

# THE NAUTILUS.

Devoted to the Art and Science of Self-Expression.

Entered at the Holyoke Post Office  
as second class matter.

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

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{ ELIZABETH TOWNE,  
HOLYOKE, MASSACHUSETTS. }

No. 2.

I know I am restless and make others so,  
I know my words are weapons, full of danger,  
full of fire,  
For I confront peace, security, and all the settled  
laws, to unsettle them,  
I am more resolute because all have denied me than  
I could ever have been had all accepted me,  
I heed not and have never heeded either ex-  
perience, caution, majorities, nor ridicule,  
And the threat of what is call'd hell is little or  
nothing to me,  
And the lure of what is call'd heaven is little or  
nothing to me.

—WALT WHITMAN.

## THE ONE CAUSE.

"Can you tell me how irritability can be over-  
come, and fear and jealousy? I am sure they all  
come from the same cause."—B.

Living at a tension is the root of irritability.  
The woman with large caution and conscience,  
who strives to keep herself and everybody else  
straight, is irritable—and hates herself for it.  
The society woman who strains to keep up ap-  
pearances is irritable. The housewife who thinks  
she has more to do than she "ought" to have is  
irritable.

In all these cases the nerves are taut and any  
unexpected touch makes them "fly all to pieces,"  
like a snapped violin string.

One who lives at mental tension lives at phy-  
sical tension, for mind and body are one and the  
same. Even when such a one thinks she is "rest-  
ing" she will find some set of muscles drawn  
tight. Even in sleep she is wholly or in part  
strung up tight.

This interferes with recuperation. There is a  
peristaltic action of nerves and soul, as well as of  
glands, veins and intestinal tract; and prolonged  
tension interferes with this action. Energy comes  
into the body through brain and nerve system in  
exactly the same fashion that foods come by way  
of the throat, or air by the lungs. There is a  
rhythmic, alternate contraction and expansion of  
two sets of crossed muscles, which impels food,  
air, blood, or thought force, through the body.  
This peristalsis must not be hindered by set con-  
tractions of muscle or nerve.

Have you learned to ride a wheel? Do you re-  
member how your arms and hands ached from  
your awful grip on the handle bars? And in spite  
of your fierce grip you couldn't guide your wheel  
accurately. That fixed tension of muscle im-  
peded the action of muscle and nerve. After you  
had practiced a bit you learned to let go—to relax  
sufficiently to permit free action of nerve and  
muscle. With the tight grip you expended force  
continuously without permitting new energy to  
flow in.

When muscles or nerves are contracted or  
strained, energy is being forced out. When  
muscles or nerves are relaxed energy flows in.

"Spirit," or mind, energy, substance or "God"  
—whatever you may call it—is everywhere pre-  
sent. In it we live and move and have our being,  
and by its action we are held together. It is ever  
flowing, pressing, pressing to enter our bodies.  
It is power—the power that runs us—IF—we let it.  
We must let go, relax, and let it flow in on the  
unseen side of us. Then we must contract our  
muscles and nerves, use ourselves, and thus press  
out this God-power on the seen side. If we con-  
tinuously do, contract, we press out all and re-  
ceive little or no power; which kills us. If we  
relax all the time, doing nothing, this divine  
energy fills us full and stagnates; which kills us  
just the same. Dis-ease and death follow in  
either case.

In the latter case the person needs an aim, an

object in life—something to draw out the energy  
that is pressing continually into him.

In the former case he needs to quit doing and  
let himself be filled again. He needs to let go  
responsibilities and ambitions and open himself  
to receive.

In either case he needs to practice alternate let-  
ting go and taking hold; alternate being and do-  
ing; expanding to receive God-power and con-  
tracting to press it out into action; until he finds  
his balance and forms a habit of unimpeded soul  
peristalsis.

Let irritability be to you a signal for retiring to  
the I AM of you. Go away and lie down. Relax  
definitely each separate part of you, body and  
mind. Let go all you don't want. Let go sep-  
arately each thing you do want. See how heavy  
and inert and limp you can grow. Then close  
your eyes mentally and float out into space—away  
out into the midst of nothing. Float idly and let  
the God-power do with you as it will. Let it flow  
about you and through you and make you sweet  
and shining with Itself.

Now you can get up and go to work again, and  
you will not be irritable. Not for a long time.  
Every time you feel an inclination to crossness or  
fear go away again and float.

You may need to go away like this many times  
a day. It takes time. But it PAYS, 10,000 fold.  
And after a bit you will find yourself able to get  
quickly into the right attitude of mind and main-  
tain it much longer at a time. You will find your-  
self attaining the power to let go almost instantly  
and without going away to lie down and make a  
business of it. You will find things go right in-  
stead of wrong, and you will be enabled to do far  
more work in a day, and do it more satisfactorily,  
and with pleasure. Life will grow sweet to you  
and to those around you, and you will begin to  
really live.

It is recorded of John Wesley that when he had  
a specially great amount of work to attend to in a  
day he spent a correspondingly longer time in  
prayer in the morning. He would say, "I have  
so much to do to-day that I cannot possibly get  
along on less than three hours for prayer and  
meditation." But our ordinary practice is direct-  
ly opposed to this. The more we have to do, the  
less time we give ourselves in which to relax and  
receive the extra power we need for extra work.  
That is why "everything goes wrong."

But perhaps you are employed by others and  
cannot leave your work for the practice I have  
described. Then practice where you are. Do not  
grip fiercely your work, as you did the handle  
bars. Let go. Work deliberately and try to  
keep up at the same time a slow, full, regular  
breathing—clear to the bottom of your lungs.  
Every time you catch yourself hanging on, or  
hurrying, stop an instant, take a very slow breath  
and begin over again. Hurrying and straining of  
mind invariably express in short, shallow, irregu-  
lar breathing. The repeated attempts to main-  
tain deliberate, full breathing will help you by  
sympathy to think and work deliberately. Say  
over and over to yourself, "This one thing I do—  
this one thing I do." Say it slowly and rhyth-  
mically until it sings itself within you, as a phrase  
of music often sings itself, even though we are  
occupied with other things.

This practice is just as effective and just as  
certain to bring results as if you took time to go  
away and lie down as directed above. But it is  
not quite so quick a way to form the new habit.  
In either case it is a matter of forming new and  
intelligent habits of mind, to replace the old,

slovenly, ignorant habit of mental hurry and  
strain. And it is a work nobody can do for you.

If you want to be rid of irritability and fear,  
learn to relax and let in power from above.

Of course all kinds of straining and striving are  
due to wanting things you fear you cannot get.

Thoughtlessness is at the bottom of it all. You  
forget that you are one with the all-power of the  
universe. You forget that the unseen side of you  
is the power side. You forget that your Word,  
your will, has power to create. You look upon  
things and get lost straining after them, when  
the source of all things is within yourself.

So I say unto you retire within yourself and  
remember your omniscience, omnipotence and  
omnipresence. Exalt YOURSELF, and things  
will assume their true proportions in your esteem.  
Exalt YOURSELF and things shrink. Then you  
do not fret after them. You realize your power  
and use it, and things obey.

And jealousy has the same root. You belittle  
yourself in your own eyes. Therefore you covet  
the power and beauty and goods of others.

Self-exaltation is the cure of every mean emo-  
tion.

Exalt thyself until in thine own eyes thou art  
ALL, and each is a member of thee, as are hands  
and feet.

Exalt thyself in thine own eyes until thou art  
all-beautiful, all-powerful, until thou dost adore  
thyself as God, and all other men as members of  
thy body.

Exalt thyself and love.

## TWO SIDES.

How is Helen Wilmans coming out? Well, I  
don't know. The trial will come off in December  
and then we shall hear. That is, we shall learn  
whether or not Helen Wilmans could convince a  
lot of hard headed business men that her own  
business methods are honest. There is no ques-  
tion that she has healed a lot of people, and "lost"  
a few like any other doctor. The point is, has  
she given in all cases an equivalent for money  
received, and has she taken pains to state in her  
advertising matter the plain truth as to her  
methods of treatment.

Opinions differ. Even some of the mental  
scientists themselves impugn her motives and  
question her methods. In view of this fact it  
is small wonder that the government has chosen  
to stick a finger in the pie. When professed  
mental scientists are too materialistic to see  
straight it is no wonder ordinary folks refuse to  
recognize healing agencies unless measurable as  
pills, bitters or stitches.

In November "Mind" is a long article by Karl  
H. von Wiegand, whoever he may be, whose  
pomposity and affectation of knowing all about  
it reminds me first of La Rochefoucauld's re-  
mark that "dignity is a peculiar carriage in-  
vented to cover up the defects of the mind." The  
defects of this man's reasoning are mightily  
apparent to the practical and practised healer.  
John Emery McLean follows with an editorial,  
which is evidently the conclusion of a man who  
has not himself practised absent healing until  
he understands it; whose faith in the power of  
Truth is so near nil that he cries out that "com-  
mercialism" is "stultifying" "the movement" as  
it has "stultified" orthodox churchianity; and  
whose faith in humanity is so small that he  
accuses of "selfishness and greed" all who do not  
happen to use his own particular spectacles and  
"methods."

John Emery McLean is a fine writer and rea-



soner, and I have greater faith in his motives than he probably has in mine, but in this instance his premises are not complete and his reasoning is therefore wide of the whole truth. He accuses others, not of his "school," of teaching that the "brain thinks," and he demonstrates that in this instance at least his own thought was "generated" by nothing higher, broader and more clear-seeing than that same brain.

"Absent treatment is to a large extent 'telepathic suggestion' made by the healer to his patient while the latter is in a passive and receptive state. Its effect is to arouse the weak, dormant or lethargic faculties of the mind and to free it from fear—and thus to strengthen the body and restore its normal vitality. \* \* \* In all methods of absent healing the line of communication is *vibratory*—direct thought-transference, or telepathy; and the key to successful treating is obviously *concentration*. The more profoundly the mental forces are concentrated the stronger will the patient feel the influence of the healer's mind—in some cases, as already intimated, seeing him and 'sensing' his mental words. If the object be to supplant the patient's despondent, fearful and morbid thoughts with the vigorous, healthy and inspiring thoughts of the healer, and this be accomplished, then it is truly and literally 'thought-transference,' and in such cases thoughts are real mental vibrations—life impulses. The healer, in changing these from the inharmonious to the harmonious, from the downward plane to the upward, and in shifting the polarity from the destructive to the creative base in the mind of the patient, necessarily produces an effect that must tend to reconstruct the latter's body. To obtain these results, the mind of the healer must be in a state of harmony, otherwise discord will be added to that already existing in the mind and body of the patient. An ordinary treatment should last for twenty minutes, but when the healer has doubt of his own mental poise, a portion of the time should be devoted to treating himself.

"The true healer first seeks to ascertain the mental condition and environment of his patient, and some practitioners, gifted with clairvoyant and astral powers, determine the time of birth and thus work harmoniously and in conjunction with planetary influences—taking advantage of all the finer forces of Nature in accomplishing their high purpose. The true healer not only cures his patient, but teaches him to *remain well*, and by the power of his mind leads him into a higher sphere and gives him a new purpose in life.

"These are a few of the laws and principles that underlie absent treatment, as employed and followed by the conscientious healer, though he may be many hundreds of miles from his patient, for such is the potency of projected thought-vibrations that emanate from a highly-trained mind and will that space is annihilated. Of course, in the proper observance of these principles a healer can take but a limited number of patients, and his recompense should be commensurate with the effort put forth, for 'the laborer is worthy of his hire' in whatever branch of the Father's work he may be engaged, and, though his object may not be to 'make money,' nevertheless his reward should not be relegated to the 'hereafter,' for there is an occult law that even the ancients well understood that one cannot receive without making some sacrifice in return."

I quote here from von Wiegand's article for two reasons; he makes a fairly good statement of the nature and object of mental healing, and he exhibits plainly the weak points in his argument. He hides his head under blank and unsubstantiated statements and thinks he is out of sight.

For instance, he says: "An ordinary treatment should last for twenty minutes." Now *how* does he know that? Simply because at his present state of unfoldment he finds that *he* uses twenty minutes. Jesus of Nazareth, than whom the world has not yet evolved a greater healer, simply stood up and said: "Be thou whole" or "Lazarus, come forth!" The disciples healed in the same way.

So do I.

In the next phrase von Wiegand gives without realizing it the key to his former statement. He says, "but when the healer has doubt of his own mental poise a portion of the time should be devoted to treating himself." In a former paragraph he says, "the key to successful treating is evidently *concentration*."

It is lack of mental poise or "concentration" which makes it necessary for a healer to *take time* for the treating of each patient. When Jesus's mind became scattered by much contact with others he withdrew to some lonely spot and "concentrated." Then he went back and healed

with a word all who came to him *believing*. Those who simply touched his garment *believing*, were healed. How? Why? Because he was "concentrated" on the word "*health*"—wholeness. He *vibrated* to the tone of health and all who *let* themselves, vibrated with him. The "absent healing" cases differed in no respect from the others. Jesus spoke the words necessary—that was all. Because he was in the *right mental condition* his words vibrated with power to heal.

When I first began to heal, and for a period of several years, I treated each patient separately fifteen to twenty minutes daily. It was hard work. Often the perspiration poured off me. But by the time I had finished my list of patients I was in a glorious state of exaltation, a sort of religious ecstasy, and it seemed to me I could heal anybody of anything. Some days I could not get into this state at all. But I treated away for dear life, doggedly, persistently, conscientiously. When in this condition it was as if I were in a small stone vault and my words struck on all sides and rebounded without touching my patient.

*But my patients got well just the same.* One day it occurred to me that all this was in my own mind and that the real object in treating so long was to get *my own* mind into a positive, "concentrated" state. And I likewise discovered that on mornings when I had permitted myself to be vexed I could not rise so quickly to the state of mental poise or religious fervor and positiveness; and if I had been greatly disturbed I could not rise at all to that mental seventh heaven.

It occurred to me to treat *myself first* into the right condition, and then speak the word for others. When I got into the right state I learned something more: *viz., that in that state of mind I could not treat a patient twenty minutes, or even five.* The higher and more concentrated my state of mind the *shorter and more concentrated* were the words that were spoken in me to my patients. I seemed transfigured, and my words shot out like lightning flashes. Sometimes I would treat myself half an hour or more before I could attain this condition. Then I would take up my list and go through it almost as fast as I could read.

*My patients got well better and faster than ever.*

As I kept up this practice I found I simply *must not permit* myself to be angry or to indulge in idle conversation on *any* line. An abnormal bump of conscience made me concentrate *all* my time and energy to the one end of "going into the silence" for the healing of others. I gave up everything extraneous and "walked softly before my God." I grew more and more "concentrated" in this direction until I practically remained nearly all the time in such a mental condition that a *single minute's* treatment put me en rapport to speak the word.

About this time I began to publish THE NAUTILUS and treat patients who came to me by mail.

I had fine success from the first and I conscientiously treated each patient daily.

One day I received the finest kind of a "testimonial." A patient who had been at death's door wrote and thanked me from a full heart for restored health. That letter was the greatest shock I ever received, for upon answering the writer's first letter, over a month before, I had placed it in the wrong pigeon hole, in consequence of which *her name was never entered on my list of patients.* She had not had a *single special treatment from me.* But she was healed.

I puzzled long over this case which somehow refused to stay mentally pigeon-holed as a "coincidence." It began to dawn on me that, just as I could deliver a lecture to a whole roomful of people, each of whom received of me according to his needs, so I might speak the word of health to an invisible audience and each receive according to his needs. I began to experiment on that line. I still treated individually the critical cases, as I do to this day "as the spirit moves me." But before I thus treated them I treated myself into the highest altitude I could reach and spoke the word for all collectively. *My success continued to increase.*

Gradually my faith in the unseen increased. I began to realize that the higher the *trituration* THE GREATER THE POWER. I relied more

and more upon the *unspeakable* powers, for I was ascending higher and higher within the All-Power.

It is pure *materialism* that clings to a twenty-minutes "treatment." But no man can speak the word of power without it until he has *spoken himself* into a *consciousness of power too intense for vain repetitions.* It takes years to attain and *maintain* such a state. And even then it is but a beginning of a higher state still. The state of mind which a few years ago I could reach only on rare occasions and after much hard thinking, and which produced in me a sort of religious ecstasy, is now a matter of every day experience, punctuated here and there by still more exalted heavens. I *live* in a state of spiritual power, and speak the word constantly. For every patient of mine I speak the Word collectively, and *individually as I feel moved.*

I have never discussed healing with any other healer, but I will venture to say that every single healer of note, from Mary Baker Eddy down, including Helen Wilmans, Shelton and Weltmer, would, if not afraid to be honest, acknowledge a similar experience to mine. And every one has gained in power to heal as he has unfolded away from and above the plane of twenty-minute treatments.

If Helen Wilmans has been at fault at all in this matter it is probably in leaving people under the impression that her treatments were just one grade removed from homeopathic pellets—to twenty-minute treats—when in reality the "trituration" is farther removed and the potency correspondingly greater. I doubt her doing even this intentionally. The false impression may have been gained from old advertising matter of hers, written perhaps when she was herself on the twenty-minute plane, and as yet unexpurgated of its old ideas. Or the impression may have been gained from the color of the observer's own spectacles.

Helen Wilmans and Weltmer et al., may have to reorganize their business but THE TRUTH will only come out the more clearly for tribulation; nothing will die that deserves to live; and that which is alive will drop its dead scales.

All things work together for GOOD.

—The first copies of "How to Grow Success" were mailed November 7. All orders since then have been promptly filled. I have received a few postal cards and letters from friends whose orders were delayed. These I did not reply to because when they reached me the books had been mailed. If you have still failed to receive your due please drop me a line and be patient a little longer. Your own will come to you. I have been as careful and as prompt as possible, but even so, among so many orders there may be a few mistakes to rectify.

—Charles Baker, B. P. A. (I don't know what that means), 24 Albert Road, Leyton, London, writes rather advanced ideas in rhyme and sells them at "sixpence." He is very English. He says in his letter, "I am not in the habit of believing in the ability of ladies." But he "hopes there are exceptions!" "The Divinity of Man" and "Evolution of Man" are mathematically correct, and solemn as the author.

—See what "The World's Advance Thought" says of my new cook book: "All our readers are, no doubt, familiar with THE NAUTILUS and Elizabeth Towne, its editor. Well, our good sister Elizabeth, has become a vegetarian, and has sent out one of the best and cutest vegetarian cook books extant. Its receipts are all original and satisfactory. 'Just How to Cook Meals Without Meat' is a treasure for the vegetarian, and every flesh-eater who will try its receipts a week will certainly give up flesh eating."

—Adiramled has changed his, her, its address from Wyoming, Ohio, to Box 567, Chicago. May She, He and It flourish like a green bay tree by Lake Michigan.

—"I once reproved a woman for deceiving her husband. 'Lovers should first of all be frank,' I said. 'No woman would deceive you,' she replied, archly. 'Why?' 'Because you would let her do as she liked; women only lie because their husbands and lovers control them.' It was superb flattery, but tremendous truth."—J. William Lloyd.



## INDIVIDUALISMS.

BY WILLIAM E. TOWNE.

**WHO ARE YOUR FRIENDS?** To use a paradox, your best friends are your "enemies." We have been accustomed to view life from only one side. Whatever brought us pleasure, for the time being, we have considered good. Whatever experience gave promise of being painful we pronounced "evil," and avoided so far as possible, not even allowing it to come near enough to see what the real effects would be, and never for a moment taking into consideration the *ultimate* results of so-called "evil" experiences.

Mr. F. T. Allen has a very interesting article in the November issue of his paper (published at Brooklyn, N. Y.) upon the subject of "Agreement." After explaining that we attract only such experiences as correspond with our own real natures and inmost needs, he says: "To be AT ONE with the forces of which the planets are the symbols is man's ULTIMATUM."

The "cosmic impulse, aeons old," expresses itself as harmony. Each human life is based upon that Great Law of Harmony. Whatever exists in your nature which is contrary to that Law must ultimately be transmuted. This transmutation is brought about through experience. By experience you gain wisdom and reach the point where, little by little, you *choose* to let go of desires which are not in harmony with the Law of your Being. Now, as Mr. Allen clearly explains in his article, if you seek to avoid these experiences as they are presented to you, the source of your salvation will be cut off until the cycle is again complete and the lesson is again presented for your learning.

Your "enemies" and the things which seem to obstruct your way to happiness are lessons in life. They are attracted to you because of something in your inner nature which resists the Law of Being even as your "enemies" resist you. "Like attracts like."

The person who is constantly endeavoring to slide out of responsibility and get only the easy things in life is avoiding needed lessons. As the pampered child, the product of hot house methods of rearing, lacks strength and self dependence, so will the man or woman lack self confidence who constantly refuses to *face* the so-called hard things in life. When these problems are faced with confidence, and with the understanding that they convey needed lessons, then they are soon transmuted into friends. If you stand still and resist, the "cosmic impulse," ever seeking harmony, will carry you along, sooner or later, in spite of yourself, just as a river seeking the ocean, will sweep obstructions from its path. If you coöperate WITH the Law, then you will soon ride in safety upon the crest of the wave of energy which at first seemed likely to engulf you.

There is an opposite extreme from that represented by the one who "shirks" all duties. This extreme is represented by the person who has a great and selfish delight in being a martyr upon all occasions. Such persons seek ever to learn lessons without applying them. They learn for the pleasure of learning, and not for what may be accomplished. It is not necessary or desirable to study a lesson after you have mastered it, or to court obstacles simply for the sake of facing them. Face obstacles as they present themselves until you have transmuted them, but don't go seeking other obstacles on general principles.

At all times, and under all circumstances, listen to the higher self, and when it tells you a lesson is learned drop it and wait without anxiety for the next one.

All influences are your friends. The planets are your friends in the same way that steam and electricity are your friends. You would not call electricity "evil" because men are sometimes killed by coming in contact with live wires. The savage, who knows nothing of electricity, might do so. So the ancient astrologers called certain planetary influences "evil," because they could not perceive their real nature and purpose. All planetary influences are good if you know how to coöperate with them just as you have learned to coöperate with steam and electricity. You cannot "rule" the planets in a real sense, but you can coöperate with them to produce harmonious results. You do not "rule" the railway train that carries you to your destination, but you have coöperated with it to bring about a desired result. If you resisted the train by getting in front of it while in motion the results would be "bad." So it is with planetary and all other influences. Knowledge gained by experience, observation and study, and by intuitive methods, will transmute the seeming evil influences into good. Your enemies will become your friends. The "lion will lie down with the lamb" and over all and through all and IN all, "the cosmic impulse, aeons old," shall manifest as HARMONY.

**IMPROVE YOUR OPPORTUNITIES.** It is so easy to waste time. Many people would waste more time than they do but for Necessity which a wise Law brings into manifestation in order to teach them a needed lesson.

Did you ever watch yourself to see how many useless, silly, weak thoughts you allow a lodging place in your mind within twenty-four hours time? These foolish thoughts not only take the place of strong and useful ones, but they cut a channel in the mind through which more of their kind will flow in the future. We are so largely creatures of habit that when we have once done a thing it is vastly easier to do it again, and it becomes easier still with every repetition.

It behooves us, friends, to entertain only good, strong thoughts in our leisure moments. We are building our future lives by our thinking, and if we allow negative thoughts to habitually find a lodging place in our minds our future lives will be correspondingly negative. The nerves and muscles of our bodies relax and weaken under thoughts which are aimless and lacking in vitality. Those same nerves and muscles thrill and grow strong and steady when the mind is concentrated upon strong and uplifting ideas.

There are times when rest and recreation are necessary, each day of our lives, but let your mind be in all that you do. In other words, don't drift with the tide. Let the I AM consciousness pervade every act. The conscious mind may be perfectly at rest, but don't cultivate thinking which will leave the sub-conscious mind a prey to every negative thought wave that agitates the psychic atmosphere. Some one has said that genius is only the capacity for hard work. There is a vast amount of truth in the statement. Work gives us strength. It improves all our faculties. It widens our intellectual horizon. I am now speaking of work as distinguished from drudgery. If you work at something you like and for which you are adapted it can seldom become drudgery. But your mental attitude may often make drudgery out of work, and vice versa. Learn to look upon work as a friend. Do not try to see how little you can do and live. By cultivating this attitude you are creating future obstacles which will *compel* you to work. The Law of your Being requires that you render a certain amount of service in return for what you receive. You cannot long evade this Law. Seek rather to comply with it than to evade it. Seek to render *willing* service at all times. If you are working for others this will pay you in dollars and cents. Here is a little good advice on this point quoted from a book entitled "One Thousand Ways to Make Money":—"Do something for your employer when you are out of the shop or store. You may be sure that he will appreciate it. Do not give him the idea that you have no interest in the business except to get your salary, and no time to spare him except what you are paid for. \* \* \* Become essential to the place and you will rise in it. \* \* \* You may get along for a time on shady lines, but such success is only gained at the expense of ultimate loss. \* \* \* Character is power. Your success depends as much upon what you are as upon what you know or do."

Improve your opportunities. Think good thoughts. Think strong thoughts. Put your thought into action. Work with a will, with your mind upon what you are doing. Render *willing* service at all times. Do these things and you will succeed.

—If you want to know something more about God and man and regeneration get "Regeneration," by F. B. Dowd, advertised in another column. It is a splendidly written statement of life—a review and a forecast.

—And now William has joined the procession of editors! His paper is to be a four-page quarterly, a little smaller than NAUTILUS, and called "Points"—"About New Thought Books and Other Things." It is to be a "trade paper," with plenty of mental science thrown in. "There is an 'Elizabeth Column' in it, with a miniature of Elizabeth. There are items and ideas about books and their authors, and up-to-date book news that every one of the readers of THE NAUTILUS really wants and needs, and can get; for the price of William's paper is but ten cents a year! Send for it now and receive the first number about December first.

—"The Wisdom of Passion" is a unique book. It is written by a psychologist of the sort turned out by the universities. But this man goes beyond his materialistic masters and arrives at conclusions identical with the most "advanced thought" of the day. Not only this, but he gives more satisfactory *reasons* for his conclusions than most of us new thought-ers are able to give. This book will repay the careful student. Salvarona claims for his book that "it is the first and only book in the world which teaches" (1) "that Passions possess Laws," (2) "that Laws of Passion are Psychic forces of mental causation," (3) "that Laws of Involution of Passion are conditioned to Laws of

Evolution," (4) "that Life is the involution and evolution of etherial, chemical and mental forms through the attraction of our own psychic forces which are the Laws of Passion," and he claims (5) to give "the only psychologically practical definition of the Soul ever known to history." The book is published by Mystic River Book Company, Boston, contains 250 pages and a few fine illustrations, and sells for \$2.

—"Tell me what you mean by trusting yourself. Do you mean trust your impressions?—what comes to you as right?"

Of course.

—The new Success Circle book is the nicest looking book I have yet issued. It is bound in a warm red and is the same size and style as "Constitution of Man," but has not quite so many pages. I am proud of it. And it vibrates success in every line. It is a power for success growers. "How to Grow Success" contains (1) Directions for the Success Circle, (2) What Success Is and How to Grow It, (3) Money Making, (4) Now and Then, (5) United We Achieve, (6) I Want and I Am, and (7) Fifteen Success Letters to the Circle, taken from among the letters which have appeared monthly in THE NAUTILUS.

—"I would like something that explains how the individuality is maintained through successive incarnations."

That which goes out of the body at death is Memory. The body and brain of an infant is a statement of Memory—a statement of what has been learned by experience in previous "incarnations" or classes in life. Objective experience adds to Memory. Thus each death is the end of a term in the Great University; each birth is the beginning of a new term farther advanced than the preceding one. And in due time we shall cease going from one class to another—we'll have "Commencement Day" and commence to live. Perhaps you think it is queer that what goes out and comes into these classes in life is Memory, when you can't seem to remember anything of your last class. But you can't remember about your doings when you were a baby in *this* class. And you don't remember all your school day experiences. But you carry the *results* of all those experiences, and are largely governed by them to-day. Also you have forgotten where you put that key for safe keeping only last week. But you will keep *wanting* that key until Memory will finally fish it out for you. Just so when you *want* hard enough to remember about all those old classes you've been through Memory, ever obedient to The Word, will fish out the negatives and flash the pictures before your mind-sight. There is nothing forgotten that shall not be recalled by pressing the right button. Desire plus expectation will find the button.

—So many husbands and wives are divided and pulling in opposite directions. And then they "wonder why" they have no success. I have read of a man who, when the season arrived for planting red peppers, managed to stir up a warm argument with his wife. Then when he was mad as hops he went out and planted peppers. He says peppers do much better when so planted. If you have peppers to plant it may be permissible to fight with your wife. But any other business under the sun thrives upon harmony instead of discord. Husband and wife must either pull *together* or else they must separate their work entirely and each go it alone; or success will continue to shy away from their banner. If your husband will not pull your way then give up your way and pull *his* way. Do it cheerfully, willingly. His way may lead to temporary disaster. Well, what of it? Keep your mouth shut, smile cheerfully and help him pull out again. Pull *with* him, instead of trying to pull *him*. If you are nice about it and don't twit him with his mistake maybe he will go *your* way next time. And anyhow, the disaster his way led to is not half so bad as the disaster you would bring about by pulling against each other. A house divided against itself is sure to come to grief.

—Detach thy soul from persons and things. Find thyself and enjoy radiating thyself upon persons and things.



## The Success Circle.

Do you desire to better your condition? Do you want to help husband, son or other relative or friend to better his? Then join us and **grow success.** Send \$1.50 cents for *The Nautilus* and 50 cents for my book, "How to Grow Success," and be enrolled as a Success Circle member for one year. Additional members of the family, **LIVING IN THE SAME HOUSE,** may join by sending 50 cents each for copies of the book. \* \* \* I teach the Success Circle through "How to Grow Success," which contains full directions; and through the monthly letter to the Circle, printed herewith. And daily I speak for all members the **Word of Success,** for which I make no charge. \* \* \* "How to Grow Success" is uniform in size with my other 50-cent book, contains a new three-quarter length engraving of the author, and each copy is signed and numbered in my handwriting. It is a text book for the Success Circle, and is not sold except on the conditions above stated. \* \* \* I have a real personal **INTEREST** in each member. In joining write me a full and **TO-THE-POINT** statement of your case, and if possible send a photo of yourself, with name, address and date of birth written on the back.

ELIZABETH TOWNE.

"I am open on my inner side to the inexhaustible ocean of Divine Love and Power. I flow forth from it and am one with it. All success is mine through the working of this power. I shall succeed in all my undertakings." (Kate Boehme.)

Dearest, be still and know these statements for yourself. Get quiet and try to feel them. Learn them by heart and carry them around with you. Say them over to yourself many times a day, every day this month. When you rise in the morning stand out straight in your night dress, look upward toward the sun, close your eyes and make these statements to yourself, slowly, solemnly, *emphatically.* Rejoice in them many times a day, and go to sleep on them at night. Give them these opportunities and *these words will transform you.* Love and power will fill you and overflow in action. And you will see success, as well as feel and affirm and imagine it. *Success is unfolding from within you. Remember.*

"Mind, Soul and Spirit," by J. Ball, M. D., 1073 1/2 Market street, San Francisco, is a ten-cent pamphlet of interest.

"Psychic and Occult Views and Reviews" is steadily improving. Just the thing for busy folks. Published at 140 St. Clair, Toledo, Ohio.

—Rev. S. C. Greathead has moved his healthy, wealthy, wise and fast-growing infant, "The Breath of Life," to 91 West Main street, Battle Creek, Mich.

—If you are interested in socialism or astrology, or both, you will surely enjoy "Astrology and Socialism"—"a Review and Forecast"—by Frank T. Allen, 23 St. Mark's Place, Brooklyn, N. Y. It is got out by mimeograph and sells for fifty cents. It is great.

—"What I need is money." What you need is to use your wits right where you are and with what you already have. Instead of wandering around with your hands in your pockets, thinking about what you would do—IF—you had something, just hustle your hands out and take hold of the first thing you can see to be done. Use your wits to do things *here* and *NOW.*

—The "Clinic," edited at Syracuse, N. Y., by Dr. Keeler, is a *Good Health* magazine that I enjoy. In October number is a "Say! Do You Know?" column with several smiles in it. One item is, "That a dyspeptic is one who disagrees with his food?" A whole sermon in a joke! Another: "That a penny saved is undoubtedly a penny earned, but think of losing the fun of spending it!"

—Whoa, dearie! I said I would like to have your photos, but I can't afford to pay letter postage on 'em. So please take special pains to see that you fully prepay. If you enclose writing with the picture you will need to pay two cents per ounce. Don't imagine you can fool Uncle Sam. You can't. He just charges up the difference, with an eye to his own main chance, and I have to pay the bill—which mounts up like smoke. I know you don't want to take all the profits off *THE NAUTILUS* business, so I ask you to be careful.

—"When a business man complains that his neighbor is 'ruining' the trade by unfair competition, that his customers are growing dishonest by not paying their accounts, and that times are getting harder and money scarce, he must be careful, for he is mentally 'giving up' business. \* \* \* New impulses, fresh ideas, fearless rational thoughts, continual courtesy, generous expenditure, and a firm faith in one's own capacity, are the requisite elements for business success. \* \* \* Don't be afraid to give your employees honest, living remuneration for their services; their constant thoughts about you, as their employer, are so many attract-

ive forces in the direction of your success, or vice versa. \* \* \* Always hold good thoughts towards your customers and the general public; they are all, more or less, sensitive to the positive currents which attract, and the negative currents which repel."—"Thought Waves," 153 Enmore Road, Enmore, Sydney, Australia.

—"Talk about success; I have an example of it. By coming here I received an increase in salary of 73 per cent, and more agreeable work, too. Things are coming my way. They did so before I joined the Success Circle, but nothing compared to the present."—F. \* \* \* "Since joining the Circle there has been great improvement."—A. \* \* \* "I haven't been so well for ten years as I am to-day. I am still selling milk but I would like to own my own place, and am sending you \$1 for membership in the Success Circle. I am sure I was healed through you and now I want a little money. Please speak the Word."—N. \* \* \* "I found work soon after joining the Success Circle, and happiness and success are coming fast."—L. \* \* \* "I wish at this late day to pay the debt of gratitude I owe you. Nearly two years ago I was a miserable invalid when my sister put me under your treatment. To-day I tip the beam at 168 pounds and don't know the meaning of the word 'ill.' Hoping you will excuse the tardiness of this acknowledgment."—M. \* \* \* "I am very highly pleased with the good results of your Word."—J. \* \* \* "I inclose \$2 as your share of some money we received Friday. As it came unexpectedly, and at a time when we seemed to be in need of it, we feel that your words must have brought it."—Y. \* \* \* "You have wrought miracles for us."—R. \* \* \* "My son is succeeding in all he undertakes. So am I."—B.

### P's AND Q's TO BE MINDED.

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—I write letters of instruction, advice and encouragement. For each letter I charge at least \$1, and if you desire it I will give you along with the letter, **FREE**, special treatment for one month for any good thing you want, health, wealth, happiness, realization, etc. Make a full and to-the-point statement of your condition and desires.

—For particulars regarding the Success Circle see upper left hand corner of this page.

—You will save me, and perhaps yourself, a lot of trouble if you will state whether you are renewing subscription, and how many copies of *The Nautilus* you have had, if any.

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