

In this Number: **WHY OLD MAIDS ARE SINGLE.**

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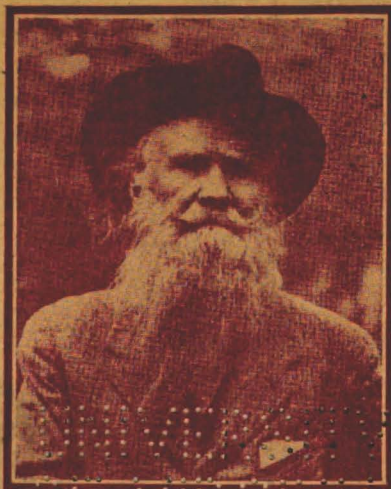
#11

THE NAUTILUS

SELF-HELP THROUGH SELF KNOWLEDGE

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

SEPTEMBER 1907



Joaquin Miller

—EDITED AND PUBLISHED BY—
ELIZABETH TOWNE AT HOLYOKE, MASS.

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Nautilus News.

By ELIZABETH TOWNE.

OUR NORTH POLE PROFESSOR.

Our Professor Larkin isn't satisfied with his conquest of the heavens, the women's clubs and a California mountain top. He is now climbing for the North pole! Says he'll drop *The Nautilus* readers a letter from that frigid pinnacle, or icicle, or whatever it is, if his plans stand the temperature. The last letter comes from White Horse, Yukon Territory, and he says:

"Here I am on the way to the North Pole. Start to-night for Dawson. Days are nineteen hours long here. Weather actually hot by day, cold by night. Tell the *Nautilus* readers—now just 100,000—that I saw two great glaciers yesterday and traversed the wonderful Yukon Railroad today, and also colossal mountains and icebergs. I am in trouble with a lot of women school teachers from N. E. A., at Los Angeles. They cannot see how the midnight sun shines around the pole, without an elaborate argument. I saw hundreds of icebergs at Skagway and near Juneau. Tell the American people that they must become a New Thought nation. I am good and happy on the boat on the mighty Yukon river!"—EDGAR L. LARKIN.

So we can expect something thrilling from our North Pole professor before very long.

Our readers all missed Professor Larkin's article from August number. Too bad he was left out, and I promise it shall not happen again—unless he settles up there with the Esquimaux and forgets all about us. In this number of *Nautilus* appears "The Science of Eugenics," which Professor Larkin wants our readers to read right away; and in the October number will appear his "Cosmical and Human Directivity or Will"—unless we get something from him at the North Pole!

WE

CELEBRATE OURSELVES.

I promised you several little things for August *Nautilus* that couldn't go in. When I go over my stores of good things to see what we can give you for next time, I always find so many good things I don't know where to stop! I'm always trying to squeeze in just one more that is too good to wait! And then, when it comes to the pinch and everything stands out in cold type that just won't be squeezed, something—sometimes several of 'em—just has to take the left-over seat.

In this number you will find all the goodies that were crowded out of August, except Professor Larkin's article, which had to give way to another of his which just couldn't wait. You see our Tip Top Professor is a little like me, he always has things to say that have to go right in next number sure! Eugenics is one of the things Professor Larkin thinks ought to be talked about right away quick, so here it is.

This time I shall be nice and conservative and stay on the safe side. There will be all I promise and more, too, in October number.

(Continued on Page 2.)

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And there *may* be some surprising things! You see, our October number completes *nine* years of publication, and it makes us feel like Fourth of July, or Christmas, or something, to think of it!

Oh, and Ellen Price's "Mental Habits and Intuition." That has to go over to October because we had to run her "Conscious and Sub-conscious Mind" chapter in two parts; it was so nice and long. Maybe we'll have to divide the next chapter, too.

FORETASTE OF OCTOBER. A few of the good things that will appear in October *Nautilus* are:

"A Meditation on Praise" by Florence Morse Kingsley.

"How to Get Your Own Home," by Adelaide Keen. This is a fitting sequel to her "Old Maid" article in this number.

"Secrets of Mental Supremacy," by W. R. C. Latson, M. D.

"To Wish or Not to Wish," by Katharine Quinn.

"The Connection of the Zodiac with Vital Centres," a most interesting and thoughtful "Rhythmic Breath" chapter by Ella Adelia Fletcher.

"The Healing of Juliana," a lovely allegory, by Elizabeth Bowle.

"The Secret of Song," a special article, by Elizabeth herself.

A CYCLONE AND A BOOK. Have you been interested in the advertisements of Bruce MacClelland's new book, "Prosperity Through Thought Force"? Then you will be interested in a personal about the author, which appears in "Anent Books and Things" department, in this number.

By the way we will give a copy of this splendid book free with two new subscriptions to *The Nautilus*—two new subscriptions and the book, \$3.00 worth for \$2.00. Or one new subscription and a copy of the book—with the author's picture in it—for \$1.50. And our little "Margareta" picture included, if you ask for it.

And every order from you will kill two birds with one stone—no, help them to *live*!—will send *Nautilus* cheer to new people and help Bruce MacClelland to rebuild what that cyclone swept away.

And oh don't forget that \$30.00 prize offer on page 56 of this number. Now is the time to send new subscriptions. And there are our clubbing offers on page 54.

P. S.—Oh, oh, I had to leave out Mrs. Wilcox's article from this number and the second part (which is long and most interesting) of Rose Woodallen Chapman's "Teaching New Thought Principles." They just *would* not squeeze in without adding \$100 to the cost of this issue, for extra pages! But next month we'll get them in extra pages or no extra, so there. They are great.

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Here is another letter, from a man up in Canada, who has found great benefit in the use of these lessons for both his wife and himself:

"This has been my best month since I started in business. And I have had great success sending out my Good Will in the case of my wife, whom I told you had been injured in an accident. She has made great progress this month. Please send me Lesson Four."

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

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That letter was written sometime ago, and another letter came from Mr. Case on June 17, in which he says this:

"You will be glad to know that since using the Lessons an opportunity has come to me for escape from the uncertainties of the theatrical profession. I shall soon be in Chicago, engaged in a work to which I have long felt an urgent call, and to which I have given years of earnest study and preparation."

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THE NAUTILUS.

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

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When you hurt yourself you instinctively rub the spot. When your head aches you rub your temples. Why? Because vibration is Nature's own remedy, and rubbing is Nature's crude way of creating vibration and starting the blood to going. Disease is only another name for congestion. Where there is disease or pain there you will find the blood congested and stagnant. There can be no pain or disease where the red blood flows in a rich and steady stream. Good circulation means good health. Congested circulation means disease and pain.

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Rheumatism, Sciatica, Lumbago, Gout, etc., are caused by uric acid in the blood in the form of urate of soda. This acid, through poor circulation at some particular part, gets stopped on its way through the system and, congregating, causes pain. Apply the Vibrator to the spot and you will relieve the congestion and get relief at once.

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Nervous Debility,	Asthma,	Insomnia,	Varicose Veins,	Anaemia,
Neuralgia,	Earache,	Weak Heart,	Varicocele,	

and early stages of Bright's Disease, and a large number too numerous to mention.

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An undeveloped bust is brought about by poor nourishment, tight lacing, or run down health. Apply the Vibrator a few minutes each day and your breast, neck and arms soon fill out and become firm, round and healthy. It forces the blood through the famished parts.

A Few of Our Many Testimonials.

No matter what town or city in the United States you live in, we can send you the names of satisfied customers who are using the Vibrator.

I suffered from severe Rheumatism, which made my hands and arms swell and caused me pain beyond description. I bought your Vibrator, and the first application of it reduced the swelling and conquered the pain so much that I was able to get a good night's sleep. Since then I have stopped all medicines and use only the Vibrator.

C. C. WARREN, 88 Virginia Avenue, Jersey City, N. J.
October 20, 1906.

Gentlemen: I received your Vibrator and my hearing was so bad I could not hear a watch tick. I can now hear a watch tick holding it a distance from the ear and can hear sounds that I have not heard in years. I have spent a good deal of money for ear drums and other things, but your Vibrator has done me more good than them all.

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

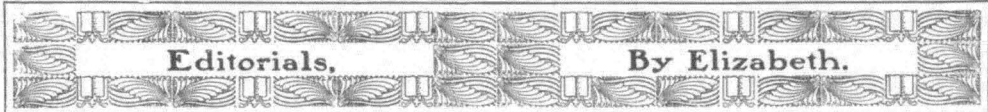
THE NAUTILUS.

Self-Help Through Self-Knowledge.

MONTHLY,
 One Dollar a Year.

SEPTEMBER, 1907.

VOL. IX.
 No. 11.



FOR THE WANT OF BREATH. Is there no danger of an abuse or over doing of *volitional* breathing? May not dire results be inflicted through neglect to consider the law of atavism? May not the ganglia controlling involuntary breathing become atrophied by lack of duty and use? A thing that has no use cannot long exist. No one could gainsay that physical and **MENTAL conditions** for **NATURAL** breathing are of the greatest importance. The duty of seeking food, shelter and raiment is an essential factor to man's development, but what good can come to him in taking the task of volitional breathing?—THEODORE P. ROUVINE.

No danger! You could not "take the task of volitional breathing" if you tried a lifetime. And of course it would be nonsense, a waste of conscious effort, to try. You can no more breathe all the time at will than you can digest food or secrete bile always at will.

But you *can* apply your conscious mind at will to *any* bodily function, interfering temporarily either for good or ill, with that function. By applying your mind to the matter of eating, digesting, breathing, etc., you can regulate these functions. After they are regulated *the new habit* slips down into the sub-conscious mind where it ought to be, and your conscious mind goes on again about other things.

If we all lived like healthy animals there would be no need of "volitional breathing." Wild animals and savages all have to do hard, physical labor for their living. They hunt and are hunted. This exercise makes their blood flow fast and *compels* deep breathing.

But civilization is an ingenious invention for getting all the food you want without making physical efforts for it. So, the more civilization the less breathing we do. That is why we get puny, dumpy, dull and stuffed. For it takes fresh air *well breathed* to give us the breath of life by which we live, love, learn and are happy.

You see, when we were animals and savages we fixed upon ourselves the habit of breathing fully only when hard pressed physically. Since we have cut out hard hunting for forage we don't breathe at all to speak of. Hence tuberculosis, etc.

In the meantime we develop wits instead of brawn. And by our wits we find man cannot live by wits alone, but by every breath he inhales. So our growing wits awake us to the truth that we must have more breath or less life. More breath means more hard work—or—volitional deep breathing until we fix a new habit of deep breathing that won't depend upon hard labor.

So—with our present degree of wits—we rise early in the morning, throw open the windows and for ten minutes or so we breathe volitionally as if the devil were after us; after which we sit all day at a desk or walk sedately around the house; after which we throw up the windows again and for five or ten minutes breathe hard for dear life. By this

Editorials.

By Elizabeth.

means we avoid having to play football or run races to keep us from dying over our books. And it takes less time, too.

Deep breathing exercises are a substitute for football, games, sports and gymnastics; which in their turn are substitutes for useful work. You pay your money and you take your choice—according to the way you are built.

But no matter which you choose or whether you choose neither the only "dire results" possible are the undesired ones of dying for the want of breath.

**MENTAL
MESSAGES.**

You can send telepathic messages to anyone in the world, and the messages will be received and acted upon in degree as they are compatible with the character, temperament and desires of the person receiving them.

Everybody in the world practices this telepathy every day. Every time you think a thought about a person your thought literally goes to that person. If the thought suits her she receives it. If it does not suit, she hardens her aura against it and it glances off and has no appreciable effect.

Suppose you telepathed her to call you on the phone. If the message suits her it enters into her aura, and on through to her solar plexus, where it makes her "feel" that she wishes to call you. This feeling is flashed to her conscious mind as a thought. She says to herself, "I might call John." Then, if her reason interposes no strong objection, she chooses to call John. She has acted upon John's telepathic message, which was received as a feeling and translated by herself into the thought. She says, "It occurred to me to call John," or "I thought of calling John."

Every day she and all the other people in the world, receive telepaths after this manner, always thinking of them as their own thoughts.

(There! I just received one from William about the lunch he is to carry out to Netop for our supper. He was shut into a dark closet loading his camera and I was so engrossed in this article that in five more minutes he'd have missed his car on account of that lunch; when plump! came the telepath right into my mind, and I flew upstairs and saved the day—or the car.)

"To resume," as Josiah Allen's wife says:

By cultivating the habit of watching your thoughts you can come after a while to distinguish here and there one of these telepaths of which we all receive more or less unconsciously, so many every day.

The more intense and definite is John's thought the surer Mary is to receive it. If John's thought is sent forth under great emotional stress Mary may hear his actual words, or even see his form. But most of John's thoughts—and yours and mine—are as yet too *musky* to cleave space and Mary's aura and still retain their original form. That is why they reach Mary as a mere vague feeling that she has to put into words.

After we have practiced faithfully for a year or so as directed by Ellen Price in her splendid Lessons now running in *Nautilus*, we shall be better able to send a thought that will reach Mary in the same word-form in which we send it.

But don't imagine we can ever send Mary a telepath that she will just have to mind. Oh, no! Mary has a mind and will and character of her own, that

Editorials.

By Elizabeth.

combine to determine whether or not she shall obey our telepath after we have sent it.

QUEER FOLKS. Yes, I am "a little queer." But if you stay here one hundred years more you will find about everybody just as queer. The queerness of such folks as the Townes, Hubbard, Ben Lindsey, C. C. Haskell, Tilden *et al.*, consists in their being advance samples of the sort of folks that will run the earth a few decades hence. There are multitudes coming. If you don't like us, die quick. Like old Walt, we are rude and crude, and we say:

"You will hardly know who I am or what I mean
But I shall be good health to you nevertheless,
And filter and fiber your blood."

If you don't want your blood "filtered and fibered," you will have to get off the earth and stay off.

But you won't do it. If you die now you will come back again, and you will keep on coming back until you get yourself "filtered and fibered" in spite of you. Then you'll be "queer," too, and glad of it.

It is the *common run* of folks that are not queer, because they are all alike, run in one mental and conventional mold.

Most of the queer folks of today are samples of the common run of tomorrow.

LOVE-LUNACY. Great excitement out in Davenport, Iowa, the other day.

A stenographer and a music teacher fought a duel to decide which was entitled to the hand of a certain young man. The two girls bit and clawed and yeowled, and one dragged the other by the hair until the hair came out, leaving both girls prestrate, gory

and disheveled. The umpire declared the fight a draw and ran for his life, while the friends of each girl jawed that their girl had really won. The young male bone of contention slipped away unknown, and later manifested the first glimmer of gumption evidenced since the girls collided. He decided he would marry some other girl less pugilistic and more culinary. Good for the young man. But why didn't he say so before? Truly, love is lunacy; and the young man was the first to come to.

One of our readers thinks this is merely a case of the new woman trying her hand at manly arts. Oh, no! It's a case of the old, old love-madness, that's all. The new woman's love doesn't go to her head like that.

GOD VS. NATURE. There is one subject upon which I have thought of addressing you for some time, which I will mention here.

The point upon which I wish a little light would, it appears to me, if elucidated, illuminate the pathway of Truth in threading its way through the labyrinth of Error.

I refer to the use of the terms, by every "New Thought" writer, (so far as known) of God and Nature in different senses, and without clearly indicating that these words are synonymous terms.

To the minds of millions at the present day, teachers and people alike, God is one force, and Nature another and independent force, and these two forces are far from working harmoniously. Indeed! Upon nearly every important question affecting human welfare, they are in direct opposition, the one to the other. Our lunatic asylums contain a multitude of victims of this error, who have been brought there because, to their minds, God demanded one thing and Nature required another and a very different thing, and the conflict thus inaugurated unbalanced their minds. Now to me God and Nature are one. Hence I have no use for the extra term, Nature. In other words, I see but a single force guiding the Universe, and that force is God. Am I right or wrong?—H. W. HUNT.

This letter rather puzzles me. I thought it was church people who separate and set at variance God and na-

Editorials.

By Elizabeth.

ture. How can a new thought, who believes in One Power, One Wisdom, One Presence, imagine that God and nature are in opposition to each other? He can't, if he thinks true to his base line—

"The universe is One stupendous Whole
Whose body Nature is, and God the
soul."

And from the soul the body takes its form. So Nature is the expression of God or soul. So there is "a single force guiding the universe, and that force is God." There is a single Spirit *expressing* itself as Nature.

The real new thought works *with* Nature, not against it. Instead of crucifying his high desires in the name of religion he accepts them as the voice of God within, and sets himself in all faith to work out with patience the spiritual pattern they set before him.

ABOUT Here is a good plain
SELFISHNESS. statement about selfishness. It may help clear the fog from some of our thinkers who will thank in their hearts the good subscriber who wrote it. Here is the letter:

I read in your February magazine, Grace Mac Gowan Cooke's article and then letter No. 56 on page 47, and then I got to thinking about selfishness, and I am minded to write a few of those thoughts and send them to you.

It seems to me that selfishness is good as far as it goes, the mischief that comes from it is because it does not go far enough.

If selfishness, or self-love, went far enough, it would take in the whole race, instead of a more or less very small part. One large reason that it does not go farther is because the person has narrow and short sighted views of what is for his best interest.

These people that have this narrowness in loving themselves, no doubt are *trying* to do themselves good as much as those who are commonly (though not truly) called unselfish.

That is to say everybody is really selfish and

really ought to be, but as a narrow, ignorant love is not so good and true as a broad educated one, the narrow, selfish man does not love himself so much or so well as the broad selfish man does, and so the one usually dubbed as selfish is really not more selfish than the one called unselfish.

A broad educated man in this twentieth century knows that it is for his own comfort and happiness and best good to have a true regard for the good of his fellows as well as for his own personality, because he feels that all humanity is really a part of himself, and himself and his interests are entirely inseparable from those of his fellows that he meets.

A good illustration of this view is seen in the life of the historic Christ. Heb. xii: 2 and John xv: 11.

He had joy and peace before he could give it to his followers and he wanted them to get it in the same way he did, and he got it by caring for his own good conscience first and making himself solid as shown by his forty days' loneliness in the wilderness, and the motive that upheld him in the obstacles he met with was "*the joy that was set before him*," that is first his own joy and then that which others could get in the same way, making the collective joy of properly evolved humanity.

Every person has this joy so far as their self love is broad and true, and it is meant by the laws of nature that those who really do right should take this reward with them as they go on in their everyday activities.

The worst thing I have against our race is that it has taken them so many thousand years to get as far as they have in learning as much as we now know about what is truly for one's own interest.—William E. Mann, Norfolk, Mass.

"At Home."

**I welcome all who come. None I repel,
Expel, exclude. None can do aught than
well**

**Upon me. None save MINE, in some
degree,**

Can contact me.

**If harsh, false souls I would not company,
But one way of escape from such I see—
No longer harsh and false myself to be.**

—FLORENS FOLSOM.



ASPIRATIONS



Shine on me, Secret Splendor, till I feel
That all are one upon the mighty wheel.
Let me be brother to the meanest clod,
Knowing he too bears on the dream of God;
Yet be fastidious, and have such friends
That when I think of them my soul ascends!
Let me give Love her body of sweet deed,
And leave the mystagogue to mouth his creed—
Let me weave song upon the ways apart,
To build a shelter for the lonesome heart.

EDWIN MARKHAM.

The Science of Eugenics.

BY PROFESSOR EDGAR L. LARKIN.



A vast national problem is here. There can be no shirking of responsibility; no ridicule of nature's laws.

Eugenics is a Greek word and means well born. The first Eugenic

societies since the fall of the Ancient India, the wonderful, and of Egypt, the marvelous, were founded in Germany recently by some of the ablest anthropologists and physiologists. The Aryan Hindus and the true Egyptians of vast antiquity knew more of the psychophysical science of the emotions of women than any or all other races. These races carried human culture to the highest limits ever reached. They discovered the rigid laws, solid as mathematics, governing maternity. None can be broken without human misery. There are perhaps ten men now living, nine in Europe and one in the United States, mayhap two, that come somewhere near knowing as much of Eugenics as did the sages of ancient India and Egypt, the most remarkable men that ever lived within any historic period. Eugenics is the one grand new twentieth century science, supreme in grandeur, and greater than my own beloved astronomy, in living, loving human interest. Within my lifetime no movement of such sociological importance has appeared. The rapidity of its spread is the wonder of it all.

Everything that it seemed possible to be known about human reproduction has been published in learned works within

the last ten years. Wonderful things about the psychology of women have been discovered by modern science; but things not yet clearly discerned are known to be just beyond our reach at present. But wonders greater than any revealed in the stella structure are now being explored in anthropological laboratories and in those modern mysterious places psycho-mentological laboratories, in refined reseaches upon the mentology and physiology of women soon to become those most wonderful beings in nature mothers. Profound scholars now watch and record every minute detail of the simply astonishing processes involved. The women are treated as queens of the earth; and for the first time since India and Egypt fell have been treated as they should.

Our present treatment of women soon to be mothers is simply barbarous. All our present customs in this great matter of such extreme importance will be annihilated and Eugenic methods substituted. "Glad tidings of great joy" are sounding just for women. Their pathetic and plaintive cries and pleas for centuries have been heard for scientific help is coming. Every existing law regarding these matters must go. This is the same as saying that what we now call "civilization" must be wiped out and a new substituted, based entirely on Eugenic science. Now how ridiculous it would be to ridicule this statement in the face of a science as ironclad as mathematics. Every anthropologist knows it to be true. I can prove it. I have published in many magazines that I live in an unprecedented place for the study of sociology. I have studied 35,000 people up here during seven years. I have

asked hundreds from every nation and from every part of the United States, and have seen tears enough to almost make me say that it would be better for the earth to fall into the furnace of the sun and be destroyed.

In 1904 I wrote in my notebook this appalling statement: One-half of all the married couples who visit this observatory hate each other. My hand trembled when I wrote it.

Then I climbed down into the depths of the canyon amid colossal rocks. I saw nothing but herculean walls of granite and the blue above. There I thought in solitude of what I had written. Returning, I opened the book as though drawn by some horrible fascination and read the words, and said, "I would not dare to publish these awful words." But I saw so much suffering within the next three years, being endured by terribly unharmonious pairs, that after mature deliberation, I wrote an article which contained this assertion and went down over the rocks to the post office. With a feeling bordering on fear I dropped in what I thought to be a statement fatal to what shreds of reputation—if any—that I may still have.

Within a week I went from this peak to Los Angeles, and rushed into a physician's office. He was writing a letter, I interrupted and told him what I had written, and thought of course that he would fly to the ceiling: never stopped writing but said, "you have understated the facts."

Then I dashed to the office of a noted

woman physician, broke the news softly and thought that she would go through a spell of hysteria. She said the rate should be sixty per cent.

Attorneys were not alarmed when I tried to frighten them, and all said that the statement was less than the actual. I then asked the "master" with whom I am in weekly communication, a man of the most profound scientific Eugenic wisdom about it and he said: "Sixty-five per cent would be nearer the truth." Now this man has lectured around the world to mixed audiences, to men alone, and to women alone and knows what he is saying. He has had an immense number of confessions made to him by men alone and women alone. I have about 1,800 confessions and you ought to stand where you could see the tears. "Oh! If I only could be free." I have heard perhaps two hundred times. My original statement was as follows: "One-half of all married pairs that visit this observatory hate each other! Half of the other half are indifferent, while half of the remaining couples are beginning to lose their love."

But it has been proved by Eugenic Science that love is the most valuable possession of human beings.

The California Branch of the National Eugenic Society has just received its charter from Sacramento. Mr. C. A. Grimmer is the active and the writer of this preliminary note, the honorary president. *Nautilus* women should not be ignorant of these laws.—*Lowe Observatory, Echo Mt., Cal.*

Admonition.

Do it now—today's the date,
Onward, upward, ere too late,
Work and win and master fate!

—Susie M. Best.

Mental Habits and Health.

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



In reality, there is but one thing in the universe—mind. All the sights and sounds, the tastes and touches—all that we see, hear, feel—all is merely an externalization of the mind. As a great thinker has said, “*Cogito; ergo, sum* (I think; therefore I am).” Man is his mind and nothing else. His body is purely the creature of his mind; just as the shadow is the creature of the substance. And the universe around him is, as Emanuel Kant well says: “Only a projection of his own inner consciousness.”

ALL IS MIND.

He who looks at the universe around us with open eyes and thoughtful mind will see that life is teeming with examples showing that physical structure has been created by desire, that is to say, how body has been produced by mental action.

A certain meat-eating animal, for instance, finds himself in an open country, a flat, level plain. There is around it but little shelter or chance for concealment. How shall such an animal feed? It can feed only by chasing down some weaker animal. That is its fate, its destiny, its place in the animal universe.

And following the development of such an animal through centuries and centuries of activity, we find that gradually his body becomes more and more lean, light and powerful. Its legs stronger and heavier, its paws larger, with firm, padded soles and short, blunt claws. The animal's muzzle grows longer, its jaws more powerful. The

teeth become more closely set together. And so there is evolved the prairie wolf—a creature fitted by nature to run down and tire out his prey. And back of the wolf's development, in every path, we can see the wolf's desire, its mental attitude toward his environment, toward his fellow and toward his natural prey.

FORMATIVE DESIRE IN THE JUNGLE.

If, on the other hand, we study some of the jungle animals, we find that their environment is such that it will not permit them to run down their prey. The heavy tree trunks, the deep, tangled masses of verdure, and the dark recesses of the jungle, while they favor running, are peculiarly adapted to providing hiding places in which they may hide and lie in wait for their natural food. On seeing his prey approach, the jungle animal has but one desire—to leap upon it, bear it to the ground and devour it. And here, as in the case just cited, structure follows thought—is created by thought. And after countless centuries we find evolved as the highest type of jungle predatory animal, the great cats—the tiger, the jaguar, the leopard, and others.

THE WHALE ONCE A LAND ANIMAL.

A cumbersome, unwieldy land animal finds itself harassed, in a way to be destroyed by smaller and more active animals. It desires to escape, and finds that in the water it is able to control its movements more rapidly and easily. It becomes amphibious. Gradually it grows to love the water more and more, to be in the water more and more, and to have less and less desire to travel upon the land. In time the creature becomes practically an aquatic animal. The legs have shrivelled up and have been changed into fin-like flippers. The shape of the head and body has been altered

into something approximating the fish. We call this creature a whale. The whale was once a land animal, but it desired to become a water animal, and in the process of ages its mental conditions produced a change of form so radical that for centuries men classed it with the fish instead of with the mammal.

Considering these crude examples, to say nothing of a thousand others that might be mentioned—considering these, and realizing that the radical changes of structure described have been merely the result of a mental condition in the mind of the animal—considering these, we can begin to understand something of the vast influence of the mental habits upon the health and the structural peculiarities of man.

MIND, THE GREAT CREATOR.

As a matter of fact, there is fundamentally but one thing in the universe; and that is mind. In the building of man's body, mind was the creative power. In the maintenance of that body, in its orderly workings, mind is the dominant factor. For bodily inefficiency, weakness, disease, death, there is fundamentally but one cause—mind. Mind has enwrapped within it all the potentialities of the Hindoo trinity; for the mind is the mystic Three—Brahma, Vishnu and Siva—Brahma, the Creator, Vishnu, the Preserver and Siva, the Destroyer. So mind creates the body, preserves the body, destroys the body.

MIND THE ONE CAUSE OF DISEASE.

Speaking in the most fundamental sense, using the words in the most concrete spirit, and not at all figuratively, it may be said that the one cause of disease, the ultimate cause of all disease is faulty mental action.

This is a sweeping statement; and, coming as it does from a doctor of medicine trained in materialistic science, it

may seem to be radical and extreme. It is not, however, without much experience, long study and earnest thought that I make the statement: All disease arises from the mind.

The importance of this statement warrants some deliberation. Someone asks the question: "Do you claim that rheumatism arises primarily from mental causes? And if so, how?" In answer to this question I would state most positively that rheumatism does arise from faulty mental action. It arises from ignorance or carelessness or lack of self-control, or all three combined.

CAUSES OF CAUSES.

The immediate cause of rheumatism is perfectly understood. Without going into pathological details, this may be said to be, in a case of acute articular rheumatism, the presence in the blood and joints of an excess of lactic acid, together with an inflammation of the synovial membranes. This, however, is but the immediate cause. Ulterior to this, behind this immediate cause of rheumatism, we find one or more of several other conditions—overfeeding, too frequent feeding, improper food, insufficient excretion, overwork, worry, exposure and others which need not be mentioned. In every case of acute articular rheumatism, we shall find two, three or more of these conditions, combining to form excess of lactic acid, the presence of which in the blood or joints constitutes the disorder.

And now let us take one step more and consider for a moment the causes of the causes of the cause of rheumatism. I have said that the fundamental cause of rheumatism, as well as of all other diseases, was mentality; and I believe I can show that the conditions which produce lactic acid are merely the result of conditions purely mental—conditions such as lack of information, lack of re-

finement, lack of self-control, or a combination of these.

CAUSE OF OVERFEEDING IS MENTAL.

Overfeeding, to mention the most frequent cause of rheumatism, arises originally from false mental habits and from nothing else. I have owned a high-bred Gordon setter, so delicate and refined that he would not overfeed. I have at the present time in my possession an exquisite white Manx cat which cannot be persuaded to eat more than a certain amount of food. These animals are so high bred and fine that coarse and heavy eating is simply repugnant to them.

And the same law applies to the human being. A man or woman of delicacy and refinement will not, cannot, overfeed. A man or woman who is thoroughly educated regarding the laws of the human body will not overfeed. The man or woman of self-control will not eat too much unless through ignorance or coarseness. Thus we find that the prime cause of rheumatism, overfeeding, is the result of lack of delicacy, lack of knowledge, lack of self-control, or perhaps of all three combined. All these are mental. We have thus, in this case, traced the disorder—acute articular rheumatism to lactic acid, lactic acid to one of its immediate causes, overfeeding and overfeeding to faulty mental habits.

MENTALITY AND SUB-ELIMINATION.

Let us consider for a moment another cause, perhaps the second in importance

of rheumatism. This is sub-elimination or insufficient excretion of the body poisons. Sub-elimination means that the organs through which the waste matter formed in the body should be carried off—that these organs do not do their work properly; and that, therefore, matter which should be thrown out of the body is retained.

How can sub-elimination be traced to faulty mental habits? Because sub-elimination merely means that the skin is not properly cleansed, that matter is allowed to accumulate in the alimentary tube and that the lungs, because of indoor living and lack of proper exercise, do not have sufficient ventilation. The man or woman of refined, cleanly instincts will not omit frequent cleansing of the surface of the body, will not allow matter to accumulate in the alimentary tube, and will, in every case, have an appreciation of the charms of fresh air. These conditions are mental, not physical; and thus we trace another cause of rheumatism back to its origin in faulty mental states.

Were we to take up another disorder, acute or chronic, it would be an equally simple matter to trace its causes immediate and remote, and to find for each of them an ultimate fons et origo in the mind, which is at once the cause of all disease and instrument from which springs all cure of disease.

Man's Ideal.

'Tis a yearning within, and a calling,
Like a dumb, inarticulate cry;
'Tis a something as frail as a phantom,
Yet no peril can cause it to fly;
'Tis a breath that aye falters and wavers,
Still it buoys his heart and his soul;
'Tis a voice that is less than a whisper,
But it drives him on to the goal;
'Tis a mentor and guide so compelling
That the weakest refuses to die
'Till the very last heart-throb he's given
In the struggle to climb to the sky!—Sarah E. Sprague.

Take Some Comfort.

ELEANOR KIRK.

Please take a little. It won't cost you a cent, and after a few hob-nobbings with the easy you will feel as if the world was quite made over. It is pitiful to see so many folks suffering when there is no need of it.

"Just so much work to get through with today," you answer, "and there is no time for idling." That's a lie. You didn't mean to tell it, but all the same it is one. *You* pack your days. *You* decide just how much they shall hold. Nobody does it for you. No, not even your "employer." You may think him pretty hard and exacting, but if you will stop groaning over today and fretting about tomorrow, and between spells take a little comfort with God, you will be surprised to find how pleasant even your employer will grow.

"Oh! I don't know anything about Wall street! If I did I would never talk about God in such a place."

That's where you are mistaken. I know a great deal about Wall street, and it delights my heart to see what beautiful work God is doing in that locality at the present moment. Of course he isn't recognized and most folks think it is the devil, but that doesn't matter. I am very sure that God doesn't care. There is a grand cleaning up going on, and you might as well take a little comfort watching the process.

And you, busy housekeeper, who long to read the book you began last week or the morning paper, take a nice easy rocking chair, and start in to take a little comfort. Please do. It will grease the wheels of domesticity for the whole day. Oh! You have a pudding in the oven, and your maid is out. Well, see to your pudding and then lean back and take some comfort with your book. It will

do you a world of good if you will permit it.

You "thought scientists did not believe in novels and the daily papers and these are what you want to read."

Well, there are novels and novels, and one need not read quite all of the horrible things in the newspapers—but I am not preaching this morning. I am just one of God's children standing in the midst of the weary ones. Oh! How tired they are, and striving to impress them with the truth that they could take a little comfort—yes, more than a little if they only would.

"Perhaps I don't know anything about it." Indeed I do, and that is what makes me so sorry for everybody that suffers.

I have found in my experience that there was no common sense, and certainly no science in putting aside the little homely, homey things that make for happiness because of a thought of their materiality or unworthiness. There is nothing unworthy. The thing that helps is the thing we want. Why, I have known a few hanks of bright, soft wool to perceptibly benefit a so-called chronic invalid.

"She couldn't have been very sick," you say.

I don't think she was or that any of you are, but she thought she was.

"At the best it was only a temporary lift, and you hope that I will not suggest that God has anything to do with knitting work and embroidery stuff."

The necessity is upon me to admit just that. I cannot leave God out of anything. If I had time I would explain just what I mean, but today, as I said before I am not preaching—just trying to take some comfort myself in the attempt to show you where a little can be

found. Truly, it is everywhere about, only we have got so into the habit of passing it by.

You "don't want to go shopping this morning, but it is bargain counter day and you must. That is the only way you can help your husband—getting things below cost—and at the same time secure something pretty for yourself and family. You declare yourself hardly able to sit up as it is, and a sick headache always follows these crush excursions. If you only could stay at home and practice a new song you bought a while ago—but what would be the use? Your voice doesn't amount to anything at present, and might as well be buried now as at any other time."

This is the kind of stuff you are telling me, and from first to last there isn't one word of truth in it. You "would like to see what you can do with the song but duty calls."

Well, when it comes to a "bargain counter" duty there isn't so very much to be said.

Experience and not suggestion must be the cure for this disease. But the quiet of home, a fine piano and a new song against a crowd of struggling women clawing over a lot of embroidered petticoats and—things—and sick headache at the end of it all! How I wish you would take some comfort listening to your own voice. It is in the voice of God, but of course you won't know what that means. Swathed up in bargain counter lingerie, how can you?

You are distressed about the falling off in your looks. You never noticed it till lately. Do I think it would be any harm to massage your face with some good cream? Your "skin is hard and wrinkled and looks so unwholesome where once it was so smooth and pretty. Your practitioner declares every sort of

facial treatment wrong, and that all real and lasting beauty must come from within."

That's right and so is the anointing of your face. To my mind it is just as proper to soften up the facial cuticle with a little wholesome emollient as it is to wring out a wash rag and scrub it. The process will help toward a better appearance, but it cannot be relied upon to produce all the beauty results you desire. Now, really, this isn't preaching, because if you have an atom of common sense you will know it yourself. However, I could deliver a right nice sermon on this subject, and by the feeling guess I shall be obliged to in the near future. In the meantime anoint your face and take a little comfort.

There is lots of comfort everywhere if we will only pick it up and lots of fun, too,—real, holy fun—if we are not too stuck up and righteous in our own estimation to make use of it. If heaven is a place which excludes the laugh, excuse me from moving in.

You don't see—how comfort is possible. Your boy has gone wrong. You have done all you could to reclaim him, but perhaps you were not careful enough in the first place, and your conscience is continually upbraiding you. "Do you think I could take comfort in *little ways*?" you ask.

It is a hard, hard place, and no one can be more sorry for you than I am. *But* the acceptance of comfort in little ways will surely bring you to the place where you will be able to understand a thing or two. Boys and girls—hundreds and thousands of them seem to be going wrong all the time; but they are on the way to the right, by the largest and hardest way round—the winding road of suffering and experience.

And you don't like it? Who does? Take some comfort, dear.

The Time to Come.

ELIZABETH TOWNE.

One of our bright readers files exceptions to one statement made in my "Reincarnation and Summerland" article in August *Nautilus*. These are the paragraphs to which he demurs:

"The first thing the reincarnation theory did was to give me a pretty good answer to a question that had puzzled me for a good many years. This was the question: 'Why are some of us born in palaces with wise and loving parents, while others are born in the slums, of the worst imaginable parents? If there is a God, or a principle of right and justice in the universe, how can these things be? How can it be just, or kind, to give us such unequal opportunities, and such unequal characters to begin with?' And the spirit in me answered: 'Such things are neither just nor kind unless *we ourselves* have something to do with putting ourselves into palace or slums. And even then there is no justice or kindness in it if we were too ignorant to choose better things; and unless we have opportunity to choose better things when we learn how.' And then reincarnation said: 'What if you *did* govern the whole thing? What if you lived before, and learned a few things and have now chosen a little better than you did last time?'"

Our friend Mr. Sevier objects to my saying we may have *chosen* a little better environment this time than we did before. This is the way he explains it: "*Each individual is drawn to (by the law of affinity), the environment and parentage by the law of cause and effect.*"

Exactly. But the "cause" is always *the series of choices* that went to make up his previous incarnation. If incarnation is true (I call it a theory, while Mr. Sevier protests that it is "a fact"), **EVERY CHOICE WE MAKE TODAY FINDS ITS AFFINITY IN OUR ENVIRONMENT IN THE NEXT INCARNATION.**

"Choose ye this day whom ye will serve," is a significant injunction. "*Even the idle words shall ye give account of in the day of judgment,*" is another.

If reincarnation is true, as I incline to believe, then our "day of judgment"

comes daily, hourly, and also at the end of each incarnation, and every "idle word," every lightest choice of that incarnation has its due weight in determining the exact character of the parentage and environment to which we are attracted for our next incarnation.

And if *justice and love* constitute the basic law of all mind and matter—as I am convinced they do—then whatever of ill appears in the new incarnation is nicely balanced, *not* to punish for past wrong choices, but to correct the wrong bias made thereby.

Of course no man consciously chooses his new environment as a whole. It is unthinkable that any should so choose the environments into which thousands of babies come. Though Theosophists do, I believe, affirm a sort of intermediate purgatory in which the soul is said to rest a thousand years or so while *deciding* what environment and parentage it will tackle next.

If this be true, as it may be for aught I know, I surmise that the *deciding* part is all done subconsciously. In other words, Devachan may be a state where the experiences and choices of the former incarnation subconsciously chemicalize and precipitate the peculiar affinity which determines the *exact* quality of the next parentage and environment.

And my natural sense of *expedition* makes me think the thousand years required for this are as a day—that the souls find immediate reïmbodiment.

All these things may be truth or not, but no man can *know* them until he has *consciously* passed through them. And when he has developed the ability to do that he might better be doing something else, don't you think? And if he really rested consciously in Devachan a thousand years, and then decided about

his new incarnation, it might turn out to be like one of these dreams of years of experience that take only three seconds or so by the clock. Who knows?

And what does it matter anyway, except as a pleasant intellectual gymnastics? The only time you can be sure of is NOW; the only place HERE; and if

you choose well, think well, HERE and NOW you will surely come out the best possible in Devachan and the next incarnation, dream or no dream. Nicht wahr?

Don't let us *believe* unprovable things *so hard*. Then it won't hurt so to outgrow them if they *should* happen not to be true.

In Eclipse.

ANTOINETTE MAURICE.

"When the wicked man turneth away from the wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

Yesterday there was an eclipse, and the sun left us in darkness awhile; but today his warmth and light continue their welcome beneficence.

Last night a mighty thunder storm brought fear, and heavy showers drenched the earth; this morning grasses glisten anew, and birds sing thankful carols for Nature's radiance.

A man did me a grievous wrong, not long since; *but what of that today?*

We of the higher endeavor must keep the soul constantly poised far above petty memories. Let us dwell in loftiness too grand to remember the ills of yesterday.

We, indeed, succeed in holding only the glorious NOW, as regards ourselves; but the "sinful" other fellow—he who was our obstacle in the past, who by his weakness thwarted his own success—how careful are we to steer clear of him now!

Most absurd were we to reason thus: "Today I fell down the stair, therefore tomorrow I shall fall again." Yet we constantly argue our conscience into quietness on just such lines as regards our brother. He was weak, low-down,

in the past; shun him now. His opportunities slipped through his fingers for years; avoid him today. He served time in prison; let him consort with criminals forevermore. Worse yet for the woman. She "fell"; or was a gossip; or cross to the point of biting; an utter failure as a housekeeper. Pass her by on the other side henceforth; she might contaminate us.

And why? Have all we, who enjoy the paths of present peacefulness, "attained them by sudden flight"? Has not our advance been rather by the kind aid of those gone before?

Lend a hand! And willingly. A strong, magnetic, right hand; to the uninteresting one; the dull, the scoffer, even the vicious. Above all, lend a hand to those who you are *sure* are "trying again." Let the cheery tone of hope ring out unashamed, carrying courage to the timid. Forget the brother's past. Join him in building his bright today. The sister was bad company in the old times, but by your help her own endeavor may fructify in the happiest sort of a *now*.

Forbid those tiresome elderdays—so filled with worry, fear, discontent—to affect the joyful present. Let yesterday's eclipse be obliterated by today's sunshine. Cherish only Hope today; for ourselves—and for the other fellow!

Why Old Maids are Single.

ADELAIDE KEEN.



Although bachelor girls of all ages arise to say that they are happy, yet God did not intend that woman should live alone, and in the early days of polygamy, every woman had a husband or a share of one, and a pro-

tector. Her duty was exactly what it is now, to be a mother. All our little ways and devious paths lead but to a baby's smile, to home and helpmate. Yet old maids have increased with the spread of civilization. Some are not at all satisfied with their lonely lot and no wonder. Women's interests enlarge, but a woman's heart is still built for love and to love. To love the sick and poor is beautiful but not blissful. It is a vicarious love and only the Christ could be happy in vicarious suffering or joy. To those who are magnets of success, opportunity brings its blessings, but to those who mope, criticise, envy and rebel, no good comes. What is fate but destiny? And destiny is the outcome of character, in our own hands now. Now, if we are a part of God, God must be all of us, and so we can change fate. To be loved by one, the right one, who thinks we are the best that ever happened, is heaven on earth. But the cause of a single lot is threefold, and no woman can attract the ideal man unless she conforms with certain requirements, mental, spiritual and

material. Lack of faith in God, themselves and their neighbors is a fault of many unwilling old maids. They are often bitter. How can they help it? They are so solitary, a peculiar people. Marriage is normal, healthy and tends to enlarge and sweeten the nature. The law has no respect for morality. It says, "Marry, or degenerate!" Thus we see old bachelors and old maids deprived of love, grow queer and cranky. In the mental plane, lack of tact and self-control are plainly felt by sensitives, when near some old maids. On the material plane, carelessness or over fussiness in dress is seen. Men hate a sloven. Old maid's bonnets are seldom on straight, their belts and collars neatly pinned, or their shoes well polished. Men observe these things, alas, more than inward graces. Old maids, because they have no admirers, lose interest. It's such a long, lonely road, what's the use of turning?

Now, "every day is a new beginning!" and anything can happen. Truth is much stranger than fiction. Prince Charming may be coming, indeed, on his way, but if you are in rags and the doleful dumps, he cannot recognize you as the dear lady of his dreams. For men have much romance, well hidden. A great belle who has been admired and married, says that they have one annoying fault, they think too much of appearances. This is a survival of the days of chivalry when beauty went along with virtue, as a matter of course. We have to make ourselves so attractive in dress, manner and thought that man, the slow but necessary, will salute us with joy. In fact, men are cowards, they all hate to be seen with any woman who is undesirable. Pride is his peroga-

tive. They wish to "travel around" with attractive women and excite envy. The gentle, clever, economical girl is ignored, just because she does not polish her shoes and her nails, tie her ribbons jauntily and smile with a big bluff at fate. The silly, shallow one who "makes good," deceives men into thinking that she is just as valuable as she looks. There was once a poor terrier who was accosted by a sleek poodle. "Why don't you enjoy life?"

"Alas, I have so many troubles!" "Nonsense!" replied the other. "Do as I do, hide your troubles and soon you will have none to hide."

And Ella Wheeler Wilcox wrote a dear little rhyme about joy coming to see what one was laughing at, who sat in the midst of woe. We have all read of Miss Philura and Miss Cynthia. Well, along with their spiritual faith they "braced up" their wardrobes and health. Most old maids lack poise. They fear loneliness. What we do not fear has no power to hurt us. Every man who comes into their presence feels their alternate spasmodic hope and reactive despair and he resents it. He does not make allowances, for he does not understand. He has troubles of his own, but they are different troubles, which, if he but knew, he would bear more easily for the help of a good woman. In the heart of every good woman, God has set a longing for home and husband. Modesty forbids her to say so, but no law exists to keep her from being so sweet and nice that all men will desire her and wonder why she is single. Every year, as civilization advances, the marrying age grows later. Any time from thirty-five to sixty-five, a single woman can marry if she wants to and deserves to. Not otherwise. Accidents don't happen, especially in the kingdom of heaven. Events move with stately tread and culminate in joy. These late marriages are very happy ones for hungry hearts welcome any good fare. The fact is, if a woman is single and lonely, she can only change her circumstances by changing herself. She must imitate

her married friends in tact, sympathy and gumption. Married women *must* have these qualities in order to keep their husbands' love. But, they can be cultivated by the single. Practice on your family and friends, until a man feels *rested* in your society. Widows know this well. Eliminate gossip and envy and your eyes will be opened so that when a man does come a wooing, you will be able to see his true worth. No woman wants to get a gold brick in the game of matrimony. But petty faults clog our vision, and unless we have experience to teach us, we are apt to make a hero of a rouge or a fool. And all true and pure old maids, we consider no others in this dissertation, hope to win a real man, one who commands respect. Try to be neat and sweet, without repelling primness or kittenish wiles. These are the old maid's faults, the defects of her lovely qualities and they blind men to her true goodness. A widow who has lived with one man, can easily dissemble and present only her best side. The old maid is too honest for her own good, she is afraid to be attractive. She must realize that "nothing is too hard for the Lord," and "that all things, whatsoever ye will are possible to those who believe!" Be always expectant of the best but never too eager for any one man. That looks foolish, antagonizes him and often leads to disappointments, for the single woman, having no experience of man, and his ways, must tread softly. A widow can advance fearlessly. The old maid walks by faith, not by sight. God moves in mysterious ways and if you, after years of prayer and fasting (starved heart and soul) at last feel his guiding into ways of peace and joy, give thanks and be glad. Only co-operate with him in your cheerful efforts to deserve and attract joy and all will work together for good, even better than you hoped. For the man whom you prayed to marry ten or more years ago, was not the one for you, and you would not have been happy with him. Better things are coming. Look for them and they will bloom like Christmas roses, full of fragrance and beauty.

A Peculiar People—The Druids.

BY WILLIAM E. TOWNE.

A nation is no stronger or higher than its ideals. And the ideals of a nation are largely embodied in their religion.

A nation possessing a simple, natural religion, one that is not degraded by gross superstition and priestly absurdities is bound to possess certain sterling characteristics which will endure, and place such a nation ahead of others where the ideals of the people have been trailed in the mud and have degenerated into materialism and the worship of material things.

While the religious ideals of the Anglo-Saxon races have, at times, been mixed with superstition and materialistic practices, bordering on idol worship, yet as a whole they have kept ahead of other races in the purity and simplicity of their religious ideals.

This is not so much because they possessed a better religion to begin with, (probably their ideals were shaped by Eastern priests in the early days), but because they have *maintained* the natural simplicity and purity of their religious ideals to a greater extent than the Eastern races have done.

Though often hedged about in a dense tangle of theology, and obscured by priestly interpretations still the Anglo-Saxon religious ideals have probably been less corrupted than those of any other people.

Perhaps this is due, in great degree, to their first religious teachers, the Druids, that peculiar and learned class of priests who ruled Britain with rods of iron for many hundred years.

The Druid religion was simple, practical, and ennobling. In the later years of the Druids' reign in England, the horrible custom of blood sacrifice was introduced by the Phoenicians or Canaan-

ites. The Phoenicians were pupils of the Egyptian priests, and from them had learned the custom of offering human beings, as a sacrifice to the gods. This custom the Phoenicians also passed on to the Jews. In those early dark days of human history the people were readily induced by their priests to adopt such revolting practices, but it is said, to the credit of the Druids, that they only offered human sacrifices at times of great crises, as when Britain was in danger of falling under Roman power and domination.

The Druids believed in one God, and in the immortality of the soul. The very word God is of Druid origin, and means good. The word humanity is also said to be derived from the Druid Hu, their name for the son of God, corresponding with the Greek Apollo.

They regarded the taking of human life as the most offensive of sins, except it be in defence of home or the hanging of a murderer. The killing of animals for food was largely done by persons imprisoned for acts of violence.

The Druids taught that each man should receive sufficient profit from his work to support himself comfortably in the social position he was fitted to occupy. For the benefit of poor people who did not "get on" well in the world, they devised a profit-sharing village system, where, by working one-fourth of each day, the man or woman could support him or herself in comfort.

Here are some of the Druid precepts, taken from "The Revelations of Apollo:"

"The more man contemplates God the less he fears, and the more he realizes that God is good, and that the first law of God is the highest good of all creation. * * * Wear a pleased and

happy face, for it sheds its beams on others, and lightens the cares of the body. Jest not at others for it causes ill-feeling and suffering. * * * It is an insult to God that one of His children should be compelled to beg of his fellow-man the benefits God intended for all. * * * God demands justice from man to man, not charity; for charity debases the receiver. * * * Choose that belief which is in harmony with the inherent perception of what is good and true. * * * In an unjust nation every mortal is for self. Laws are bought and sold, and successful crime applauded. But its support-

ers will never know rest until all evil is ended. * * * It is opposed to liberty to seek to obtain laws by force or corruption, and it brings destruction. * * * Remove poverty and make vice unnoticed, and it will quickly wither, for vice feeds on publicity, and its extensiveness gives it protection and authority."

Isn't it small wonder that Confucius, the Brahmins and other learned people of the ancient world, admitted that knowledge was most perfect in the home of the Druids, Britain, the "White Island of the West?"

The Sacred Circle.

GRACE MACGOWAN COOKE.

(Concluded.)



What must we do to round out our circle of progress? Just that—do. All doing is progress. The evil of wishing is that it generally stops the doing. If I say to you today, "I wish I had more to offer you in this article,"

I have stopped my progress toward writing you a better article next time. I have made my little apology, I feel that I am quits with the cosmos and have not only done well, but have stated that I wish I could do better. In training children you will find it salutary, and not at all impossible, to make it a rule that they should drop the words "I wish" out of their vocabulary. All helpless things do too much wishing of this sort. The only kind of wishing that is worth anything is externalized or expressed wishing—in short, doing.

If a man is filled with what we call sin, the short cut for him is to express it. Only thus can he test and know whether he wishes to be an evil doer. He may

never learn in this life the beauty of keeping with the law and traveling the up-slope of the circle; but his being forced to accept your opinion or mine would not help his soul, though in the matter of over acts we all recognize its necessity as a protection for society.

I have a friend who is an extremist in this matter, and who horrified a sedate breakfast table of persons by announcing that if a man felt homicidal, she thought the sooner he went and killed somebody and got that nasty murder out of his heart and into his acts, the better off he would be. Society cannot exactly permit him to externalize for the good of his own soul to that extent. Yet such a man, when he stood upon the gallows with the rope around his neck would be nearer perfection than the same man with his tendencies thwarted, acting as Sunday school superintendent.

Jesus cried woe unto the hypocrites. Speak out what is in you—perhaps if you form that habit you will not generate so many unspeakable thoughts. Only by expressing can you learn whether these things that present themselves to your inner consciousness are really you, and your proper expression.

An infant is at the top of one of the circles of progress, for it expresses promptly whatever emotion is excited within it. It is unconsciously at one with God. It must develop the objective wisdom, which will seem for a time to carry it away from God. The ideal of human perfection is to round out the circle and become consciously one with our source. We round it out with tears and lamentations, sometimes—with agony and blood. There are strenuous natures which will not go their progress otherwise. Sometimes they are pretty hard to stand while they are at it, sometimes we feel that the upward turn will never come, but if we recognize that it is a progress, that the circle may be round and conscious oneness with God attained, that brings patience.

Protestants and liberal churches have always held the Roman Catholic church fair game. The mother of churches she is, but we have called attention to her materialism.

Now I admire and love the church of Rome for her magnificent digestion. That is not a joke. She takes—grand old mother of churches that she is—such material as we could never reach, or having reached could never digest, and she makes devoted members of it. When the criminal comes to his last, when the woman of the streets is summoned before her maker, if she be a protestant she may or may not call upon the pastor of that church with which her people were affiliated—but be sure that the man or woman who is Catholic never sinks so low but that the arms of the church are under them.

It says something for a church that it has a hold like that on its members. It may say that it is less evolved than ours, but it certainly shouts to all that will hear that it is going its progress toward spiritual perfection—and that in a great company.

Calvin was present at the burning of Servetus—and consenting. But how many—many—many times has Servetus been burned again, by rival churches! How many times, I mean have they paraded the story that they might cry aloud this sin of the father of the Presbyterian church.

Rome is taunted with the Inquisition. Well, it seems there was an inquisition in man's blood, and it came out through the Roman Catholic church. They are not burning any heretics nowadays—let us look to ourselves that we do not apply the finer tortures of an intellectual inquisition to them and others; an intolerance which will harm none so much as ourselves.

And now let us be sure that we never condemn an individual or a sect from envy. We say—and believe—that we are a small band in a hostile land. And just as long as we so believe we shall be—a small band in a hostile country.

A thing exists in this modern world because here there is a demand for it. If there is a demand in our community for a Unitarian church we will continue to exist. If the demand is small—we shall exist as a small church. If it is great—we shall wax mighty.

We Unitarians are the church intellectual. We are proud of it. And that's all right. We glory in applying the light of pure reason to the religion of Jesus, and finding it good. We delight in laying bare the mysteries—in having no boundaries—in casting off the shackles.

All this is well. I could belong to no other church. All this is dear to me. But as we cast off that which belonged to the infancy of the church—that which would be an error in us—let us not condemn it in another. As well might a man who had walked half way up a hill look back and rail at the man who was taking the first steps at its foot. We think we have got further on. We know we have, and it's a glorious knowledge—and yet—and yet it's a dangerous conviction for any church or individual to hold.

I said a few moments ago that I could belong to no church less liberal than ours. I think I did myself injustice. There spoke my objective reason. My soul—the best of me—belongs to every church where God is worshipped.

The priests of the temples may not recognize me—they may call me heretic, but where the true God is worshipped—and man can worship no other—there are my brothers and sisters and I am in unison with them.

The End.

How Eve's Ancient Enemy Was Routed.

KATHERINE QUINN.

Adjacent to the convent school in which I spent my girlhood there lay an abandoned cemetery. It was overgrown with weeds and grasses and infested by snakes. When the glow of ripening apples gleamed through the thick foliage of the trees that skirted it, or the blossoms of a bed of tiger lilies in its midst shot up like tongues of flame, we were sometimes moved to venture within its confines. Some bolder spirits even went so far as to brave the reptiles in their stronghold, and had been known to wage victorious war with them, but a large and timid majority lived in mortal fear and could not be induced to go near the place.

Last summer I visited the convent and one of the Sisters having taken me on a tour of the grounds led the way to the old graveyard. But what a change was there! Order had been wrought from confusion, and what was before a veritable wilderness had indeed been made "to blossom like the rose." The place presented a scene of beauty. Flowers were everywhere,—across the broken fences that had once marked off the lots, about the crumbling headstones, above the sinking mounds that had told where someone rested. The delicate blossoms of the forget-me-not timidly besought the notice of the passerby, and nasturtiums smiled from out their glossy leaves; as we treaded our way among the beds my eyes wandered from the dusty verdure of the rosemary at my feet to the daisies nodding their golden heads in

the distance. "How beautiful! How beautiful!" I cried to the Sister who accompanied me, "but how in the world did you get rid of the snakes?"

"Oh, we took no notice at all of them," she answered. "We think they must have deserted the place when the first flower bed was made because we never saw a trace of them after. We didn't kill a single one and there are none here now. They left of their own accord."

I made no comment on the Sister's words, but in my mind I was contrasting the old way of killing off undesirable things, with this new way of supplanting them with something that *was* desirable. "Nothing is destroyed that is not replaced," someone has said, and it is equally true that whatever is replaced is as good as destroyed. Though the wheat and the cockle may be sown together one or the other must eventually own the field. Order and confusion cannot dwell together; snakes and flower beds are inimical. What a lesson is here for us who are lamenting that our surroundings are unpleasant, our characters imperfect! What inspiration in the thought that the lower will not only give way to the higher, but that in accordance with the law of succession it will give way quietly, submissively, if only the proper means are taken. Let us treat ourselves and our surroundings as the Sisters did the snake-ridden cemetery. Instead of bemoaning our fate let us begin making flower beds and the snakes will disappear "of their own accord."

"This is always God's answer to our prayer: Go forward. Salvation comes not to those that halt, but to those that march."—Lyman Abbott.



A Meditation for an Absent Friend.



"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

I HAVE NO FEAR in my mind when I think of you, beloved. You are safe in the divine Love. Love leads you, guides you, enfolds you. Love heals you of all pain—wipes all tears from your eyes. Love feeds you, and gives you to drink of the unfailing fountains of the endless life.

You are overflowing with energy, health and wisdom. You know how to rightly administer your affairs. All that you do prospers. You are happy, hopeful and courageous. You are not overcome of evil, because you easily overcome evil with good.

You are conscious now, and you will become increasingly conscious throughout all the infinite reaches of life before you; that you are in very truth the child of God, partaker of His life, wisdom, perfection, and ever growing into new realization of the glory which is your inalienable birthright.

Beloved, your soul does prosper, and with it all things else that belong to you. I think of you confidently, joyously. I am glad for you as I send you this message of peace!

—FLORENCE M. KINGSLEY.

The Law of the Rhythmic Breath.

BY ELLA ADELIA FLETCHER.

CHAPTER XIX.

THE CONNECTION OF THE ZODIAC WITH VITAL CENTERS.

You are now prepared to appreciate the significance of the statement that the constellations of the Zodiac severally reflect every stage of the involution of the spirit into matter and its evolution out of it. Every zodiacal sign is the geometrical symbol of a great truth and fundamental law of existence; for it corresponds with successive stages in racial development through its connection with some physical center and the abstract principle which that center influences.

The internal man is formed in the image of the whole Cosmos, and the germ of correspondence with every principle, from the lowest to the highest, is in every human being. All aspiration and striving for excellence, all recognition of the value of the best, even on the material plane, and dissatisfaction with anything short of that best, is the struggle of these potentialities for recognition and for opportunity to develop. God's plan of perfection for the race can never be thwarted no matter how blindly we go astray. If we would shorten the period of our probation and trial, we must recognize the truth of being, and work with the law of constant unfoldment and developing improvement. There is a divine discontent that spurs us onward and upward, but far from being incompatible with poise and confidence and trust it is furthered by these; and it is wide as the poles asunder from fret and worry and anxiety.

Our problem is to adjust the outer man, the physical self, to harmonious relations with his inner spiritual self; for

this is the only path to the overcoming of temptations, folly, and disease,—all the evils in short which purely physical or material living generates. The right use of the power of thought is the medium of adjustment, and we choose for ourselves what use shall be made of it. When an evil thought enters the mind promptly replace it with a good one. This is much better than to engage in a struggle to resist evil. It is the quickest method of shunting the mind to another track and of shutting the door between you and temptation, if the evil be of that nature. And at the same time it strengthens the mind to admit only the good, and trains desire to long for it and choose it. You thus cultivate receptivity to the highest, the best, and the purest; and are constantly refining and harmonizing the vibrations in every sphere of your being.

I wish to impress upon every reader the overwhelming importance of realizing individual responsibility for the perfection of the physical body,—the soul's medium of expression. It is in our power to steadily improve and purify these bodies of ours through the renewing materials we supply them. It is a significant sign of the times that Congress has at last passed a Pure Food bill. For years highly protected interests have defeated all efforts to obtain legislation for this protection of the people, but a few stout hearts have kept up the fight till they roused such force of public opinion to support them that legislators no longer dared defy completely the will of the people. But pure foods and drinks are not enough. The world at large needs to recognize that pure air and pure thoughts as well as pure environment—the people and things form-

ing our associations and moulding our tastes—are even more important than what we shall eat and drink.

To make these physical tenements receptive to the subtle vibrations of higher planes of activity—that is higher human development—we cannot be too careful concerning the materials in all these varied forms which they are constantly assimilating. Let not a day pass that you do not aspire for the highest and best things in the mental and the spiritual life,—for more “Light on the Path,” and for steadfastness of purpose in pursuing it; remembering always that *the Path is within!* in your choice of every thought and act.

The parts of the body through which the higher principles operate lie in juxtaposition to the spine or are immediately connected therewith, and herein lies the supreme importance of the special exercises in Concentration by means of which we gain the power to rouse the *Kundalini*, and raise the latent, “coiled-up” energy through the *Sushumna*; the opening of which even a little way marks a distinct advance in spiritual and mental power, and in the overcoming of the physical.

Along the line of the *Sushumna* are ranged the seven *padmas*, or “lotuses”

of the Yogi, stations, as it were, in the path of progress from the physical to the spiritual, which correspond with the principal nerve-plexuses from the basic, or sacral, to the pineal gland. In the head are seven “Master *Chakras*” which are said to govern and rule these nerve-plexuses in the body. Exactly in the proportion that the *Kundalini* is raised in the *Sushumna* the power of the current increases; for it stimulates every plexus as it passes through it, and also gathers to itself a tremendous increase from the essence or energy of the successive plexuses.

This force of supernormally pure and subtle vibrations reacts upon the whole nervous system, vastly increasing the power (through refining the vibrations) of every ganglion and strengthening and stimulating the zodiacal centers of the higher principles. In this practice for Concentration, deep, slow rhythmic breathing should be so established that it will take care of itself. A mental image should be formed of the upward flow of the vital current. You must endeavor to both feel and see it rising in the *Sushumna* in obedience to your command, and gaining force as it ascends.

Part II in October Number.

My Heritage.

A noble name is all that's left to me.
 A meager heritage, I ween! Shall I
 Stand calmly, idly by and never try?
 Or rather shall I cry, “I, TOO, WILL BE
 AS GREAT AS ANYTHING GOD'S BROUGHT TO ME!”
 And then when that is said,—what next must I?
 WHY, THEN, I MUST BE UP AND DOING.
 My creed is strong! Whatever else wrong be,
 My creed is that a man may be whate'er
 Has been. A spark of God is in each thing
 That from Him draws its life! I, then, have here
 A BASIC truth that comes from Life's well-spring.
 My heritage, indeed, has grown. To bear
 At first it easy was. But now inspiring!

—Frances Hardin Hess.

Practical Telepathy.

BY ELLEN PRICE.

LESSON V.

THE CONSCIOUS AND SUBCONSCIOUS MIND.

PART II.

6. I will relate a few of my personal experiences in which the subconscious mind responded to my demands. No doubt they will find their counterparts, though perhaps unrecognized and unclassified in your own experience.

My introduction to Mental Science was brought about through the intelligence of the subconscious mind. I was in an unhappy condition, mentally and physically, and there seemed no relief within my reach, so I said to this power on which I had learned to rely, "Give me light to lead me out of this unhappy condition." In a short time I felt impelled to go to the room of a friend and ask for something she had, to read. When I arrived there I asked, "Have you anything new for me to read?" adding, "It is not new either, and it is not fiction." As she looked about her I continued, "Nor a book, nor a magazine. It is not on the table, nor in the bookcase; it is in this corner of the room." And as I advanced upon a pile of papers in that corner, I felt that I was "getting hot," as the children say when playing "hunt the thimble." But as she turned over the papers I noticed the waste basket beside them and said, "I think it is in here." Searching through the basket, she came upon an old, crumpled copy of Helen Wilman's paper, *Freedom*, a sample copy which had been carelessly tossed into the basket. I eagerly carried it home, and gathered from its pages my first lesson in Mental Science. Though the change I desired did not take place immediately, it followed certainly, and dated from the moment I held that paper in my hand.

The following incidents are of the same nature. From the destruction of the battleship "Maine" to the declaration of war against Spain, I was in a fever of anxiety, and held myself receptive to all important information bearing on it; so before the news came out in the daily papers I had often received it through mental pictures which appeared to me. I can now remember distinctly only two of these pictures, one of a man in the uniform of an army officer, who lifted a bugle to his lips, as if to assemble troops, symbolizing the call for volunteers, which followed next day; the other a picture of one whom I believed to be Gen. Fitzhugh Lee, boarding a vessel at Havana. This picture appeared to me the evening of the day he left Havana, before the news reached us through the papers.

In the details of daily life the subconscious mind serves us well, if we will it so. Through it all anxiety and planning may be done away with; and though one who could always replace anxiety with the assurance that all will be well, would have attained high mental development, such a condition is within the range of possibility. It can certainly be attained for a short time at intervals, to begin with, and gradually cultivated until it becomes the dominant attitude.

For instance, while the feminine minds about me are absorbed in planning, consulting milliners, and discussing hat styles, and becoming effects, I have the comfortable assurance that my simple needs will be filled in due time. Some morning I get up, impressed with the idea that the time has come for me to have a hat, and perhaps a mental picture of its final form will accompany the impression, or I may start without

the least idea how it is to turn out. In the latter case, upon entering the millinery department I walk immediately to the style of hat I am to have and know instantly in what part of the store, in what box or drawer, or on what shelf the trimming is to be found, and wait until the right thing is produced. When it is all together, I know it, and am satisfied.

But perhaps, instead of visiting the milliner's, I hasten to the attic, or some closet, and bring forth an old, forgotten hat, then dive into a box and pull out trimming material, without hesitation as to what it shall be or where found, and, returning to my room, put it together. Sometimes, when I look at the collection I have made, I do not see just what is to be materialized from it, but turn my attention to something else for a while, when there will probably appear to me a picture of the hat, and I quickly reproduce it. The result is always pleasing to me, however it might appeal to an "up-to-date" milliner.

So it is with many of my household duties; when the time comes, I open the way into the subconscious mind and proceed without any previous consideration of the matter, expecting all to go well. I will confess, however, that a peculiar feeling of helpfulness assails me when a friend says, "I would like the recipe for this," or "the pattern of that," or even "How did you do it?"

7. It is not always necessary to call upon the subconscious mind, for it is ever present with suggestions and warnings for those who will heed it. Often I have heard my name called distinctly in a warning tone, and becoming receptive, immediately catch a glimpse of some picture, or receive an impression in time to avoid an unhappy experience.

Truly there is no limit to the knowledge you may receive through the subconscious mind. By practice you may make it a thing of common use, for developing and completing your mental powers; but it will not manifest itself hastily, and you must not expect too much at first. For the present practice diligently the following:

First: Concentration and relaxation in close succession. Second: Instead of entering the silence with no definite purpose, as heretofore, ask of the subconscious mind anything you truly wish to know; then enter the silence at the usual time and in the usual way, but omitting the thought of any other person. Do not expect immediate answers every time; they may not come until later, and then in an unexpected way. Or intuitive guidance may take the place of knowledge, and lead you to perform some act rightly without understanding the reason or the method. Third: Say to yourself often, when desiring to accomplish something, "I am in a positive condition," and marshal your thoughts accordingly, in obedience to your will.

8. Should it seem wise after such practice, enter the negative condition completely, always with some beautiful thought or some pure and worthy motive; for you had best not enter this limitless country without a guiding power from your own highest thoughts; they will lead you more truly than any rules or phrases prepared by others. Do not allow any other will than your own to call you into this condition. If you feel unpleasant physical effects from these practices, it is because you are forcing them improperly, and should discontinue them until you locate the difficulty; for the psychic sense we seek to develop will unfold to meet the demands made upon it as readily as any physical power, and will just as naturally develop through persistent and intelligent use of the finer faculties of the mind.

9. Remember that through the subconscious mind you have access to All mind,—your own mind, the minds of others, and the Universal Mind. Expand your thoughts to meet your desires, and the power to use this intelligence will be born of the effort, for you possess all the mental attributes needed for its development, and intelligent development will awaken the finer senses through which it is recognized, though you may not realize the change till it has shown itself in several ways.

A Visit to Genius.

By FLORENCE FOX.

*"Sing songs and give love in oblations;
Be glad and forget in a rhyme,
Mutations of time, and mutations
Of thought, that is fiercer than Time."*

—Joaquin Miller.



When we found ourselves in San Francisco with Oakland just across the bay, and a man of genius just back of Oakland, we invited ourselves to pay him a visit. Starting out in the early morning, crossing the bay in the glare of a California sun, speeding through Oakland

by trolley within an hour from starting, we were set down in the small hamlet of "Diamond"—rather a rough cut diamond, too, as was immediately discernible. "For Sale" signs were more numerous than houses; barns were for sale, trees were for sale, and even a solitary fence post, tired of doing sentinel duty alone offered itself for sale with all the assurance of a town pump.

We inquired of a serene smoker loitering by the roadside the way to the home of our philosopher.

"Two miles and a half, straight up," said he.

"Straight up," was not merely a figure of speech, as we learned; it meant straight up a hill through the scorching sun, and no conveyance to be rented, begged or bought.

"How shall we get there?" we asked in dismay.

"Wall," said he, "ef ye git thar atall, ye'll hev to walk. Ain't hardly wuth while, tho; ain't nothin' up thar but a man. No mansion nor big house, nor nothin'."

Which proves that genius is not genius without perspective.

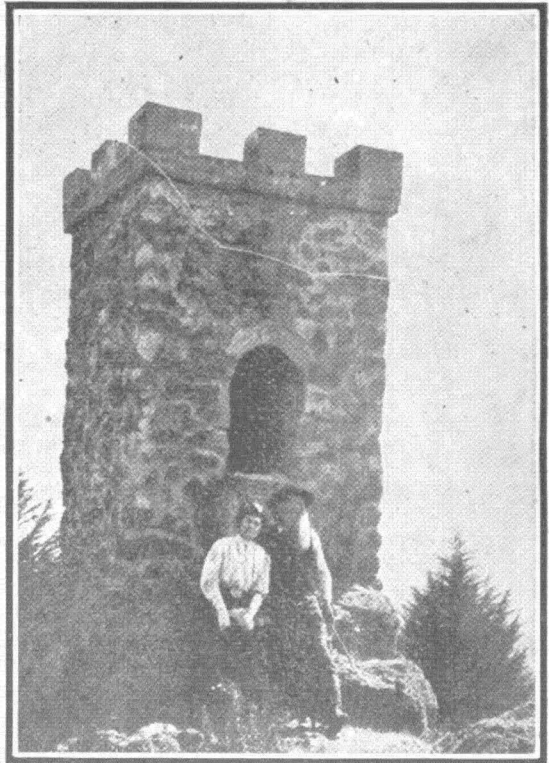
Not to be deterred from the visit, having made the start, we courageously began the ascent; up we climbed through the blistering sun, over an oiled road, soft and springy and hot to the feet. An hour we climbed, up, up; seldom a tree to shelter the steep incline. Another hour, still we climbed. Was this hill like Jacob's ladder, reaching to the pearly gates? A little boy pointed out the place, but when we at last reached the goal, a

forbidding sign greeted us with the warning: "Keep out!"

Through the fence glimpses of a group of rose-covered cottages nestling amongst shade trees, the sound of trickling water, temptingly invited us to disregard the inhospitable sign; and when we would have done so the gate repulsed our efforts; it was held fast by a stout wire cable.

Courteous or considerate visitors would have turned back at such a positive rebuff; but we spied a hole in the fence, waived all claim to dignity, and entered.

Four little "doll" houses of one room each smiled sleepily at our temerity. A tap at the first of these tiny abodes elicited no response; at the next, a like silence; at the third, some one called:



Joaquin Miller and Florence Fox at Fremont Tower.

"Come in."

We entered almost fearfully; it was a low-ceiled room, bare-floored, scantily furnished. The rough board walls were hung with boots, blankets, hats, guns, horns, pictures, and all the decorative paraphernalia of a hunter. At one end stood a brass bed, black with the tar-

nish of age. Upon this bed reclined, fully dressed, the "Poet of the Sierras."

It was he, with long, white flowing beard, hair reaching to the shoulders, a strong face free from wrinkles, eyes blue and sharp as a flash of lightning in a clear sky. Yes, it was he who had given to the world these fine lines:

"As a tale is told, as a vision,
Forgive and forget, for I say
That the true shall endure the derision
Of the false 'till the full of the day."

"Ay, forgive as you would be forgiven
Ay, forget, lest the ills you have done
Be remembered against you in heaven
And all the days under the sun."

Raising up on an elbow he bade us welcome in a voice so pleasant that we forgot our apologies for thus intruding, easily forgetting that we were not invited guests.

Who we were, what our errand he never asked; it was enough that we were there to

"All alone? All everything!" he flashed. "Got God up here."

And then as though sorry for the rebuke he offered to escort us over his "hill."

We stepped outside while his "jap-man" made him ready; soon he appeared, tall, straight as a Viking of old in corduroys, top boots, a wide brimmed soft felt hat, an Indian blanket rolled and flung, soldier fashion, over his shoulder.

At the "doll" house adjoining his own he stopped and flinging open the door permitted us to enter, explaining that it was Maudie's house.

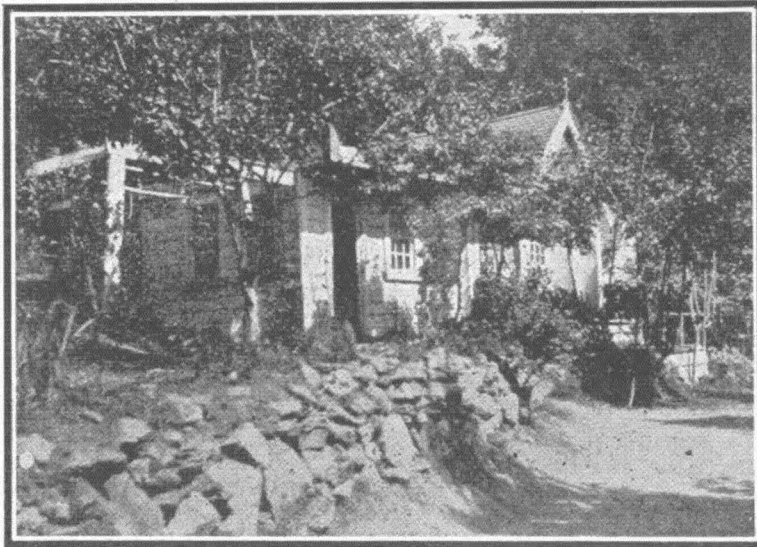
"She is up on the hill—in the little plot," he told us, vaguely.

We started forth to view the "hill," our host armed with a stubby ax.

"Now, don't talk much," he admonished, "we are going where God is."

With the firm step of a man in his prime he led us up a pebbly pathway that overlooked

Home
of
Joaquin
Miller.



visit him. Could it be that this kindly host knew of the inhospitable sign at his garden entrance?

He poured us each a glass of bergundy and water, cool, refreshing. He talked to us of his beloved "hill" where he lived the life of a recluse, above the hurrying, restless world, and we fell to wondering:

"What drove the hermit from the valley herd,
What cross of love, what cold neglect of kind,

Or scorn of unpretending worth had stirred
The stubborn blood and drove him forth to find

A fellowship in mountain, cloud and wind?"

"What brought you way up here to live?" we boldly asked him.

His reply came quick but with a saving twinkle in one eye:

"To get away from fool people."

"Do you really enjoy living up here all alone?"

the city lying below, past a tiny sanctuary where he paused to say:

"I built this for a man who meditates and sometimes—prays."

Up across the sunburnt summit of his hill we followed, past the little plot where his daughter Maudie dwelt in quiet, the "monument to Moses" near by.

A steep descent on the opposite side of the hill brought us down a narrow trail into a wooded ravine. Here the air was redolent of fern and bay; a noisy brook rushed past our feet, a natural spring trickled down the hillside; he gave us the blanket, bidding us spread it on a fallen tree. Gladly we rested, drinking of the cool water.

Our host proceeded to chop away overhanging boughs; it was his daily outdoor work; it kept the pathway cleared of low growing branches and acted much the same on his respiratory organs as Fra Elbertus' woodpile.

"Twenty years ago," he told us, "I came here and bought this barren old hill. When God

finished making the earth he had some mud left and threw it up back of Oakland,—this is the place. It was almost treeless when I took it." (he loved to talk of his "hill,") "but I planted and continued to plant."

We were scrambling up over the return trail, he hewing and cutting at interfering stubble. When we came out upon a pinnacle where rows of trees stood like faithful sentinels on guard, he told us with much pride that he had planted them, thirty thousand strong, just fifteen years before. At the top of this hill a stone monument marks the spot where General Fremont once camped.

Quails whistled in the woodland; chameleons crawled lazily out of the sun; turning to us suddenly our poet-philosopher-hermit asked: "Now, don't I have nice times up here?"

"Your cities; from the first the hand of God
Has been against them; sword and flood
and flame,

The earthquake's march, and pestilence have
trod

To undeserving dust the very name
of antique capitol.

* * * * *

Here I return, here I abide and rest;

* * * * *

Here I shall sit in sunlit life's decline
Beneath my vine and sombre verdant tree."

He stood on his small porch, with bared head, pointing the path for us to go, and it was not the path which had first repulsed us with its hostile sign. Red geraniums, peach trees and roses bordered the way, and at the farther end stood a giant of the forest, brought here to do sentry duty, upon which was nailed in direct range of the eye this gentle admonition:

—"Please, please! No trespassing.
Nothing to see up here except down
yonder. Better views farther on.
Said the Persian Poet: 'We will not
trespass upon the pretty carpet of
Nature today, but leave the ferns
and flowers and all things clean and
pretty to adorn the path of the Prince
who comes tomorrow.'"

Joaquin Miller.

So we passed on leaving the man to solitude and thoughts, to the miniature village of his own creation where he enjoyed what the world could not give—contentment and peace.

Peace and contentment—do they not indeed make up a full measure of happiness?

"Look at the roses saluting each other,

Look at the herds all at peace on the plain—
Man, and man only makes war on his
brother

And laughs in his heart at his peril and
pain;

Shamed by the beasts that go down on the
plain.

* * * * *

Go forth to the fields as one sowing

Sing songs and be glad as you go,

There are seeds that take root without show-
ing,

And bear some fruit whether or no."

Joaquin Miller.

Briefs.

BY WILLIAM E. TOWNE.

* * * Here is an interesting bit from a recent interview with Ella Wheeler Wilcox, published in *Human Life*:

"I have always believed that I have lived before and that on the last plane, preceding this, I was a French woman and a frivolous one, with no other purpose in life than to enjoy myself; that in the present life I was placed in a country settlement in Wisconsin, with no resources except inner ones, to mentally work out the purpose I ignored before. This opinion became a conviction when I visited France and saw again the places I had known in my other life. Just how this psychic recollection came to me is too elusive for explanation, yet the deep sense of it is one of the most vivid impressions of my journey."

* * * I recently dictated an order for "Veil of Isis" to our stenographer, and when the letter came back the title appeared as "Vale of Ices." She must have thought that was an appropriate title for a book ordered during these warm dog days.

* * * Did you ever get ready to go on a vacation with your grip packed and your best clothes on, and then have something happen to completely change your plans? That's what happened to Elizabeth and me on the morning of July 19. We had planned to go to Hawley, Mass., and had written to the hotel proprietor several days before, telling him to telephone us if the house was too full to accommodate us. Not receiving any word from him up to the morning of our departure, we went ahead and made preparations to take the 9.30 train, intending to stop off at Deerfield and see the Arts and Crafts exhibits. Then about nine o'clock Agnes called Mrs. Towne to the telephone and we got a message saying the hotel at Hawley was more than crowded and they couldn't take us in. Well, we said "Great

Scott" and "Julius Caesar" and a few other things, and finally started off on the trolley for Northampton, with two or three books of trolley trips and summer resorts and no definite idea of where we would go. We ate dinner at Boyden's in Northampton, (a restaurant patronized by Smith College girls and immortalized by Josephine Dodge Dakam in one of her books), and then decided on Ashfield as an objective point. We took a beautiful trolley ride to Williamsburg, about seven miles from Northampton, and there Mr. Porter, of the Ashfield House, met us with his horses and surrey and we enjoyed a twelve mile ride, up shady hill roads, to Ashfield. Early on Sunday morning we went up on a high hill to view the surrounding country, and off about one mile, over the wooded hills, we saw a big red, cigar shaped flying machine coming directly towards us in the teeth of a strong wind. When less than half a mile distant it began to pitch and dive towards the earth, like some huge bird, and finally made a landing in an open pasture. We saw three men with the machine. Thinking it likely that they would remain there for some time, we hurried down the hill, across a brook and by various cross paths gained the pasture where the machine had alighted, but it had again taken flight and was nowhere to be seen. We had a three days' rest at Ashfield and were glad to get home on Monday, July 22.

* * * Do you belong to the wide and growing class of hurriers? Do you grab your collar with one hand, while putting the finishing touches to your hair with the other? Do you kick off your shoes at night while winding your watch or loosening your tie? Do you sling things into corners and bolt your meals and rush for cars? If so you might as well go out and jump into the river. It would be a less painful death and just as sure.

* * The hurrier knows no more about living life as it should be lived than a pig knows about the ethics of Tolstoi's "Kreutzer Sonata." Peace

and poise are two qualities which make life really worth while, and the hurrier never develops them. He goes through his brief life keyed up to high C, and on the keen jump. He has no time to enjoy the scenery, and drink in the enjoyment of sunsets and green fields and wild flowers.

* * * And the hurrier usually turns out work that is only half done. He no more than gets started on one thing than his mind is distracted by something else. If he allows the hurry tendency to gain ascendancy, he rushes off to do the other thing. Then he forgets about the first, or completes it in a sloppy and unthorough manner, with his mind roving about over the next thing to be done. Such work isn't worth much, whether you are working for yourself or another.

* * * To recapitulate: Don't hurry and you won't need to face failure. You won't get Sanitariumitis nor become a patron of Peruna and yellow dope for blue suckers.

* * * I have just learned the secret of the Anglo-Saxon woman's love of power. She inherited it from her first ancestors—or at least that's the way the legend runs, which is as follows: One of the kings of ancient Greece had fifty sons. (Oh! That he had lived in the days of Roosevelt!) These fifty lusty boys were given in marriage to fifty girl cousins, daughters of their father's brother, king of Egypt. Now these innocent and trusting women soon conspired to slay their husbands, that they (the wives) might become queens in their own rights. But the plot was discovered and the wives were set adrift in the open ocean. After awhile they landed on what is now the island of Great Britain. Here they established a new race, fathered by "dark brooding spirits" from the sky, and the people of this race were known as the Aborigines of the island. And this is why the descendants of those old Grecian women, residing in England and America, are the real heads of the family in so many instances. They are truly "born to rule."

Netop Notes.

BY WILLIAM E. TOWNE.



*The way the Netop
squashes blow
So early in the
morning.*

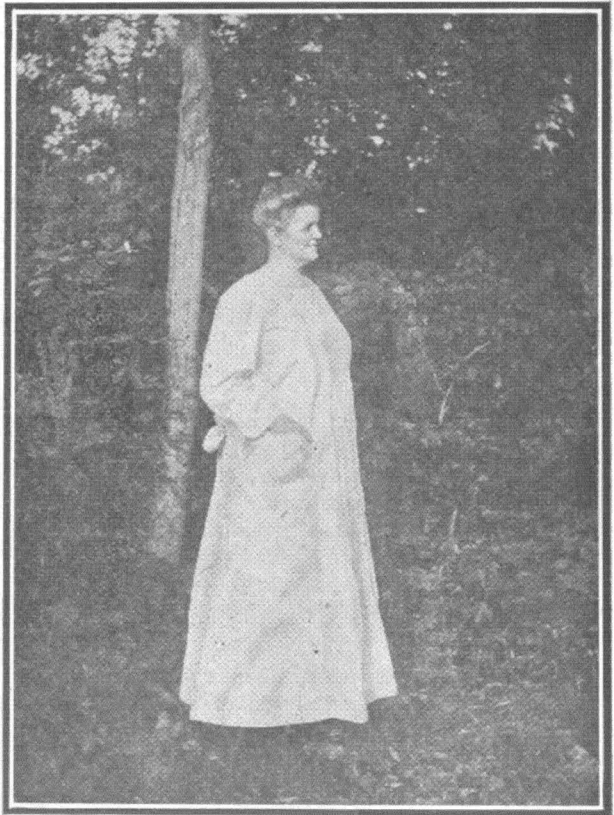
Quit, quit, quit, came in quick, half-frightened tones to our sleepy ears one Sunday morning at Netop.

We lay still a few moments considering what it could be that was abroad so early. Then, as the sound continued, we got out of bed, looked from the broad, open window at the back of the cabin (the shutter swings out, leaving a six foot opening), and there, less than five feet away we saw a brown bunny gazing at us with bright eyes but not a very frightened expression.

While we were looking at him we heard a sharper *quit, quit*, at the left, and looking in that direction saw two half-grown partridges (ruffed grouse) standing close together and evidently discussing the rabbit. It was their conversation which had aroused us. As soon as the partridges saw us looking at them they flew into the woods at the back of the cabin with a prodigious flapping of wings, for a partridge's wings are short, not built for airy flight, and he makes about as much noise getting under headway as a steam shovel. Looking down among the undergrowth

we saw another young partridge stalking away and *quit, quitting*, in a soft, frightened way.

I think there must be an old mother grouse who raises her brood each year in the vicinity of Netop, for I scared up a lot of half-grown grouse last year while picking raspberries.



*Elizabeth in her Netop gown. Look carefully and you will see
that her smiling astral self wears a Netop gown too.*

Speaking of raspberries, they are extra fine and abundant at Netop this year. Both black and red ones grow quite plentifully in the vicinity and the frequent rains this season have caused the berries to be larger than usual and more juicy.

Chester and I went out last night where the old growth had been cut off, back of Netop, and picked enough red raspberries in about fifteen or twenty minutes for the family supper. We found a place where the bushes grew thick and close, and had not picked over a space of more than ten square feet before our dish was heaping. There were lots of sumacs in the vicinity, just coming into bloom, and over our heads the wild bees kept up a continual hum, working among the sumac blossoms.

The picture of the squash bloom, at the head of this article, was taken in the Netop garden. I had to lie flat on my stomach to focus the camera, and nearly put a hill of our Luther Burbank rhubarb out of business before the picture was complete.

The squashes seem especially prolific this year. One of our vines has grown from one side of the garden almost to the other, a distance of fifteen or twenty feet. I placed a stick at the end of the runner one afternoon, and in twenty-four hours the vine had grown eight inches. Each separate vine seems to have from four to six squashes forming on it, and I am preparing to thin them out.

Our string beans grew so rank that part of the vines broke down, but there are plenty left. We have had several messes—great long podded, clean, yellow fellows they are, “positively rust proof” the seed catalog says. And they really are.

Our lima beans have climbed the length of the poles and overrun them. I have pinched off the ends of the vines, and they have since filled out all up and down the pole.

We spent the night of July 3 at Netop, Ed and Catherine being our guests. On the morning of the 4th we took pictures, picked green peas in the garden, and enjoyed ourselves generally.

In the afternoon Ed demonstrated his mechanical ability (which his wife had somewhat questioned) by constructing a rustic chair. This was so much of a



Fourth of July at Netop. Look for William behind the camera.

success that Catherine swelled with pride at her husband's prowess, and wondered how she ever came to doubt it.

(It is almost always the desire to please some woman that spurs on the man to achievement.)

✻

“All fussing and fretting spill the costly spirits life is made of.”—W. C. Clarke.

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 someone find and surmount, or remove an obstacle to success, let us hear about it.

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

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

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

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

—EDITOR.

Success Letter No. 80.

Success is the actual accomplishment of some one lofty and worthy life-ideal! Thus, if a man—by his own unaided efforts becomes a world-acknowledged astronomer, artist, poet, scientist, philosopher, psychologist, or inventor, and if, in accomplishing his ideal he self destroys his own ability as a mere money making animal, so that he is, and passes out financially as poor as Galileo, Copernicus, Dante, or Bruno—nevertheless in the accomplishment of his one lofty ideal, that man is a greater success than Harriman, Fiske, Jay Gould or Rockefeller.—H. G. WALTERS, Langhorne, Pa.

Success Letter No. 81.

Success! Is there magic or witchcraft in the word? Is it an elusive will-o'-the-wisp, always ahead of us,—never to be grasped? Something intangible, mysterious, vague, indefinable? Perish the thought!

How fortunate that to no two people does it mean exactly the same thing, and how fortunate that the same key may be used by everyone! This key has for its stem the words, "Do that thing which lies nearest thee," and for its business end, the command: "Whatsoever thy hand findeth to do, do it with all thy might."

I hear the protest, "That would make man a mere machine,—atrophy ambition, kill his better self."

Test the truth of the assertion. Will ambition atrophy just because it is not brought out and paraded before every chance guest, but, rather, is kept safely guarded, like a sweet-heart's picture, near one's heart?

Even as there is no royal road to learning so there is none to Success, but it is reached more quickly through the development of such qualities as energy, activity, thoroughness, perseverance, economy and decision than through any thousand other sources, and these will, of necessity, be in daily use by the individual who works with the above named key.

Might the word be defined with one other, that would be industry, for this is invariably the price one must pay in order to reach the desired goal.

"With time and patience the mulberry leaf becomes satin." Gradually "thy hand" will find greater things to do, and thy feet will be led into broader avenues, if only thy daily companion has been a willing and a cheerful spirit.

Dream, but regulate your dreams. Sing, if the songs are optimistic. Let nothing quench your ardor. Keep alive the fire of your soul. With eyes on the heights, forget not that the earth is the proper place for your feet. Learn from nature that to the free soul there is no such word as monotony. Give to little things their true value, but refrain from magnifying them into big things. Delude not yourself with the possibility of anyone ever finding a substitute for work. Bear in mind the fact that there may be a distinction between making a living and making a life.

Remember that the above key will open that dreadful lock called fear. How delightful it will be when each of us shall have placed it upon his own key ring!

"Stand ready for the task that comes to you,
Take up the cross, nor stand to idly view
With longing eyes, the ever-distant star;
God's wisdom placed you here, work where
you are."—Max Hill.

—ELIZABETH D. PRESTON, Denver, Col.

Success Letter No. 82.

"A man consisteth of his thought."

Ourselves, and our mode of life, are the results of our convictions, and these depend almost entirely upon conscious or unconscious suggestion. The former should ever dominate the latter, save as the latter comes through the avenue of intuition. Environment is but objective suggestion.

As an aid for the aspirants to a sweet, sane, healthy and successful life, I offer the following aphorism, emblazoning in letters of fire, three dominant ideas:

Cheerfulness, moderation, keep busy.

Also, every day go to sleep, and get up with these three words,—*I WILL, be happy,—and live them.* Here are the aphorisms, with special care as to order. If you "*consist*" of these, yours is a well-rounded, happy and successful life:

1. *I will be happy.*
2. "Order is heaven's first law."
3. "Cleanliness is next to Godliness."
4. "Do that duty which lieth nearest thee, and which thou knowest to be a duty."
5. "Be temperate in all things."
6. "Under all circumstances keep an even mind."
7. "In repose lies all power."
8. "God loveth a cheerful giver." (Every hour calls for a gift.)
9. "A merry heart doeth good like a medicine."
10. "Do not unto others that which would offend thee."
11. "Let a man speak what is true and what is pleasing; let him not speak what is true but unpleasing, nor what is pleasing but untrue."
12. "*Love never faileth.*"

Peace be unto you.—MARGARET C. B. WOODWARD.

Letter No. 77, in August *Nautilus*, written by C. P. Watts, wins the prize for that issue. Congratulations, friend Charles. Please let us know where we are to send the two subscriptions to which you are entitled.

The \$5.00 for the best Success Letter published in the six months ending with the July number, is to be divided between Fred Small, writer of Letter No. 47, in January number, and Evelene N. Butler, London, Letter No. 75, in July number. We couldn't decide on one letter, so with Chester's help we made a tie of it for these two, with Honorable Mention A 2 for Stella Stuart, No. 58, March number, and Ada Mason, No. 64, April, and cordial thanks to all. Will Fred Small please send us his present address, that we may mail his check for \$2.50? Evelene's address we have.

By the way, don't get anxious because your Success Letter has not yet appeared. It will come in due time. I have *hundreds* of splendid letters just crying for utterance, and yours will come as nearly in turn as I can bring it. And this does not mean we have no room for more letters. Am delighted with the interest taken in this subject, and every letter is read with pleasure and gratitude. Send more. In due time all will appear, for the joy of our 100,000 and odd readers.—E. T.

Circle of Whole-World Healing

Conducted by THE EDITORS.

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

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

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

Including yourself.

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

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

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

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

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

Key thought for daily meditation:—

Dear Readers:—

For this month's key thought I want you all to use Mrs. Kingsley's "*Meditation*" on page 27 of this NAUTILUS. Change the headline to "*MEDITATION FOR THE WHOLE WORLD*," use it daily for the month, as directed above, and I promise each of you and the world great progress in realization of Oneness and Good, great increase in the joy of living and loving. **SPEAK FORTH** that thought, to specially loved ones if you will, but particularly, repeatedly, positively to all the world.

—Elizabeth Towne.

THE FAMILY COUNSEL.

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

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

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

A. D.—Certainly I advise everybody to read the Bible. It is a very old book in which every bit of the newest new thought can be found by him who reads in faith—faith in the spirit that speaks in *himself* NOW, that spoke in Jesus, Paul, Isaiah, Moses, David of old.

W.—To "Some of my Admirers in the West" I must say that an anonymous complaint against an advertiser—or anybody else—cannot for one moment be considered. Write again, giving full address of the person who feels aggrieved and I will investigate immediately and fully.

A. D. J.—Yes, many New Thought people believe in "astrology, dreams, graphology, physiognomy and palmistry." That is, they believe these things all help us in understanding ourselves and others. But real new thought folks do not believe in "being led" by any of these things, nor by anything else other than the spirit of truth that speaks in their own intuitions and thoughts.

N. T. M.—Nobody can settle that question for you but yourself. Meat eating might be wrong for one and right for another, at some particular stage in existence, and right at one time in your life and wrong at another. Follow the voice within you. There is no doubt in my mind that eventually there will be no killing of animals for food. I think animals have the same sort of soul that we have; the same in kind but not in degree, just as you say.

J. H. L.—No, I don't believe in "building up a strong personality and character for the purpose of better persuading your fellow men to purchase your goods." Neither do I believe anybody *could* build "a strong personality and character" on such a foundation. Character expresses in personality, and the character that is built merely to impress other people expresses in an unpleasant personality that repels others and defeats its own purpose. To attract people, to influence buyers, one must express *truth*, good will, honest purpose, faith in his goods and in his prospective buyer, good sense. To *pretend* these things while one knows one's goods are inferior, when one has *not* truth, good will and faith in himself and his acts is to build himself the liar's character, *which cannot be hidden*, which re-

pels buyers instead of attracting them. A strong personality and character are the effects of *right* thinking and right acting.

J. R. B.—By all means let your ten year old little girl who wants to be a Paderewski, begin right away! Give her the finest teacher to be had. Let her practice from one to two hours a day with one or two little vacations per year. Help her keep up her interest in the practice, by praising her, and telling her stories of great musicians, and how they did things. See that she gets good general schooling. And above *all* things see that she gets good plain food and *plenty* of outdoor fun and exercise with other children *every* day. To be happy is the first necessity of life, especially of child life. Use your best ingenuity in helping her find the *joy* of all her practice and school work. I know of no book of Paderewski's, nor any about him; but your public librarian could doubtless inform you and perhaps supply you with such; and with other books about musical geniuses, from which to cull stories with which to help your little music-loving daughter. Possibly some of our musical readers can supply your want in this line. Can you, dearies? Can you give her a list of musical biographies or sketches suitable for children? Is there anything about Paderewski or by him, who is this child's ideal?

E. S.—I cannot make out from your letter what your condition is at present. In one place you say your husband deserted you when your little girl was a baby, and after that you speak of your husband in the present tense as if he were still with you. If he is with you, why not make the best of it, and do your part whether he does his or not? All unhappiness in this world comes from *dividing your mind*. If you *want* to do one thing and *choose* to do another, at the same time hanging on to the thing you want to do, you are certain to be unhappy. Either sever all connections with your husband, put him out of your thought-life, and make the best of your own life as it comes to you; or else make up your mind to be happy right where you are and with him. Accept him as he is and be happy. Do not allow your mind to be eternally *wishing* for something else. There is nothing that will destroy your own energy and common sense and happiness so quickly as that attitude of mind—the attitude of choosing one thing and doing it, while your mind is all the time *wishing* for something else. Quit it! You can if you will. Put your heart into what you find to do; keep practicing it; put your heart there until you succeed in keeping it there. Only so will you find happiness.

The Way the Wind Blows

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

"A concrete evidence of China's awakening is to be found in the renewed and more strenuous measures now under consideration for the suppression of the opium traffic. Advices have been received in Washington to the effect that China contemplates entering into an agreement with India to diminish annually the import of opium into China, so that the traffic will cease in ten years. An imperial edict is expected condemning the use of opium and forbidding the employment in the government service of opium eaters. The edict is also to order an annual reduction in poppy cultivation, with the industry to be prohibited at the end of ten years."—*The Public*.

"We have reason to entertain sentiments of high respect for the courts of foreign countries. The French Court might have caused the disbursements of much American money in Paris if it had held Madame Gould liable for Boni de Castellane's debts; but it refrained, although a good many French merchants had no chance of getting a franc unless Madame could be compelled to pay. Now a court in Hamburg has decided that a German insurance company which tried to 'welch' on its San Francisco losses must pay its policies, although this will take a good deal of German money out of the Fatherland."—*Philadelphia Record*.

From the First Church of the New Thought, Detroit, Mich., Mrs. Margaret Lagrange, Pastor.

It is quite likely that you have been informed by some of our people of the plans now being executed for a real "all our own" New Thought church building. But I'll stake a Chinese cent that they did not tell you it's in the heart of the city, half a block from its principal avenue in a fine residence section, and near half a dozen car lines. The building is about 40x50 feet with a large "wing" extended to rear, and contains basement, auditorium, balcony, class rooms and all other fittings of a correctly planned outfit for religious educational work intended to teach people how to live, instead of preparing them for a long harp-picking job, which some probably will never secure with the recommendations they are likely to get from the neighbors.

It is planned to hold the dedication services the first Sunday in October.—F. J. WATT, 115 Linden street, Detroit.

Anent Books and Things.

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

—"The Great Secret and Other Tales," is a collection of five bright stories of the occult, by J. C. F. Grumbine, 24 Strathmore Road, Brookline, Mass. Price not given, probably 75 cents.

—Here is *Unity* with a dainty new cover and many interesting articles. Not to mention the new thought Bible lessons and lots of news about new thought workers. *Unity's* address is 913 Tracy avenue, Kansas City, Mo.

—"The Book of Nature," by Thomas Faulkner, M. D., contains 174 pages of special information every grown man and woman ought to know. Published by the Physicians' Standard Supply Company, third floor, 117 North Broad street, Philadelphia. Price, fifty-five cents postpaid.

—"The power of Self-Formation" is the apt title of Leroy Berrier's latest book on human culture. It contains valuable instruction in the art of suggestion. Ninety-seven pages, bound in red silk cloth stamped in white leaf. Price, \$1.00. Mr. Berrier's address is 2301 Farnam street, Davenport, Iowa.

—Michael Monahan's *The Papyrus* (look in the dictionary!) has risen again looking exactly like it used to, and tasting sweeter. Makes you wonder how you managed to subsist without it while Michael hibernated and migrated to East Orange, N. J., whence he means to keep right on issuing *The Papyrus* for ninety-nine years or so.

—"Mastery of Fate," by Christian D. Larson, is a substantial little red cloth and gold volume of 106 pages that sells for fifty cents, and proves a help and a delight to everybody that reads it. Its keynote is this: "A genius slumbers in the subconscious of every mind; this genius can be awakened." Mr. Larson is the able editor and prolific writer for *Eternal Progress*, Fourth National Bank Building, Cincinnati, one of the neatest and most individual of new thought magazines.

—"Aunt Jane of Kentucky" is a charming character story true to life, full of homely humor and fidelity to Kentucky life, with just the necessary touch of pathos. Eliza Calvert Hall is the author, and the quaint illustrations are done by Beulah Strong. Done into an attractive book handsomely printed and bound by Little, Brown & Co., Boston; price, \$1.50. It is a real cheer-up book, like "David Harum" and that ilk. The very thing for a gift, and to read aloud.

—*The American Journal of Eugenics* is the name of the handsome pheonix risen from

(Continued on Page 42.)

Bad Dreams

Frequently Due to Coffee Drinking.

One of the common symptoms of coffee poisoning is the bad dreams that spoil what should be restful sleep. A man who found the reason says:

"Formerly I was a slave to coffee. I was like a morphine fiend, could not sleep at night, would roll and toss in my bed and when I did get to sleep was disturbed by dreams and hobgoblins, would wake up with headaches and feel bad all day, so nervous I could not attend to business. My writing looked like bird tracks, I had sour belchings from the stomach, indigestion, heartburn and palpitation of the heart, constipation, irregularity of the kidneys, etc.

"Indeed, I began to feel I had all the troubles that human flesh could suffer, but when a friend advised me to leave off coffee I felt as if he had insulted me. I could not bear the idea, it had such a hold on me, and I refused to believe it the cause.

"But it turned out that no advice was ever given at a more needed time for I finally consented to try Postum and with the going of coffee and the coming of Postum all my troubles have gone and health has returned. I eat and sleep well now, nerves steadied down and I write a fair hand (as you can see), can attend to business again, and rejoice that I am free from the monster coffee."

Ten days' trial of Postum in place of coffee will bring sound, restful, refreshing sleep. "There's a Reason." Read "The Road to Wellville," in packages. Some physicians call it "a little health classic."

"Success comes to him who turns things up by his own spade. When we pray for bread, God gives us a fruitful soil, and bids us cultivate wheat for ourselves."

—Lyman Abbott.

When replying to advertisements please mention THE NAUTILUS.

the ashes of Moses Harman's troubled little devil *Lucifer*. It is beautifully printed on cream antique paper, bound in heavy brown covers printed in blue, and the contributions are worthy of their handsome setting. May the new *A. J. of Eugenics* and the editors live long and prosper in their enlarged mission. Address, 500 Fulton street, Chicago. Price, \$1.00 a year.

—"The Kingdom of Love" is a beautiful pale blue cloth bound volume of 245 good pages by Rev. Henry Frank, who is said to be one of the most inspiring orators in the land. The book sounds like it. Written in English that flows like a river in the sunlight, the book presents new thought in epigrams that would be everlastingly remembered if there were not so many of them. Henry Frank's book is almost too good, it is so near perfect. And he incites me to wish I could make English flow like that. Published by R. F. Fenno & Co., N. Y. Price, \$1.00.

—Charles Edgar Prather has severed connections with *Unity*, with which he has been associated many years, and has joined forces with the Colorado College of Divine Science, 730 Seventeenth avenue, Denver, in publishing a new magazine called *Power*. Vol. 1, No. 1 is thirty-two pages and neat cover, same size pages as *Nautilus*. Among the contributors to this number are Henry Wood, Eleanor Kirk and Nona Brooks, and there are many good things from the genial and good looking Charles Edgar himself. May his power increase until it attracts \$1.00 a year from 100,000 plethoric pockets.

—If you are going into business for yourself, or if you are already in it and want to do better get "The Making of a Merchant," by Harlow N. Higginbotham, who is a partner in the great Marshall Field business, and a prominent financier. He was president of the World's Columbian Exposition. Mr. Higginbotham's book is full of new thought, though he probably doesn't know it. But the way he applies the truth to business life, going into practical details, makes the book invaluable to him—or her—who would succeed in any buying and selling business. There are 210 well-printed pages, bound in maroon silk cloth and gold; price, \$1.50 postpaid.

—Here we have the "Report of the First Conference of the Western District of the World New Thought Federation," held at Denver, July 4 to 8, 1907, at the home of the Colorado College of Divine Science. It makes our mouth water! They thought new things and did great things, and were all around jolly and sensible. There were lectures and business meetings of course. And ice cream; picnics; dinners—one at the home of our delightful friends Mr. and Mrs. Joel T. Shackelford—mountain climbing; a cloud burst resulting in an all-night picnic on the train; visit to Mr. and Mrs. J. F. Brown's private art gallery; and burro rides in the parks! Think what we missed! And let's go next year.

(Continued on Page 43.)

—"With a Saucepan Over the Sea" is a quaint, handsome and unique volume by one of our new contributors, Adelaide Keen. By the way, our Adelaide says she never did teach school, as I surmised, but she has done lots of other things, including art, sewing and magazine work, not to mention this book which is a work of art and elaborate research in addition to the extra good writing. There are 265 pages, thirteen fine half-tone illustrations from Adelaide's photos of dishes and dinner tables in many foreign lands, and over 600 recipes of every imaginable kind of cookery in every country in Europe, all compiled so carefully that not one adverse remark has ever come to her from foreigners, regarding either recipes or locations. It took her a whole year to get this book into shape, and Little, Brown & Co., Boston, published it in 1903. Even the cover design, in red and gold on fawn color, is her own work. The price is \$1.70 postpaid. Of course most of the recipes are for meat dishes, of all times and climes, but there are hundreds of non-meat dishes, too, that will prove invaluable as well as interesting to the possessor of this book. I mean to use many of them.

—Something has happened that adds tremendously to the force of our new book, "Prosperity Through Thought Force," by Bruce MacLelland. When a man LIVES his philosophy under great trial you can't help being impressed, can you? Well, Bruce MacLelland is doing it. His home is in Oklahoma, where he owns a fine big farm. A few days ago out of a clear sky shot a cyclone and flood that swept away his prosperity—for the time being. House, barn, orchard, fences and crops wrecked. Not a thing left but a cellar full of fruit, a little money in the bank and some insurance that won't pungle up without pressure. *And his family who all escaped injury.* Many others near them were drowned or hurt. How does he take it? Just exactly as his book would lead you to expect. This is what he writes: *"Am still happy and buoyant. Takes a lot to floor me. One thing gratifies me, I never*

(Continued on Page 44.)

S H O P P I N G
of all description, free of charge. Write for circular and reference. Mrs. H. B. Judson, Hotel Newton, 2528 Broadway, New York.

WANTED! We want you to send us 10 cts for a trial can of our delicious
PEANUT BUTTER

which we sell at the exceptionally low price of 12 cts per lb. in 20, 25 and 50-lb. cans. 5 and 10-lb. pails 13 cts per lb. We prepay freight on all orders of 100 lbs. or more to all points east of the Mississippi and north of Tennessee. Cash with order. Send for trial can, postpaid for 10 cts. ST. LAURENT BROS. 1222-24 Saginaw St., Bay City, Mich.

Patterson's Publications

To introduce them, for limited time half price. *A Knowledge of the Self, the Key to Power—What Should I Do that I Would be What the Almighty Designed.* Single copy 60 cents, or the two \$1.00. The present Religious Awakening, booklet form, 10 cents. Any one of these books will last as long as the Bible, as they are only truth and will never change. Address: C. E. PATTERSON, Publisher, 316 E. Bridge St., Grand Rapids, Mich.

When replying to advertisements please mention THE NAUTILUS.

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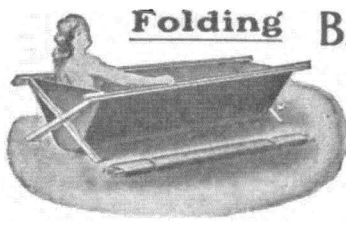
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(Continued on Page 46.)

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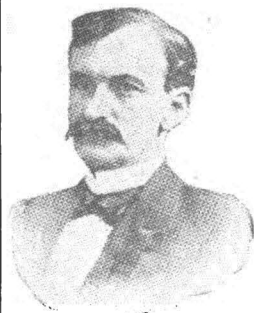
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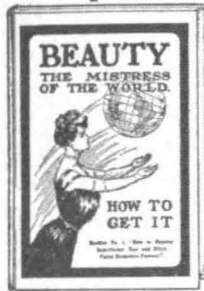
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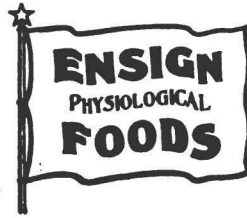
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Do you know that this is because your arteries are becoming hardened? Any good physician or physiological chemist will tell you that this is true. "A man is as old as his arteries." That is the opinion common to all scientists, for it is easily demonstrated. It is not a theory, but a fact.

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It is perfectly easy to see that if the induration of the arteries can be prevented or delayed, it will prevent or delay the coming of old age. We tell you this can be done. The treatment is scientific—high science. It is done by feeding the system necessary elements for cleansing and repairing of the arterial wells. That we do this there is no manner of doubt. Doctors may sneer, but they have always done that at every improvement. There never has been any sort of progress in this world at which the great majority has not turned up its nose and sneered. Any innovation or change in the regular order of things is always fiercely combated by those who do not know better. A man who has spent a lifetime and his early savings in learning something which is not true, bitterly objects to the exposure of his system. It is human nature, but not good sense. A man should look diligently for an error and drop the erroneous system when known. We have no ideas which will not undergo a prompt revision in the face of a fact. If we are in error we wish to know it, and will thank anyone most kindly for setting us right. We think a man was placed on this earth for a greater purpose than seeing how easy a living he can get. There is a hereafter, and it behooves us all to remember and work diligently to fit ourselves for it. Laying up money was not any part of the plan of creation and never can be.

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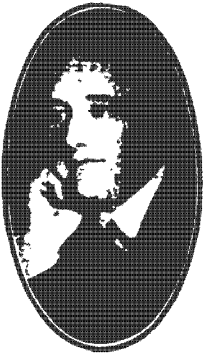
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