go plus keeping clean. And that keeping clean is a matter of plenty of water and plain diet plus exercise and enjoyment of living. With cold creams and powder sparingly used if at all.
"Face specialists" are on a par with masseuses in general—palliative and vicarious—good for paralytics and cripples, for those who can't or won't exercise their own bodies. A really fine skin begins in a good digestionsuch as lazy and starch-stuffed women never have: Its essential is pure blood well circufreed

Little Visits

A Cosy Corner Department where everytody chais and the Recording Angel puts down what she can find room for.

Woman: the Disinherited:-

I believe there was a time-at least we like to believe there was—a long while ago, when *Woman gave Man the worst of it. But as I remarked that was a long time ago, and man has had plenty of chance to get even, and he hasn't neglected the opportunity. He did get even. Then some. Then some more. So that it is generally taken for granted now by both sexes that the best a woman can expect is the worst of it. I am like the boy who had such a wonderful memory. He remembered how scared he used to be when he would get to thinking that maybe he would be born a girl. I never saw a man yet so utterly ungrateful to a beneign providence, that he did not ocassionally thank the doctor that he had announced to the waiting world, "It's a boy." Now I don't like to make you girls feel bad by reminding you of what "might have been." It can't be helped now-you had better just make the best of it and pretend you don't care. I have occasionally heard some overburdened woman exclaim, "Oh, how I wish I was a man!" and exclaim, On, now I wish I was a man; and then I would think, "Sister you might find yourself sadly disappointed. Even being a man isn't such a picnic as you may imagine." However if we are to believe everything these new thoughters are telling us, it won't be long until you can take your choice. Thinking until you can take your choice. Thinking along that line, and contemplating the future scarcity of women, has caused me to decide to make the sacrifice, and I am daily becoming more womanly. Oh! no I am not fooling. If I am going to be a woman I will certainly have to begin at once loping off some of my noble manly qualities and privileges. I will really have to begin being decent. A man doesn't begin to realize his superiority until he contemplates such a change as I have suggested. The sacrifice really looks too big and I am half inclined to back up. Still they do say the soul being sexless we will have to sacrifice our masculinity before we can sprout wings, Did you ever stop to think what an awful fix a man would be in if he should suddenly find himself in heaven with a big wad of "Climax" in his jaw? I like to think of heaven as a pretty free and easy place, but I can't quite make myself believe they have any spittoons there. Can't figure out who would clean them. Now here I am clear off the subject; but thinking about women naturally leads our thoughts heaven-ward, for we all admit that a pure woman is the highest conception we can form of an angel.

Anent William E. Towne's idea that we don't need to give woman the ballot because the truly domestic woman don't want it, let me give you a hint. Isn't the thing you want most the hardest thing to ask for? Not nearly so

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hard to ask that "one woman" to go to the opera with you, as it is to ask her to go through life with you. Now is it?

My mother is one of those sweet, womanly "domestic" women who unconsciously radiate the highest qualities of love and good will. She never was known as a woman suffragist, or a strong minded or a masculine woman. Yet I have heard her tell this story, and as she told it her voice trembled and tears filled her eyes. It was something like fifty years ago when she was a young wife and mother back in southern Ohio. It was Sunday, and because father had told her that he wanted to invite, the preacher home to dinner, she said that she didn't care about going to church. While other folks were dressed in their best and enjoying the beautiful Sabbath day, she was cleaning chickens and baking and stewing over a hot stove. She wasn't feeling bad about it either. Feeling really a little honored to think that she was "permitted" to spread the feast for the preacher and the presiding elder and a few more of the Lords of Creation. They arrived. While father listened to the words of wisdom and salvation that flowed from the mouths of the divines, mother, with red face and perspiring brow, spread the feast. As the meal progressed she was of course duly complimentedbut some way the words of praise didn't seem to reach the right spot. As she had journeyed back and forth between the table and the kitchen she had been able to catch a little of the weighty conversation going on about the table. She had caught the name of Susan B. Anthony. Miss Anthony's name was just beginning to be known and mother had heard of her, but that was about all. There was jest and wit at Miss Anthony's expense. Satire and sarcasm, innuendo and scripture. Feminine inferiority and masculine superiority were fully exploited and firmly established. Woman's place-in the kitchen-was loudly proclaimed and ably defended. All for woman's sake too. That was where she wanted to be-where she belonged-and none but an "unsexed" woman would dare contemplate otherwise. Mother was referred to and held up as a shining example of what woman ought to be. She was contrasted with Miss Anthony -greatly to Miss Anthony's discredit. Finally one of the divines thinking to clinch and close the discussion appealed to her for a final word of confirmation upon the apparently unanimous decision. Mother's hearing suddenly failed. She had business in the kitchen,-then on out the back door and around the corner of the house. When she was sure no one but God was listening, she raised her clinched fists to high heaven and-while the tears streamed down her face-cried aloud, "God bless Susan B. Anthony; God bless Susan B. Anthony. And, though mother doesn't tell it that way. I have always had a suspicion that she must have let her voice fall and added, "And God damn those hypocritical preachers." Now you know why your Uncle Billy can't listen to this judicial palayer about the "domestic" woman and all that without getting nervous. I've even gone and spoiled this letter. I had a lot of funny things I was going to say, but I can't think of them now. I don't like to be serious— I really don't. The biggest joke I ever saw was a serious man. Its truly pathetic to note the load some of us want to carry. Many a man has burst a blood vessel trying to tip old mother earth over on the other side,-and many another has raised hell because his wife didn't recognize him as God Almighty in disguise. But some things are too sacred to joke about, and when some fellow throws out insinuations that my mother and my sisters are not just what they ought to be, and that they are not being robbed when they are denied the rights of citizenship, I'm ready to scrap, I have to summon all my new thought philosophy to keep from thinking bad words.

Excuse me for this fizzling out of what was to have been a funny letter. I'm going out in the back yard and explode a few thought torpedoes in the direction of the "Stern New England coast."—UNCLE BILLY.

Stars and the Spiritual:-

Success Letter No. 159 to me was most interesting. A discussion of the stars is always so. Years ago I used to see Venus, "a fullorbed lamp," hanging low in the western sky and to the east was Mars, we called him then. Mars was smaller than Venus, but I don't suppose that mattered in his astral powers, for a mighty God of War, was he. Venus has never shone in the heavens within my vision since the night years ago when each nocturne for days she held sway. Now the stars that attract me are quite late ones. They are very small and in groups. But to refer again to "Miss Colorado's" letter. How right she is that each good thing that enters our life is replaced by a better one. It is good to keep this in mind. American people need to lay aside past fears and regrets and step more firmly out in the great unknown. Do not cling to the materialistic but realize the spiritual, the Now Good, and battle on .- HAZEL DILLE, Chicago.

Brain Records and How to Make Them:-

The theory that the mind shapes the brain for its own purposes and that thought really makes the brain, instead of the brain making thought, is believed by most thinkers upon the subject. The belief that the shape of the skull has little to do with the development of the brain is, however, an erroneous one. The brain has been likened to phonograph records, upon which you record things you wish to use afterwards and the theory is advanced that in childhood there is a blank record. One may become a musician, an artist, or whatever particular brain center he fills out. Now, parents, if you want Johnnie to be an artist or Mary a pianist, get after them and have them build up that particular record. There is no limit. But alas! the fact remains that Johnnie will not build up that "artist center." but insists upon using the set of carpenter tools grandpa gave him for Christmas, and Mary had much rather sew than practice upon the piano. Why is it that one child with the advantage of the best teachers fails to become

a good musician while another who must struggle along, finally has a brilliant record? The fact is the shape of the skull plays a very important part in the building of the brain. Assuming that the different centers of the brain are like phonograph records, are not the different records of varying sizes in the different skulls?

One child has a large "bump" at the music center, another at the language center and so on. Does it not stand to reason he would have more room and larger records to fill out than a child whose skull was flat or depressed at those centers? A child can become what he wills, but not what you will. He should be allowed to chose what particular center he will build up, for he is sure to chose the one where he has plenty of room to fill out the records. Of course nearly all the centers should be developed to a certain extent, but when it comes to choosing his life work, he should be allowed his choice.

A criminal has generally grown up from a child whose right center was not developed, or whose "bumps" were in the wrong place and should have been vigorously suppressed instead of having records made thereon.

Parents! Watch the records!—Mrs. Mabel A. Gerberich, Parkland, Wash.

How Prejudices were Overcome:-

I wish to tell you how much good the January number did me. It is a perfect magazine and must certainly assume an undisputed leadership of its kind. But that is not what I wanted to tell you. For years it has been coming to my house ignored by my wife who had been prejudiced against new thought by her orthodox friends. Of late months, however, she has been reading an article now and then and this number she has read, perhaps half of it. I have been waiting for this for eight years, for it is something that cannot be hurried. She has evidently found something that suits and I am delighted with the prospect.

I am mailing this copy to a friend in San Antonio who seems to be reaching out for something better. My opportunities for mentioning the magazine to others are very limited but I am going to help you all I can for it seems that you have a knack at finding the gentle side of untamed humanity. From a broad observation I am thoroughly convinced that something has got to take the place of present irreligion, and that new thought is, by the very necessity of it, destined to do this thing. It supplies not only the religion but the practical need of something to counteract the hell of a competitive age and becomes wealth to those who have but the treasures of mind. God pity us today if we had not the new thought. I verily believe that without its uplift the race would retrograde to barbarism, can-nibalism and the darkness of primeval night. This is not difficult to imagine if one considers the powers of darkness and anarchy that are even now only held at bay.-L. I., Texas.

Know Now

And Will Never Forget the Experience.

The coffee drinker who has suffered and then been completely relieved by changing from coffee to Postum knows something valuable.

He or she has no doubt about it. A California lady says:

"I learned the truth about coffee in a peculiar way. My husband who has for years been of a very bilious temperament decided to leave off coffee and give Postum a trial and as I did not want the trouble of making two beverages for meals I concluded to try Postum, too, and the results have been that while my husband has been greatly benefited. I have myself received even greater benefit.

"When I began to drink Postum I was thin in flesh and very nervous. Now I actually weigh 16 pounds more than I did at that time and I am stronger physically and in my nerves, while husband is free from all his ails.

"We have learned our little lesson about coffee and we know something about Postum, too, for we have used Postum now steadily for the last three years and we shall always continue to do so.

"We have no more use for coffee—the drug drink. We prefer Postum and health."

Look in packages for the famous little book, "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

That Drinking Cup Matter:-

Your editorial in May Nautilus on the public drinking cup, was certainly timely. The Boston contrivance would seem to solve the question if it was not for the fact that a large percentage of the public that quenches

(Continued to Page 54.)

Mention NAUTILUS when answering advertisements. See guarantee, page 5.

The Doctor's Wife

Agrees With Him About Food.

A trained nurse says: "In the practice of my profession I have found so many points in favor of Grape-Nuts food that I unhesitatingly recommend it to all my patients.

"It is delicate and pleasing to the palate (an essential in food for the sick) and can be adapted to all ages, being softened with milk or cream for babies or the aged when deficiency of teeth renders mastication impossible. For fever patients or those on liquid diet I find 'Grape-Nuts and albumen water very nourishing and refreshing.'

"This recipe is my own idea and is made as follows: Soak a teaspoonful of Grape-Nuts in a glass of water for an hour, strain and serve with the beaten white of an egg and a spoonful of fruit juice for flavoring. This affords a great deal of nourishment that even the weakest stomach can assimilate without any distress.

"My husband is a physician and he uses Grape-Nuts himself and orders it many times for his patients.

"Personally I regard a dish of Grape-Nuts with fresh or stewed fruit as the ideal breakfast for anyone—well or sick."

In any case of stomach trouble, nervous prostration or brain fag, a 10 day trial of Grape-Nuts will work wonders toward nourishing and rebuilding and in this way ending the trouble.

"There's a Reason," and trial proves. Look in packages for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

The dice of God are always loaded.—Emerson.

(Continued from Page 53.)

their thirst at the public fountain has not the penny to spare.

Why not do away with the cup? Here in San Diego the late Mrs. Capron erected a fountain which surely seems to meet all demands.

A large oval basin always full of water for horses, on the inside of this nearest the sidewalk is a smaller oval basin from the center of which a jet of water is thrown about four inches high. Put your mouth over this and drink hearty.

On the foot of the fountain on each side, near the sidewalk, are smaller basins for dogs.

—J. A. E. Thoustrup, San Diego, Cal.

I have seen these fountains in several places and wondered why there are not more of them.—E. T.

Seeing Colors in Names:-

The fact that some "sensitives" "see colors of names and letters of the alphabet" viewed from standpoint of physiology and anatomy presents no difficulties of explanation. It's simply a case of asymmetry, of which both the genius and the imbecile is a result. Careful inquiries will bring to light facts that go to show that prior to the hearing of names or letters there was no vibratory presentment of any color which shows that there is an aural influence of co-ordination. In fact nature has skipped a cog in her bringing into being certain parts of the brain. Hit on the head with a club we "Lie still," so to speak, and it causes no particular comment, as we know it is but a reaction of certain parts of our optical tract. The areas of five sense perception are supposed to be "short circuited," to consciousness in our highest state of development, but unconsciously they are in semi-unison of vibration three filaments, branches of the main lines of nerve communication. In some sensitive natures there are certain defects in the nerve trunk lines that allow of a so-called "long circuit" being established which brings the normally unconscious into the abnormally conscious. The telepsychic is a notable case of the long circuit, every thought being clearly projected. The psychic is simply a case of high specialization gone wrong, a fact of super-normal co-ordination. These super-normal co-ordinations are but an obscure "echo" of the ancient day when the first bits of protoplasm went to form the "amoeba" which shows a "long circuit" from pole to pole, no areas of sense perception being developed.

As matter is continuous and man is a part of his environments, we see the beauty of the homogeneous bringing into action heterogeneousness of co-ordination. These psychic examples but show the trend of matter from an aquarius medium to a complete gaseous one, Man as at present constituted, is in a state of being between the two, an asymmetrical one.

H. S. LEVAILEY, Kankakee, Ill.

Mention NAUTILUS when answering advertisements. See guarantee, page 5.

Are You Well? Have You a Good Figure?

You can surprise your husband and friends by giving 15 minutes a day, in your room, to special directions which I give you to strengthen vital organs and nerves, so



you are relieved of chronic ailments. Your body can be rounded and you can have as good a figure, as gracefully carried as any woman of your acquaint-

A pupil who was thin

A pupil who was thin writes me;

"I just can 'stell you how happy I am! I wore low neek and short sleeves the other night and I was so proud of my neck and arms! By busts are rounded out and I have gained 25 pounds; is has come just where I wanted it and I carry myself like another woman. My old dresses look and I carry myself like another woman, My old dresses look my second lesson and I had taken something for years. I guess my stomach must be stronger too, for I sleep like a baby and my nerves are so rested. I feel as if I had missed so much enjoyment in life, for I nover did have such good times before. I feel so well all the time."

I have built up thousands of women-why not you? Write me, and if I cannot help your particular case I will tell you so.

I give each pupil the individual, confidential treatment which her case demands.

SUSANNA COCROFT

Department II. 246 Michigan Avenue, CHICAGO Note: Miss Cocroft's name stands for progress in the scientific care of the health and figure of woman.

"Methods of Soul Culture

A new book of 12 special lessons, dealing with the science of Experimental Psychology, by W. T. Cheney, A. B., Ph.D., member of the Society of Psychical Research of England and of the American Institute of Scientific Research.

Here is a partial synopsis of the 12 great lessons contained in this book:

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Would you like to reduce it by natural means and in a scientific, dignified manner?

I have reduced 25,000 women in the past seven years by a few simple directions followed in the privacy of their own rooms.

I can reduce you and at the same time strengthen stomach and heart and relieve you of such chronic ailments as rheumatism, indigestion, constipation, weak nerves, torpid liver and such difficulties as depend upon good circulation, strong nerves, strong muscles, good blood, correct breathing. You can be as good a figure as any woman of your acquaintance. Why not?

One pupil writes:

One pupil writes:

"Miss Corroft, I have reduced 78 pounds and I look 16 years younger. I have reduced those hips and I feel so well I want to shoult I was rheumatic and constituted, my heart was weak and my head dmi, my liver all clorged up and oh, dear, I am ashamed when I think how I used to look."

Send 10 cents for instructive booklet showing how to stand and walk correctly.

SUSANNA COCROFT

Department 63, 246 Michigan Avenue, CHICAGO Author of "Character as Expressed in the Body," Etc.

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Return mail will bring you, prepaid, and without your paying a cent, a regular \$1 pair of Magie Foot Drafts, the great Michigan External Cure for Rheumatism, chronic or acute, muscular, sciatic, gout, etc., no matter, where the return of the control of the cont matter where the pain or how



FREDERICK DYER, Corresponding Secretary.

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Why not start a New Thought Center or head-quarters where people who are interested in these teachings can get together for meetings, for study, etc.; a place where helpful literature along these lines can be obtained?

If you are a worker and want to do something of this sort, or if you are already established as a teacher of new thought, be sure to write for our special letter on the subject. Address, ELIZABETH TOWNE, Holyoke, Mass.



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(Continued on Page 62.)

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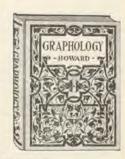
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Vitality Represents the Creator

on Earth



There is no life without life and no continuation of life without other life. Throughout nature, one cell or collection of cells eats another cell or collection of cells and so life goes on, one living by means of the other and the peculiar thing about it is that the eaten cell does not die as is ordinarily supposed. It simply enters the circulation through the bowels of the thing that eats it and joins its vital forces with it by a species of grafting, called assimilation (the knowledge of this grafting process enabled me to save my leg when it was practically cut off and was ordered amputated by several surgeons).

Time and again I have saved animal and human life by this and related knowledge for it is a violation of the law of life that causes all sickness and death.

The principal violation is the killing of the cells by cooking before the cells are eaten by human beings. If you wish to see the disastrous effect of cooking on life try the following experiment: Take a portion of good rich dirt, divide it into portions. Cook one portion of the dirt thoroughly. Leave the other natural. Plant any kind of seed in both portions of dirt and note that the seed will sprout in both portions of dirt, but that as soon as the nutriment in the seed has been used up the ones in the cooked dirt will die, especially quick if they are watered by distilled water. The reason for this is that all good earth contains millions of living cells which are killed by the cooking. Darwin says that there is an average of 350 pounds of worms and other living matter in each acre of earth. All food is composed of living cells; so is your body. These cells constitute your stock of vitality or God power which you can increase and cultivate at will if you will live according to the laws of vitality which I tell about in my free book, "Raw Food and Vibratory Exercises," and teach in my course of treatment.

My teachings are now endorsed by all health magazines.

Special Interest to Men

I wish to publicly thank the readers of this magazine for their hearty response to my ideas regarding the Prostate Gland. Nature and experience has taught me much that I cannot say in this article, but do say in my literature regarding the Prostate Gland.

I have a special treatment for the Prostate Gland. It consists of a fountain syringe with a special attachment for cleansing the lower bowel and region of the Prostate Gland. This special attachment enables the patient to thoroughly massage the Prostate Gland, thus relieving congestion and inflammation. When the Prostate Gland becomes congested, it becomes very heavy and falls very much the same as special organs do in the female. In this condition, it produces all sorts of nervous troubles and lowered vitality.

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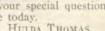
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Perhaps you do not care to be so strong, but remember that strength, mental, physical and genital is the quality denoting superior manhood and, like money, is worshipped all over the world. The price of the Human Mould is \$5.00. Send your name, address, height, weight and waist measurements.

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physician he may be. I have, therefore, decided to devote my life to this important work. If you girls, married women and grandmothers will write confidentially to me, I will tell you things every woman, young and old, should know. I will also answer your special questions, and give you confidential advice. You need not suffer in silence. Write today.



Get a Natural, Beautiful Complexion in Twenty Minutes

Did you ever see the color leave a person's face when they fainted? Surely you have. Well,

it was caused by the blood leaving the face and going into the body.

Did you ever see a girl blush? Well, I guess you have. It was caused by the blood rushing to the skin from the interior of the body.

Knowing the above facts and applying them practically, I have discovered an external treatment that will make the blood come to the surface of the oldest, most wrinkled, most sallow face in the world in twenty minutes, making the signs of old age disappear as if by magic and the beautiful youthful color of a healthy young girl appear in its place. Make no mistake. This is not a powder or paint. It is based upon a natural principle and is so wonderful that you cannot imagine it or believe it without a demonstration on yourself which you can have if you will send 25 cents for a sample treatment. I would send the sample for nothing but the ingredients are imported and, therefore, expensive. HULDA THOMAS.

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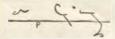
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(Continued on Page 66.)

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'I was very anemic, thin and run down. Four boxes of Alfalfa cured me, and Alfalfa-Nutrient will give you such a vivacious feeling, put strength in your nerves, rich blood in your veins, regularity is your bowels and have all your vital organs working in such splendid order, that-your face will clear up at ouce, your complexion become velvely and roay, and your whole body bound with new life and vigor. I owe my present, perfect physical health alone to Robinsons' Alfalfa-Nutrient which of all the Blood and Nerve remedies I have tried is certainly the best."

have tried is certainly the best."

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We Cure People suffering from all kinds of diseases by THERA-PEUTIC SUGGESTION alone and them drugs: when they cannot without drugs; when they cannot come we reach and cure them at

without drugs; when they cannot come we reach and cure them at their homes in any part of the world. We correct bad habits in young and old, help people to Business Suecess, reform Moral Perverts, reclaim Wayward Boys and Girls, and restore Insane People to their reason. No matter what your ailment, how serious your case or what your done before, our methods succeed after all others have failed. We teach our Methods to Others, under the legally incorporated and registered authority of the St. Louis School of Suggestive Therapeutics. All work done by the ablest and most experienced tenchers and practitioners of Suggestive Therapeutics in America. Finely engraved diplomas on the best parchment. Booklets fully explaining Suggestions and the Psychic Methods we employ in treating absent patients. Sent Free to everybody! All afflicted people should read these Booklets. Send for them now. You will enjoy reading them. Address, GEO. C. PITZER School of Suggestive Therapeutics, G. H. Hampshire, M. D., Principal, 1045-B., South Union Ave., Los Angeles, Cal.

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A Simple, Safe, Reliable Way, That Produces Marvellous Results Without Massage, Face Steaming or Masks of Any Kind.

CUT OUT FREE COUPON BELOW AND MAIL TODAY.

Those who have become prematurely wrinkled, whether from trouble, worry or ill health, know full well the priceless treasure they have lost. There is no need, however of anyone injuring their chances of social or financial success in life by carrying around these marks of time, as they can be easily removed by a simple home treatment that often produces surprising results in a single night.

In the fall of 1907 I first realized that time, trouble and care had all left their marks on my face, that my sain had become dry and leathery, and that the clear, fresh complexion, the smooth skin and the curves of cheek and chin that go with a well preserved woman were mine no longer.

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south.

But, after trying beauty doctors, facial massage and almost every other known method and after experiencing disappointment time and again, I took out my own wrinkles by a simple home treatment of my own discovery, which brought back my beauty and the freshness of youth. Doctors say it is the only treatment in the world that will actually remove wrinkles and make old faces look young and beautiful. Many of my friends look twenty years younger since trying my treatment, and the marvellous results it has produced in so many cases has prompted me to give it to the public.

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It is easy to apply and is an entirely new discovery of my own. It is absolutely harmless and so simple that it can be used without the knowledge of your most intimate friends. It is also an excellent beautifier, and aside from removing wrinkles and filling out the hollows in face or neck, it may be used to enlarge the breasts and greatly enhance their beauty. People often write, "It sounds too good to be true." Well, the test will tell. If interested in my discovery, please address DELLA ELLISON, SS4 Burr Building, Scranton, Pa.

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THE NORMAL EYE

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Removes Tan and Prevents Sunburn I have a remedy that will speedily eradicate any case of wrinkles on earth, no matter how bad or what the cause.

Makes Men and Women of 50 Look 25



To those unacquainted with the remedy this may seem a broad statement, but I am prepared to prove it by the same men and women whose appearance speaks for itself.

The remedy has created a genuine sensation in this city by entirely restoring the youthful appearance in a number of bad cases of long standing, after all else had failed and they were given up as hopeless.

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Without Massage.

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FREE Full directions and sufficient of the remedy to show what it will do will be sent, plain sealed, to anyone for 4 cents postage. Address,

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9 LESSONS ON

Health, Success in Happiness

Practice and Philosophy are the two legs on which e conquering New Thought comes! No matter the conquering New Thought comes! No matter which foot you put foremost the other must follow and advance, or there is no progress, and enjoyment

dies!

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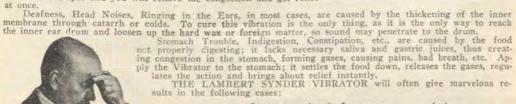
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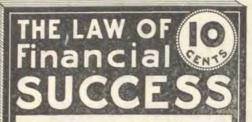
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