

THE NAUTILUS.

Devoted to the Art and Science of Self-Expression.

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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 unvesting sea.—Holmes' "The Nautilus."

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ELIZABETH TOWNE,
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THE FOOT-PATH TO PEACE.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars;
To be satisfied with your possessions, but not contented with yourself until you have made the best of them;
To despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice;
To be governed by your admirations rather than by your disgusts;
To covet nothing that is your neighbor's except his kindness of heart and gentleness of manners;
To think seldom of your enemies, often of your friends, and every day of Christ;
And to spend as much time as you can, with body and with spirit, in God's out-of-doors;
These are little guide-posts on the foot-path to peace.

—Henry Van Dyke.

THE SPIRIT MOVES.

"How is the 'voice of the spirit' referred to by new thought writers, to be distinguished? I receive impressions, strong ones; but they are quite as apt to be wrong as right."—Ada.

There is but ONE spirit and it leads always right. But after you have obeyed the voice you presume to pass upon the results of your action as "right" or "wrong."

If you did not believe in wrong at all you would follow every impression and rejoice in the results. Because you believe in both right and wrong you are actuated by both. You receive sometimes "right" impressions, sometimes "wrong" ones.

It is your judgment which makes the distinction. Your judgment looketh upon the outward appearance and makes mistakes. You must teach it better, or rather, let the spirit teach it.

First of all, give yourself, body, soul and spirit, all you know and all you don't know, to the spirit of Love, which is the only spirit. Tell the spirit you will accept EVERY impression as the true impression of the spirit. Then do it. No matter how things look from the outside stick to it that at this time and this place and under these circumstances you received THE ONLY TRUE impulse from the only spirit. Stick to it, no matter what may be the consequences of following your impression.

It was the spirit impelled you. There is nothing else that can impel you. The spirit is ALL power.

We are all fingers of the One Spirit, which impels our every act. When you sit down to the piano, it is YOU as a whole, who impel every movement your fingers make. When your fingers move awkwardly you never imagine they are interfered with by something other than your spirit. You simply say to yourself, "My fingers are not yet well trained; I must continue to use them, to direct them, until they are quick to obey to the hair's breadth and with grace and facility." So you continue to train your fingers until at last they are like Paderewski's fingers, quick to express the harmonies and melodies of your Whole Soul.

But imagine now your fingers as separate entities—as personally conscious. Each is good and wants to "do right," and it obeys the impulses you send, to the best of its ability.

But each reasons upon its little experiences. When you first place your five fingers of the right hand upon the key board and impel your fingers to play that first little scale, each finger experiences an impulse and action for the first time. Each finger simply wonders at itself, its actions and its neighbors. Each finger thinks neither

"good" nor "bad"—it simply wonders and gets acquainted and enjoys in its place, as you impel it.

As you see the fingers gain a certain degree of skill in that little five-finger exercise you vary it. You add something. You impel your thumb to slip under your first two fingers and strike *f*, instead of remaining on *c*. Oh, now hear the protest!—"You are out of your place!" exclaim Miss E-finger and Mr. G-finger, and Miss D-finger calls "Come back, Mr. C-thumb—you are deserting me!" Mr. C-thumb himself is conscience smitten. He never meant to run away from Miss D-finger—he don't understand what has got into him. So a guilty conscience and jealousy, and resentment, and condemnation of others well up in all their little souls, and the Idea of Good and Evil is born.

After a time they all get used to the new order and finally come to see it is good. But every new change rouses more protest and more of the fruits of ignorance, which are anger, malice, revenge, resentment, intemperance, condemnation, etc.

When you come to expressing music which requires the right hand down on the bass end of the keyboard, oh, then you can fairly hear all the ten fingers chatter and fuss and resist the mixup! But you only smile and keep on sending "impressions," and they keep on obeying in spite of themselves, and after about so much of this there comes that wonderful millenium when your fingers have learned to obey all your impressions and rejoice in it, when you don't have to think about the fingers any more, but can go on pouring your joyful soul through them, to their own individual joy as well as yours.

Now that is a perfect illustration of the way you and I are related to The Spirit. It is the spirit impelling us all the time. Every impression and impulse and desire is from the spirit, which is our real self. But we are so short sighted that we don't see our connection with each other—we don't see that we are all parts of The Whole and that one spirit animates us all and impels us all, and is all that DOES impel us.

But after a while when we have been mixed up and jostled around enough, and yet always come out right side up with care; when we have seen many things we shrieked at as "evil" turn out to be "good;" when we have fretted and fumed and tried desperately to change things and couldn't, then we somehow get the impression of oneness, and we begin to trust the spirit which is in all things. Then we let go ourselves and LET the spirit impress and impel us. And we let go every other creature and LET the spirit move him as it will.

As our trust grows we outgrow condemnation of anything or anybody. We draw great sighs of relief and let ourselves and others go along gladly or sadly just as the spirit moves us.

When we children got little hurts and ran to tell "Pa" about it, he would always say, "Oh, it will feel better than ever when it gets done hurtin'!" And we would dry our tears and wonder why and how it could be, and sure enough before we got over wondering about it, the hurt was all gone and we did feel better than ever.

And so when the spirit impels me to go sadly for a time, I always know it will be but a short time and I shall feel better than ever when it is over. And I always do. But that is because I have learned to trust the One Spirit which impels me and you. I know that while at this moment the One Spirit may impress me to express music in a minor key, it is only that it may break later into grand paeans of praise. My soul has shrieked in

torment and fainted from joy in heaven; it has run and halted, sobbed and sighed, owned and resigned, all the gamut between, until now it blends them all and enjoys them all in one solemn, joyous "Pilgrim's Chorus." I have learned that One Spirit moves us all and that I am you and you are me.

Helen Wilmans says it is unscientific to talk about spirit moving us. But Helen is only one finger. And besides this she feels more than she knows. She frankly says there are lots of things she doesn't know or understand, and yet she prefers to bank on the brain as the highest tribunal. The brain is the highest expression of spirit, but there are heights and depths of spirit still pressing for expression. It is this almighty unexpressed which impels us to action which we do not at the time understand, but which proves to have been more intelligent action than any we could have conceived in our brain.

This sort of impulsion is due to the Law of Attraction, or Love, or Desire, which draws to the individual continually that which he does not yet know, but which he is ready to receive.

A brain is built and educated just as fingers are trained. The One Spirit impels the individual to do something—something new and not understood—and the individual learns by doing it. The universal spiritual impulse is always the same, toward harmony; and each individual responds according to the degree of its intelligence. Intelligence is wisdom in-told; wisdom realized; wisdom attracted from the universal reservoir or "spirit." Spirit is unrealized wisdom—blind, formless, unintelligent energy, as I have before called it in "Constitution of Man." The only eyes spirit has are your eyes and mine. But spirit is far more wisdom than you or I have ever seen, or will see through all eternity. Spirit, wisdom, worketh in us to create finer and yet finer eyes wherewith to see itself. We used to think spirit, wisdom, "God," had legs and arms and a hoary head and sat on a great white throne. But wisdom is building such fine eyes for us that it begins to discern that it has countless legs and arms and hoary heads, and young and sunny ones too, and sits on many thrones and in many huts, and works at looms and tramps the open fields. Truly God is learning things about himself, through your eyes and mine. And he is working in you and me to correct the things he doesn't like the looks of. Let him work.

THIS SPIRITUAL BUSINESS.

"Those who give their lives to the work of healing realize the divinity of man to greater extent than do those whose energies are largely expended in other pursuits—law, for instance."—A. E. Marple.

Healers make a business of dwelling upon the divinity of man. That is the healer's sole stock in trade. It behooves him to take good care that nothing comes between him and the divine in all mankind. A little mote of materiality in his eye, a little worm of condemnation in his heart, and behold, he sees his fellow creatures as worms of corruption and disease. Only by seeing them as divine and whole can he hope to heal. If he cannot so see them he is quickly starved out of the healing business.

Healers are divinely human, like other men. The only difference between the healer and the other man is that healing is to the healer a matter of bread and butter and clothes as well as of sentiment. Sentiment is mightily strong and divine; but bread and butter are necessities and no less

divine. When a man gets into a work where sentiment and necessity point the same way that man is going to join with a vengeance the procession of evolution.

We are divinely human in that we stick like a burr to our old beliefs until we are compelled to abandon them. Sickness and unhappiness and poverty compel us to go in for a realization of our own personal divinity. We speak and write much of our "spiritual desire," but when we come right down to the bed rock TRUTH we find it is the ceaseless nagging of unsatisfactory things which wakes in us those much lauded "spiritual desires." Necessity is the mother of "spiritual desires" as well as of progress. Show me a new-thought-er who was not pushed into new thinking by stress of circumstances. I will put on my specs and carefully view him, for never have I seen such a one.

But after circumstances have pushed a man into finding his own divinity he is so pleased with his new-found self that he straightway turns up his nose at the old self and all related to it. He repudiates it all and prides himself on his superiority to "material" things and people. Bless his little heart, he had to be material first before he could be "spiritual," just as he had to be a boy before he was a man. And just as long as he entertains the vestige of an idea that he was ever "material" he continues to be "material." "As a man thinketh." As long as he thinks there are "material" people or things in the world, just so long there are "material" people and things in himself.

The fact of the matter is there is no matter. ALL is spirit. He is and ever was spirit. I AM spirit. The earth is pure spirit. Every act and thought is pure spirit. Money is spirit. Anger, malice, revenge, jealousy are just as pure spirit as are love, joy, peace, gentleness. There is ONLY SPIRIT in all creation and uncreation. "Man does not live in a physical universe, but in a physical conception of the universe," and a conception of any kind is pure spirit. The man who imagines he is now spiritual and turns up his nose at others whom he considers "material," simply turns up his nose at his own conceptions, which have no existence except in himself. All this higher thought and lower thought business is all in your mind. It is simply a nightmare.

Wake up!

Healers make a business of dwelling upon the spirituality of man. By dwelling upon it they grow to realize it.

All new-thought-ers desire to realize their own and other men's divinity. But it is so easy to lapse back to the old habits of thought—"material" thought—when the deacon gets the best of them in a hoss trade, or when Mrs. Smith says something snippy, or when our husband is stingy with us or the children boisterous. When any of these things occur, the immediate incentive is to give back the mete as 'twas measured—descend to the "material" deacon's level and worst him in the next trade; meet Mrs. Smith's snippy speech with one a little snippier; pay our husband up for his stinginess, and slap the children into a corner. When all these things try us, somehow we find our "spiritual desires" and realizations almost a minus quantity and "materiality" rules.

But when the healer finds herself in this sort of pickle she straightway remembers that to drop down and vibrate on this plane will incapacitate her for her work and shut off her supply of bread and butter. She has the same strong "material" temptation that every other new-thought-er has, but it is counteracted by another "material" instinct called "business," and thus balanced she finds herself able to "rise above" the "material" vibrations and go on realizing and affirming the divinity of man.

Blessed be business, the balance wheel of to-day. It affords us healers the one advantage over other new-thought-ers, which enables us to "realize the divinity of man to a greater extent than do those whose energies are largely expended in other directions."

Oh, you think this view "belittles the soul," do you? You think me "sordid," and you are sure that "spiritual desires" should need no such in-

centive as common money-making, in order to manifest. There you go again, talking about "low," "material" things! I tell you ALL incentives are PURE SPIRITUAL incentives. By despising some incentives and casting them onto the ash heap you simply throw away important factors in your problems of life. And then you complain that you "can't understand!" It is the despised things that are the chief corner stones of understanding.

Blessed be business, just the "material" incentive to effort needed by us babes who are emerging from the woods of "materiality."

It is a healer's business to see the divine in man. For this reason he sticks through thick and thin to his affirmations of divinity and spirit. He refuses to be switched back by the deacon's cheatings or Mrs. Smith's snippings, or even by stingy purses or perverse youngsters. He can't afford to meet them on that plane—it will empty his purse in no time. So he "sets his mind on things above" and pegs away on affirmations of spirit and divinity.

Affirmations create realization. It is business for a healer to stick to affirmations of divinity in man. But what begins more or less perfunctorily as business becomes at last NATURE. The healer affirms, affirms, AFFIRMS, up hill and down dale, until at last he realizes the divinity of man and his motions and e-motions. He outgrows business considerations entirely, and finds himself a FREE, divine GOD among other gods.

But he is not one whit more a god than he was in the beginning. He was always a god, pure spirit; and by the aid of business, which is likewise pure spirit, he has learned something about himself and others.

I used to despise "business" as "common," "material." But the I AM of the universe compelled me to pick up this discarded thing; when, behold, I discovered it made of spirit stuff. My "physical conception" of business has evolved from the grub state and unfurled its beautiful wings, a pure spiritual concept in a glorious, spiritual universe.

Now I have explained how mind unfolds from "material" to "spiritual" by balancing one "material" instinct with another, like a pair of wings enabling us to mount upward. I want likewise to impress you with another side of this same truth: No man can afford to vibrate on the material plane. It is poor business policy. You are all in the same boat with the healer. Every single lapse from the divine of you affects your pocketbook. Every time you entertain an idea of "materiality" you lose dollars. Every time you condemn another in your thought, or come down from your high estate of divinity to indulge in "material" actions, you lose dollars. The man who prides himself as "spiritual" and yet lets "the world" or "economic conditions" compel him to engage in business which he despises, is a man divided against himself. He is neither "spiritual" nor "material," but a general mixup and a downright slave to materiality. Either be "spiritual"—and starve to death; or else pick up that despised business and re-create it in your own spirit image and likeness. You are God, and your business is what you make it.

A good, healthy "material" business will pay in dollars and cents, because its creator is not a creator divided against himself. A good, healthy "spiritual" business will pay better, for the same reason capped by the greater power of spirit. But a two-legged business which attempts to straddle "matter" and "spirit" will simply split itself asunder—and starve its creator. "An eye single" to anything brings success. But deliver us from the cross-eyed "spiritual" business man.

Either get out of business and starve, or put your soul into creating spiritual business. Raise your business and put love and joy and kindness into it. It will pay you a thousand fold and teach you more than you ever dreamed of.

Your business is subject to the same law with the healer's business. The connection is not quite so apparent as in the healer's case, but it is there and a little attention on your part will reveal it to you. Every time you drop back from the "spiritual" to the "material" you not only im-

poverish your "spiritual realization," but your purse as well. Get this connection firmly fixed in your mind and you will find yourself balanced by the same incentive as the healer's, and your realization of the divinity of man will be just as great and progressive.

—You are not overshadowed by any soul that walks. You are unique—nobody else has just the knowledge and twist that you have and nobody could fill your place. You are a king among other kings. Remember that until you feel your kingship. A really truly king is never arrogant. He is gracious and kind and has no need to exert himself to impress other folks. He is his natural self. Be your-self, my friend, and be kind to others.

—Magnify yourself to yourself until you are as tall as anybody on earth. Then look every other man kindly and squarely in the eyes and smile. Never mind what he may think of you—just see you think highly of yourself. An ignorant little clown might poke fun at a king, you know. But what of it. Smile and let him! He is only a kid growing up! To-morrow he may realize that you are a king. And if he don't, no matter. Just be yourself.

—When I tell you to magnify yourself I do not mean that you are to gloat over your possessions, or your deeds, or the cut of your coat, or your rich or smart relatives. Your self is the Real Thing of which these are only imaginary extensions. Your self is God. Your self is love. Your self is Mind or Spirit. Yourself has extended not only the things and deeds and people you call yours, but it has extended all things and deeds and peoples. The entire universe is an extension of your self. When the clown laughs at the king he laughs at himself. When the king resents the laugh and beheads the clown, he cuts off his own nose to spite his face. The clown's self and the king's self are One. The acts of both are but kindergarten junketings by which each is learning that they are One. Magnify yourself until you realize that you are the Only One and that all people and acts and interests are your people and acts and interests, and that the clown's coat and the king's coat are both your coats. Then you will enjoy them all and be kind and unashamed.

—When you forget that you are God and you and all others are one, then you have moments when you feel at a disadvantage before another who seems more polished or better dressed than yourself. Never mind. Magnify yourself, not the things you look out upon. Look upon others curiously. Weigh mentally the things wherein they differ from you. If in your opinion their ways are better than yours, then go correct your ways. But never correct your ways to fit their opinions. Be yourself and improve your ways and acts and the cut of your coat as fast as you see things wherein you can improve.

—Other people are only dummies to us, to show off other fashions than our own. Let us look with interest at them and pass on, as we pass a shopkeeper's dummies. Let us frankly admire when we like a thing; let us adopt it if we like it well enough, but don't let's be dummies for other people to hang their clothes and manners and opinions upon! See? BE YOURSELF. Be it strenuously if you must, but Be It. I AM with you for Self-Expression. I AM YOU for Self-Expression.

—"My husband has no sympathy with my desires and will not help me, neither give me a dollar to pay for O. T. He worships passion as his God."—N. P. [If you would encourage him to do as he pleases, he would encourage you to do as you wish. If you in thought gave him liberty and did not criticise him, he would do the same by you. Passion is as needful to him as O. T. is to you. He can put away passion only when sick of it, so let him get sick as soon as possible. If depriving him of coffee is to deprive you of your pet drink, and it will, hadn't you better live your own life simply? The price of liberty is liberty. —EDITOR.]—Occult Truths.

—"The Resurrection of Adam" is an interesting little fifteen-cent booklet by Mary Gifford, D. L. S., Sharon, Mass.

SELF-EXPRESSED.

A man sent in his subscription for a paper he saw advertised as "*The Nautilus: Devoted to the Science and Art of Self-Expression.*" After receiving the first copy he wrote that "the editor seemed to be a sceptic or something with queer ideas. The paper was not what he expected; please discontinue." That man thought he wanted to know more about how to express himself. But he didn't. What he really desired was something to teach him to express *other people's* selves according to still other people's rules. This is commonly called "self-expression," but is really "other-fellow-expression."

It is a good thing to come into touch with the other fellow—to understand and be able to express his ideas; but unless such understanding and other-fellow-expression serves to waken in the expressor original ideas and expression it has missed its occult purpose.

The tendency of all expression, whether of self or the other fellow, is to awaken new ideas and impel further expression; but when we have succeeded in expressing the other fellow's idea in a charming manner we are apt to be ourselves so charmed that we depreciate and repress our own ideas, which are trying to grow up like new shoots from the stalk of old ideas. So we encourage in ourself the tendency to degenerate into mere imitators and "rooters" for the other fellow. (I wonder if my English cousins ever heard of "rooters." We hear 'em at the football game.)

Self is individuality; that which differentiates us from the other fellow.

Expression means "to press out of."

Self-expression is the pressing out into use of that portion of us which is different, which is original.

Only as we prize our own ideas and act upon them do we develop more ideas; and in proportion as we develop original ideas are we valuable to the world and satisfactory to ourselves.

"To him who hath shall be given, and from him who hath not shall be taken away, even that which he hath," is a Biblical hibernicism which expresses an all-present law. He who knows enough to prize his ideas can coax plenty more from the Universal Unexpressed in which he lives, and moves, and has his being; but he who is so charmed with the ideas of another that he despises and represses his own ideas will not unfold more truth. Not only that, but he will gradually lose the power to perceive truth except through the five senses of another.

Here and there are rare souls who have prized and expressed truth as it came to themselves; but the majority of us have slighted ourselves shamefully, until it is no wonder we entertain none but reflected opinions and customs. "As a man thinketh in his heart so he is." We have thought ourselves poor, and weak, and foolish until we are so, to all outward appearances.

But appearances are deceiving. Thank heaven we *are* what we *think*; and the time is always *here* and *now* when we can change our thinking. We can at any moment begin to "*assume* a virtue if we have it not"—we can *assume* wisdom, and power, and originality, and all that our highest desires point toward; we can assume them and *act* as if they were already a conscious possession; and we can keep up this assumption and action until we find ourselves actually and consciously incarnating wisdom, power, originality—all that is highly desirable.

It is related of your own Lady Henry Somerset that until she was a grown woman she was a sceptic. Walking alone in the garden one day she mused upon the "riddle of the universe," and longed for real knowledge as to the existence or non-existence of God. As she walked and mused there came to her an answer so clear she could have thought it a voice speaking to her instead of within her; and this is what the voice said: "*Act as if I were, and thou shall know that I am.*" Jesus said to one who was troubled even as she was: "*If ye do the will of the Father ye shall know.*"

To act as if a thing is so will quickly lead to *proof*. To act upon your own ideas and conclu-

sions will soon prove to you that to you your own opinions and conclusions are worth more than all the world's beside.

And what if you do make a few mistakes? Did any man ever learn anything without mistakes to teach him? Don't we learn our most valuable lessons by our mistakes? Are we always right when we follow in the beaten track? Are we happy? Do we bring happiness to others? No! Only by expressing more and more of self can we come nearest to satisfying ourselves or others; only so can we be of great value to the world.

Not one of us is so lowly, or ignorant, or hard-worked that he has not now and then an original idea; an inspiration straight from the Highest; an unfolding of some tiny petal of potentiality, pushed outward by the universal Life Urge of the universe.

Did you ever notice your state of mind when such an idea came to you? You were so quiet and so interested in one thing that all other things were as nothing. All your energies were bent in one direction. All your faculties were focussed.

Newton lay under an apple tree. He was quiet within and without, so quiet that the falling of an apple attracted his undivided attention. He had doubtless wondered many times over the cause of things falling down instead of up; wondered idly, whilst the most of his attention was taken up with Something Else. But this time his mind was so still that the falling apple took all his attention, and, thus focussed, his mind saw and felt the earth's attraction. There was born in his mind an "original idea." He had struck a new trail, which he followed to its legitimate conclusion.

Preoccupation would have kept Newton from discovering the law of gravitation. Preoccupation—a mind troubled with many things—never sees anything new. The disquieted mind runs continually in a rut, and sees no chance of escape.

If you want to find yourself—the part of you which is different from other folks, and the expression of which pays you in pounds and shillings and satisfaction—the first thing to do is to *get quiet*. The reason the mind is not quiet is because it continually vibrates from one thing to another. We place too much importance in things, and our mind is naturally attracted to that which we consider important. In order to quiet the mind we must withdraw it from *things* and center it upon *principle*; withdraw attention from the already expressed and focus it upon the unexpressed. In the words of Paul, "Set your mind on things above" the already expressed things. Realize that there are greater things yet to be expressed, and that *you* are a medium for their expression. Instead of magnifying that which is already achieved, dismiss it, bless it and let it rest, whilst you reach upward for higher understanding and ideas. Magnify the unexpressed and look to it.

And *put* the unexpressed into what you are doing *now*. When you do a thing do *that* thing and nothing else. When you are beginning a piece of work, stop a moment and remind yourself that your power comes from within and above, that you are focussing all your power on this one thing, that all your thought and interest are turned upon it, *that you are going to do it better and easier than you have ever done anything before, and with more satisfaction, and that if there is any improvement possible you will see, and understand, and express it.*

Keep *consecrating yourself* to each thing you do, no matter how small or trivial the thing may seem to be; keep consecrating yourself to your work until you have formed the habit of recognizing your "higher self" as flowing out into your acts—into every act.

This is the mode of self-expression, the key to heaven here and now.—Elizabeth Towne in *Bibby's Quarterly*.

—"Received 'Just How to Concentrate,' which I have read and reread. It is worth its weight in gold. Contains the best logic, the most practical sense on concentration that I ever read."—Mrs. Eliza D. Box, Chicago.

—*Nautilus* subscription list is striding up toward the 10,000 mark, and the mark is receding. WE WANT 100,000 SUBSCRIBERS FOR *Nautilus*! In the three and a half years of our publication life we have come abreast of the oldest and widest circulated of New Thought journals. That is a wonderful record. We are doubling, trebling, quadrupling our power for good, as well as our subscription list. *Nautilus* is fast becoming not only the widest circulated but the most powerful of new thought journals. *You are helping us* and we thank you from the heart, and are glad to help *you*. We must have ONE HUNDRED THOUSAND subscribers that we may be a still greater power for good to you and all the world. Send us more subscribers and more lists, friends.

—A goodly portion of the last page of this issue of NAUTILUS is filled with the ads of two investment companies. Lest a lot of NAUTILUS readers write in to ask me if I advise *them* to invest with either company, I tell you now that I advise nobody to invest in anything—not even if I am at the head of it. When I buy stock I follow *my own* best judgment. You must follow yours. I am investing some of my pin money with each of these companies. If you have pin money to invest and a drawing toward either or both these companies you *may* do well to invest. I am inclined to think you will. But I am not infallible. I am learning to use my judgment by *using* it. I know Sydney Flower through his magazine, *New Thought*, published at 20 The Colonnades, Chicago. A two-cent stamp will bring you a copy. Dr. Herbert A. Parkyn, editor of *Suggestion*, 4020 Drexel Boulevard, Chicago, is a director of La Luisa Plantation Association, and his father has just visited the plantation and reports very favorably. Ten cents will bring you a May *Suggestion* containing the report. I believe Dr. Parkyn and Dr. Flower are both honorable and able men, and I hope to make some money out of these companies.

—"Please state just how you manage women's dress in order to breathe freely. I dress loosely, but the *bands* of skirts will interfere."

Not if they are loose enough and the skirts light. If you wear heavy skirts, better wear either a loose girdle corset to support them or button them to a Ferris waist. A union suit of underwear, a single silk petticoat with very loose band, and princess or empire gown is ideal and all any healthy woman should wear even in cold weather. Most women smother the pores with too much clothing.

—Here is a woman who says, "All the same what Shelton and Helen Wilms are really after is *money*." Then in the next paragraph she begs me to treat her for money. She says she "is poor and wants money, money, money." Exactly. She wants money and so she accuses Shelton and Helen of wanting what *she* wants. You can know every time that what you accuse others of is what you yourself are guilty of. The covetous person thinks others are covetous. The jealous one accuses her relatives and friends of jealousy. The man who accuses the world as cold blooded and after money would sell *himself* for gold—if he could find anybody who would have him. The world is only a big looking glass—we see in it what is in ourselves. Let's look for the lofty and beautiful in ourselves, and if we spy a blemish in the world let's remember that it is a reflection. Let's be kind and call attention *away* from the blemish to the everywhere out-cropping beauties.

—"Your books are really splendid. They are so essentially *now*-books, instead of vague, like the Hindu Yoga."—Eustace Miles, Cambridge, England.

—My friend, Lloyd K. Jones, thinks the one thing the new thought lacks is organization. He and his friend, Fred W. Schneider, Milwaukee, propose to organize it. The "platform" is broad enough for anybody who wants to jine. Write him for particulars at 418 Wellington avenue, Chicago.

—Do you want to go for the summer to a sort of mental science and musical "Chautauqua?" Write for particulars to Mrs. William Levin, Cardinal Points, Route 1, East Stroudsburg, Pa.

THE OLD, OLD STORY.

This is the springtime, when fancy lightly turns to thoughts of love and every body wants to go a-soul-mating. Consequently my mail is leavened with letters from those who are unhappily married but who are sure they have got their eye on the One who from the foundation of the ion was intended for them. They all want to leave the old mis-mate and go to the new found soul mate, and they all want my advice and encouragement—to do it! Some of these writers have already left their husbands (?) and want to know whether or not they should go back, or go on. To one such I wrote the following letter, which I publish in the hope that it will help others to find and follow themselves. Here is the letter:

One thing at a time! Get off with the old love before you go fretting about a new one! Don't you think you are a silly girl to ask *anybody's* advice as to whether or not you are to go back to your so-called husband? If I know what you ought to do I don't see what you are worth to yourself or the universe. The truth is that YOU are the only person in creation who can make that decision. If you don't yet *know* that you have a right to make your own life as you see fit; if you don't yet *know* whether or not you should go back to him; then *be still* until you *do* know.

You know things to-day that you did not know yesterday, and to-morrow you will know things you "can't decide about" to-day. So attend strictly to business and keep still, and stiller yet, until you KNOW what is best to do.

Then DO it.

So much for the old love. As to the new one, not even you can know for certain whether that other man would pan out the soul mate you now imagine him. But the Law of Love, or Attraction will *prove* whether or not he is what you think. Your Own will come to you, and all creation can't hinder it—IF you keep sweet and cool and free in your own mind and make the best of THIS day as it comes along.

Ages ago I had a similar experience to yours. I found the only and original one intended for me. But I was tied to another man—NOT by a ceremony, for that ties nobody, but by my own conscience, which compelled me to "stand by" the man I thought "needed" me. So I stood, though I thought my heart was broken. In a few years after I found that my soul mate was no mate at all!—I wouldn't have had him as a gracious gift! I felt like Ben Franklin who as a barefooted boy resolved that when he grew up and had pennies he would buy a stick of red striped peppermint candy; but when he grew up and had the pennies he didn't want the candy.

I have learned to smile at that experience as the bitterest and sweetest of my past life, and the source of volumes of wisdom. The *Law of Attraction* knew that man was NOT what I longed for, a real comrade; and the Law kept him from me. I afterward found the real comrade, and *more* than the joy I thought I had forever missed!

We are pretty silly children, dearie, without the child's best quality, TRUST.

Just you *let go* of everything and everybody and apply yourself to doing THIS hour, with love, what your hands find to do; and trust the Law to bring you in due time ALL the good things you ever desired.

ACCEPT what comes *from* the Law; meet it kindly and do your best.

The time came when I left my husband and secured a divorce. This may be your time to leave, or it may not. But NO one can know but yourself, and you will know as soon as you really *want* to know what is RIGHT, and get quiet enough to find the decision *about which you have no doubt*. "BLESSED is he that doubteth not in that thing which he alloweth." "He that doubteth is damned already." When you are *sure*, then go ahead; and the whole universe, seen and unseen, will work together for you and with you.

What is it that ties you to one man and not to another? Not the words of a priest or a justice of the peace. It is *your thought* about the matter, and *his thought* about the matter, which ties you. You may not have thought you were tied until the preacher told you; but not his words but *your acceptance* does the real tying.

If you are ever freed from a husband you must *think* yourself free—just as you must think yourself free from any other bondage. I thought myself free several years before I applied for a legal separation; so that when I did apply it was to me merely a technicality.

Divorce or no divorce you are *tied* to a man until you think yourself untied.

Be still and find your mental freedom. Then you will know what to do.

—If you want to boycott the beef trust and don't know how to do it scientifically, send 10 cents for May *Health-Culture*, 481 Fifth Avenue, New York, and read Eustace Miles, Dr. Latson, *et al.*

—Do you want a new way to cook potatoes? A friend sends this and it is fine. Prepare the potatoes as for roasting with beef. Cut in rather small pieces. Lay in a small baking pan, grate over them one small onion, salt, pepper, sprinkle with sage, sift over them a little flour and scatter plenty of bits of butter over them. Bake with water enough to have gravy through potatoes when done.

—"Nautilus grows better every month. I must tell you how well and truly you answered the lady that asked if deep breathing would not enlarge the abdomen. No, it will not; but constant excess of devouring food and all kinds of meats will. I have passed through it all. I am short in stature and used to be very stout—about square. I first began to read Helen Wilmans, next Shelton's *Christian*, and he called you Betsey Lois. Then I sent for sample of *Nautilus* to Oregon, also joined the Success Circle. When 'Solar Plexus' came out I sent for one. Since that I have been deep breathing and exercising, going without breakfast and eating moderately, also drinking the very best artesian water, from a well 133 feet deep. I am not stout now, and as for an abdomen, when I lie on my back in bed it seems as if I had none. My waist measurement is getting less every day, but no lacing remember."—L.

That is a case of practical demonstration I am proud to show. If any *Nautilus* reader has actually demonstrated over obesity by "purely mental methods" I shall be very glad to hear about it. The losing of a dozen pounds of flesh and then regaining it is not a complete demonstration. If any of you were once fat and shapeless and are now shapely and not too fleshy, and yet have never done anything for it just *think*, or hire someone else to think for you, I shall be very thankful if you will write me a full description of your case. "Test conditions," please. I once flattered myself I was reducing myself by thinking. It was when I first became absorbed in healing and had lost a dozen pounds or so. But after a bit I began to gain again, to my dismay, though I was thinking as vigorously as ever—if not more so. Then I made a discovery I was then loath to acknowledge. When I first took up healing I was much in the open air, going from one home to another, and I often forgot to eat lunch; whereas later I had taken to writing much and letting the others come to see me. It was forced home to me that action as well as thought governed bodily conditions.

—Life is beautiful! And we are just waking up to it. New things appear to us daily. Every day is a brand new day. Did you ever think of that? Never was another day just like *this* day. Life is a kaleidoscope—and the turning of earth makes new combinations! The same little bits of life appear each day—birth, death, love, joy, pain, peace—but never twice it the same combination. To-day is new! Let us enjoy it. Let us turn *with* the world, and enjoy it. There is nothing serious about it, nor tragic. And fretting and fussing will not hinder a turn! Let's let go and turn *with* things, and enjoy 'em! Life is a play house, dearie, where we learn things by playing 'em! Let's play!

—"One of the *meanest* passions is jealousy, especially in social relations."

There is nothing "mean" about jealousy. It is a natural, divine emotion produced by a false mental concept of yourself. Jealousy is a beneficent corrective to wrong thinking. It arises when you are in the presence, mental or personal, of one whom you imagine to be *more divine* than YOU are. You are afraid he will take from you that which you desire. You conceive yourself as something small and impotent beside him. So your soul force *e-motes* as jealousy. As long as you hold this untrue conception of yourself you will feel the divine sensations of jealousy. If you prefer other sensations, you may have them by transforming your conception of yourself in relation to others. You are *not* a puny weakling at the mercy of others. You are *divine* and you are the Only Thing of the kind that ever happened! You are unique! Nobody else ever could or ever will fill your place, and no other place is higher than *your* place. Moreover no other man can attract from you what is really *your own*. If a person or thing is attracted

away from you, it is sure proof that he or it *was not yours*. A little quiet waiting and watching curiously will prove to you that this is true, and you will rejoice to think you did not get what belonged to the other fellow. Realize that your own comes to you. Also realize that you sometimes think from outward appearance that you have found your own, but a little quiet waiting shows you that you are *glad* it was not after all yours. Dwell in the truth of your inviolable individuality and worth. You will find yourself smiling on all mankind, and womankind too. When you feel symptoms of the old emotion, go away again and dwell apart with your soul, until you feel like the morning sun.

—"When I am away from the office everything goes wrong. When I am at the office the servants at home neglect the house. I am distracted. Cannot be at both places at once, and the moment my back is turned everything goes to ruin. What shall I do?"—M.

Your main trouble is lack of faith! Instead of giving each servant or clerk definite work to be responsible for and then dismissing the whole thing from your mind and expecting it to be done and done well, you tell them over and over, and keep your own mind tagging them at every step of the way. When you are absent you continually send them telepathic messages to the effect that they will forget or neglect their work. You will have to cure yourself of this very bad and irritating and wearing habit or your whole life will be a fizzle, and a hard one at that—in your own eyes. The *work* you do is life to you, but the mental tagging of other people's actions is death. The first thing for you to do is to LET GO the whole shootin' match! Let things go to smash! Let everybody have his OWN way! Let your husband run his business HIS way! Let your daughters and sons use *their own* wits and ways! Close up your little mouth and tend strictly and cheerfully to your own business, and keep affirming that everybody else *knows* his business and will attend to it far better than *you* could attend to it *for* him. Oh, you think he can't!—but you are simply mistaken. When you are away from business you keep mentally affirming that things are going wrong. Those at work catch your thought and in spite of themselves things *do* go wrong. It was NOT their carelessness or intention or incapacity that made them do so; it *was your mental interference*. No matter what you think you have "learned by experience," no matter how you "feel" about it, just you use your mind to advantage by affirming that they all *want* to do their best and *will* do it, and everything will go RIGHT. You will find by experience that just in proportion as you do this everything will go right. By keeping persistently at the affirming and hands-off practice you will set the habit on yourself, and you will find ALL things going right and everybody's temper becoming serene. You are the *self-constituted* if not the real head of the concern, therefore *your* mental orders *direct* the actions of the others, to a great extent. *Quit ordering things to go wrong*.

—See Shelton's ad in another column. That Madden-ing Third Assistant P. M. General is still after him and the stirring up is bringing Thomas out better than ever. Read *Christian*.

—William's *Points* for this quarter is tip top. Do send 10 cents and have it for a year. After that you will be sure to keep it.

—A man's *interest* in his business and his customers is his attractive power.

—"IT'S DIATOMACEAE!"—that's what we New Englanders are drinking just now. The water tastes fishy, and the name—well!—the experts say the taste is due to a microscopic vegetable growth with the long name. They assure us it's "perfectly harmless." We have to drink 'em, but we drown most of ours in grape juice and then shut our eyes and say "All is Good" whilst they go down.

—What shall we do with the beef trust? Eat vegetables.

—"Action will remove the doubt which theory cannot solve."

INDIVIDUALISMS.

BY WILLIAM E. TOWNE.

HE DOESN'T EXCHANGE. Down in Ruskin, Tenn., there lives a man by the name of Dodge. Mr. Dodge owns a farm and also edits a New Thought paper called *Riches*. You seldom see *Riches* mentioned in the popular journals along this line, but it has a much larger circulation than most of its contemporaries. During these balmy spring days Mr. Dodge spends his time galloping around after the plough, he says, and works on his paper whenever he can catch his breath between gallops.

However, this is not what I started out to tell you. I wanted to make public a few of Mr. Dodge's peculiarities. One is that he does not exchange papers with any of his brethren and sisters of the fold. We have been laboring with him earnestly for over two years trying to induce him to exchange his paper for *Nautilus* (his journal only costs 25 cents a year), but no, sir! He would have none of it. He said every one who read his paper, including his own grandmother, had to pungle up his or her little 25 cents, and that was all there was to it. Now this is what I call doing business on business principles. I intend to follow the same policy regarding my little quarterly paper, *Points*. Well, as I was saying, Mr. Dodge wouldn't exchange, but he kindly sent Elizabeth 50 cents for a year's subscription to *NAUTILUS*, and she sent it back to him for a year's subscription to *Riches*, so the matter is now arranged beautifully and to the complete satisfaction of all concerned.

In a recent letter Mr. Dodge relates some more of his troubles. It seems he had a printer working for him who got girl struck. As a consequence he felt a powerful drawing to the girl's side, and as her side was a long way from the printer's job he abandoned the latter for the former, leaving Mr. Dodge in the soup, as you might say. As an outgrowth of this sad catastrophe Mr. Dodge has persuaded a friend of his, who is a member of the State Legislature of Tennessee, to introduce a bill making an open season of twelve months in the year during which it will be legal to slaughter printers. If Mr. Dodge had been acquainted with our Holyoke printers he would not have deemed such stringent measures necessary. We have had occasional dealings with outside printers whom it was hard to bless at all times, but we will let it pass.

VEDANTA PHILOSOPHY. I have just read a splendid lecture by a teacher of the Vedanta Philosophy. This is my first acquaintance with their doctrines, and I am very favorably impressed. These are two strong points in the Vedanta teaching which especially appeal to me as *good*. These are, first, their extreme simplicity, and, secondly, their breadth and liberality. The keynote of their philosophy is "to lead the human mind to the realization of that Eternal One, which is the source of all powers, of all forces that are manifested in the phenomenal worlds, which is the source of all knowledge that has been taught by the various branches of science."

What better aim could any system or cult have than this? Continuing on this line of thought the lecturer says: "The highest conception of the Absolute One was expressed most beautifully in the Rig Veda, the most ancient Scripture in the world, 'That which exists is one; men call it by various names.' That one has appeared as manifold through the manifestations of the various powers which exist potentially in this source of all things and all beings. Therefore unity in variety is the fundamental principle of this Vedanta Philosophy. We must strive to see Oneness, which underlies the diversified phenomena of the universe."

Again the Vedanta Philosophy teaches that the soul is eternal, that it knows neither birth nor death. It teaches that sin is nothing more nor less than selfishness and that with the coming of a clear realization of Oneness what we call sin will cease to manifest. By this teaching a logical foundation is established for a true morality and system of ethics.

The Vedanta doctrine is not centered on any

personality, ancient or modern, nor on any book. It aims to include the teachings of all spiritual leaders who have lived on earth at different times. It claims to give four direct and simple methods by which God-consciousness may be attained. These methods are commonly known as Yoga practice. They consist in the exercise of Love, Devotion, Concentration and Meditation.

This philosophy teaches that all religions are like so many paths which lead to the same goal, the ultimate aim of all being union with the Eternal One.

For the information contained in this article I am indebted to *The Pacific Vedantin*, published at 770 Oak street, San Francisco, Cal.

SOME QUESTIONS ANSWERED. "I am poverty stricken and homeless and have no position. Please explain how to get aid."

The only advice I can offer you is that you try and realize that you are a component part of the Divine Power which expresses itself through the universe; that you are in your present circumstances in order to learn some needed lesson, and that when you seek to learn that lesson and come to a point where you can really believe that "All is good," the way will open for you to get free from your present condition. You can enter a better condition only by *outgrowing* (growing out of) the old, and if you simply settle back in the traces and kick, you won't grow at all. Try to coöperate with the Law, which is forever working out good within you, no matter *what* the appearances are. Cultivate self confidence and self respect.

The Universal Life is worthy of all respect and confidence, and you are a part of that Life. The Universal Life is capable of supplying all the needs of its children, therefore, open your heart and *receive* what it has for you. Have faith. Seek for the Light, even if you can see only darkness. LISTEN for the Voice to speak within you and try to follow its leading. And above all, TRY.

Here is a clergyman who wants to know our interpretation of John 17: 2 and 3. My dear sir, your interpretation of these verses is exactly as good as mine, perhaps better. However, my understanding of the definition of eternal life given here is that it refers to the God-consciousness or knowledge of the Absolute Principle of Being. To know this principle and come into union with this consciousness is life eternal. The mission of Jesus was to serve as a living example of the means by which this consciousness might be obtained. Through perfect at-one-ment with God, "power over all flesh" was literally made manifest in him. He was the means whereby this knowledge should ultimately become implanted in every human consciousness.

"In the sense that in man's Inmost—in the human internal—is God's dwelling place with man—in this sense God is *within*, and he (man) may, if he will, be at-one-ment with Him. Is this what you of the New Thought mean?"

Personally I define God as the Absolute One. I believe that man is and always has been and always will be one with this Absolute Principle of Being. But he has not *known* this heretofore. He has deemed himself a thing apart from God, which, as I understand it, is an impossibility. Man sustains the same relation to Principle that a wave does to the ocean. All his thoughts, all his acts are the result of the God life working through him. He has imagined that he had thoughts of his own, that he acted on his own account, but at the last analysis I believe that All is One and One is All. To *recognize* this as true and to give up the idea of the personal will as a thing apart from the Divine Will, to coöperate with this Will and be responsive to it, will bring you into a *consciousness* of the truth, which means peace and happiness.

"I wish sometime if you can spare the time and feel to do so you would tell me something of the course you took to gain health."

Real permanent health can only be attained through the birth of true ideals, which will take place when man *recognizes* that "all is good" and that he is one with the Eternal Principle of

Being. LET the Absolute One live you. Get into harmony with Nature and with Nature's laws. Relax all tension, and above all *trust* the Law to lead you to health. Look upon disease as an effort of Nature to bring you health. Avoid all contention. Forgive all. Agree with the work and conditions that are near at hand, and seek to learn the lesson they convey. This will fit you for better health and better conditions sooner than any other method. When you seek your bed at night drop all worry from the mind. Cast all your burdens upon the Law of your Being. LET the Law work through you and it will bring you repose and health.

"I don't know how to make auto-suggestions. Will you please instruct just what to say and how to say it?"

It is always better to make your own suggestions, but you can vary this form to suit yourself and your needs. When you retire for the night compose and relax yourself, and then say mentally, "The Law of my Being is seeking to express health and success through me. I LET it find free and perfect expression. I do not strain after *anything*. I simply *trust*. I let go of all care and worry and sink into quiet sleep." Try to let these words take possession of you as fully as possible, and then drop them from your mind and go to sleep.

Here is another man who wants to know whether he shall become a mental science teacher, a lecturer on socialism or purchase a fruit farm! Say, Mr. M.—I am no oracle, neither am I a fortune teller. Surely you can advise yourself better than I can. Seek the advice of your own soul. If you cannot decide, then follow the most practical plan, which would be to buy a fruit farm. My idea is that all who are really suited to lecture or teach will feel the "call" so strongly that they will not need any time in which to decide whether or not they shall heed it.

WILLIAM E. TOWNE.

BRIEFS.

BY WILLIAM E. TOWNE.

* * * REGENERATION!

* * * It is in the very air.

* * * The planetary influences are most auspicious for it.

* * * The best word yet spoken upon the subject, to my mind, is George E. Burnell's opening article in *Christian*.* * * And what a fine, balanced head Mr. Burnell has, as indicated by his picture in *Christian*.* * * Regeneration is a making over of the whole nature—mind and body. The soul *is* and always has been perfect. It is unchangeable as God. But the manifestation of the soul through mind and body is changing constantly as these instruments become more pliable.

* * * The whole earth is ready for a change. A new era has been ushered in, from a planetary point of view. A new cycle has begun, and the results are already becoming manifest. Life is quickening the bodies of the dead. The dead are not those who are in their graves by any means. Don't get that idea fixed in your mind. The dead are found among those whom the world calls alive.

* * * These dead are beginning to awake from their death slumbers, and to come out from under the hypnotic spell of the centuries.

* * * LIFE in all its glory is waiting to manifest. It is whispering in the hearts of the dead. It stands at their sides and sustains them in the hour of need. It breathes into them the magic word of Hope. It makes glad the eye. It brings peace to the troubled heart. It stills the storm. It carries one from the temporal into the realm of the Eternal Reality.

* * * Life is universal. The mortal life is temporary until it comes into a knowledge of the Universal. Mortal life, untouched by the full vibrations of the Universal, is but the merest part of a shadow of the substance.

* * * As a general thing the faults we see in others are those which we are most addicted to

ourselves. Faults are like lies, of which Walt Whitman said:

"Meditating among liars and retreating sternly into myself, I see there are really no liars or lies after all, but that everything has its perfect return and that what are called lies are perfect returns."

* * * Your soul dwells within like a King upon the throne and knows no evil, no sorrow, no disease. Let the soul express itself in your outer life, and all those things you have deemed undesirable will begin to vanish.

* * * The May number of *Health Culture* contains some statistics showing that the average yearly death rate is considerably lower among married people than among the unmarried. The difference is more noticeable among men and women of advanced ages. These statistics demonstrate the good effects of even the average marriage upon health and longevity.

* * * Dr. Latson, editor of *Health Culture*, thinks the question of the Meat Trust can best be settled by refusing to eat meat at all. He suggests that the reason so many people try to do without meat and fail to get good results is because of ignorance and poor judgment in selecting substitutes for meat. The idea that meat contains more nourishment than any other kind of food is purely erroneous. As a matter of fact it contains *far less* of the essential food elements than beans, peas, nuts, nut foods, etc. A little study of the food values of different articles of diet will enable one to make a proper selection of such foods as will satisfactorily replace a diet of meat.

* * * It won't do to get too far away from the things of earth if you would be healthy and happy. The Sun may be our father, but the earth is our mother. If our heads get too far up in the clouds our feet need to be planted firmly upon the soil. Do not despise things which are of the earth earthy. Both the material and spiritual are necessary to the equilibrium of the universe.

* * * Do you know the joy of repose? Do you live in an atmosphere of strain, hurry and worry? If so, you need to cultivate repose. Learn to let go of everything under the sun. Relax every muscle, quit thinking and rest.

* * * Life comes out of silence. Energy is stored while the body sleeps. Reaction follows action. Just remember this and do not try to make over a law of nature to suit your own limited conception of truth.

* * * John D. Rockefeller, the great financier, is now slowly starving to death because he has robbed his stomach of needed vitality in order to supply the brain with fuel in the course of his strenuous rush for the almighty dollar.

* * * You may say that if he had a knowledge of the principles of mental science he might correct this trouble. Mental science can only prove successful when it works in harmony with natural law. No amount of affirming and denying can make 2 and 2 equal anything but 4.

* * * Seek *first* for unity with Principle, and then you will be able to make your mental science of practical value.

* * * You cannot successfully and permanently solve a problem unless you take all of its factors into consideration. By ignoring the working of natural laws you are cutting out several important factors in your problem. The mission of the New Thought is not to destroy but to fulfill natural laws, and give them an opportunity to work without obstructions.

* * * How does mental science cure? Simply by bringing the patient into harmony with nature. Pills and potations accomplish the same purpose—sometimes. So do water cure, hypnotism, faith cure, and all the other systems and isms that deal with healing. All are good in some cases. Mental science is rapidly gaining ground upon the other systems, because it meets the need of a constantly growing class of people. It suspends no natural laws. It is simply a means to an end, a superior method of reaching the desired result.

* * * Unless you are mighty sure of your ground you had better not try to fly in mental

science before you have learned to crawl. Begin near at home and work up. Take a broad view of the subject. Don't swallow wholesale what some teacher tells you. Don't follow *any* teacher. Seek your own spirit as the only true guide. Listen to whomsoever you may feel attracted to, by all means, but reserve your judgment.

* * * Now, I suppose a lot of people will jump up and ask how they shall listen to their own spirits. They will want exact formulas for "going into the silence." My dear friends, "the letter killeth but the spirit giveth life." Make your own formulas. You needn't do a blamed thing but shut your mouth, relax and keep still in order to commune with your inner self. Walt Whitman spoke of it as loafing and inviting your soul. The main thing is to keep quiet and quit using the physical brain in the generation of thought.

* * * "How shall I know when the inner-self speaks to me?" You will know it by the feeling of desire which may express itself in any direction. The desire may be for things material or subjective. Desire is the voice of the soul. Bad desires are good desires perverted by your belief in evil. Believe in the Good and all your desires will become pure.

* * * Cultivate unselfishness. Selfishness is the cause of untold suffering. It leads to many kinds of disease. When you recognize that all life is one you will have a reasonable basis from which to work in the cultivation of unselfishness.

* * * I have just been reading in *The Housekeeper* about an unique society of women residing at Washington, D. C. They are known as The Sanctified Sisterhood, and own property to the value of nearly half a million. This property was acquired entirely by the Sisters themselves, and was the outgrowth of their desire to become self-supporting and independent of the masculine portion of the race. All their property is held in common.

* * * In adopting a vegetarian diet you should take pains to avoid an excess of starchy foods, such as rice, bread, etc. See that these are balanced by eggs, fruit, milk and cheese. Milk is not the most desirable of foods, but it is suited to the needs of some people.

* * * In a class paper like *Nautilus* I believe that a variety of contributors, however good, is less satisfactory to its readers than are those who founded the paper and became identified with its work early in its existence. A variety of contributors is all right for a magazine which appeals to the general public, or for a newspaper, where the question of individualism and personality counts for but little. But in a paper like this we attract a class of readers who are interested in our particular brand of "stuff" and who feel injured when they are offered something "just as good," even though it be a really better article than the original. I know how it is in my own case when I read the New Thought papers. Take *Freedom*, for instance. All that I ever read *carefully* in that paper is Helen's Waste Paper Basket and her editorials. She has impressed her own personality upon her paper until we look instinctively for her own words and skip the rest. In *New Thought* I always look first for Sydney Flower's items, and afterward I read some of Brother Atkinson's heavier articles, but I invariably skip the articles by Nancy McKay Gordon and Uriel Buchanan, although they are both fine writers. In *Christian* I always look first for what Shelton has to say, of course. I have usually skipped the rest of his paper, but since he has taken on Mr. Burnell I read the latter's articles with interest. Of course it is hardly to be expected that one or two writers will fill a *weekly* paper the size of *Freedom* or *Christian*, but I believe the small monthlies will prosper in proportion as they express the individualities of their editors, rather than those of outside contributors. It was the personal element which built up *Christian* and *Freedom* for many years, and it is this element which has made *Nautilus* a success.

WILLIAM E. TOWNE.

—"Think twice before you speak, and then talk to yourself."—Elbert Hubbard.

—We go to church these lovely spring days to see the decorations and worship the decorator. All the earth is the Lord's church, you know, and these days he is stringing greenery and blossoms everywhere. We ride slowly around on our wheels and watch the beautiful things unfold. When it happens to be Sunday morning, we meet whole processions of people decked out in their new spring finery wending their way to the various imitations of God's real church. It is amusing to note the look of indignant horror on some of the faces when they spy us on our wheels. You see they don't know we are *in* church, and they imagine we have no God to worship. And we look at them and imagine things. This lovely, lively world wouldn't be half so amusing if we knew all about each other.

—When your hour comes for practice begin by sitting quietly at rest before the piano for eight or ten minutes, eyes closed and turned upward toward the ideal, and breathing very slowly, fully and evenly. Sit straight. Imagine yourself floating in a sea of light and love and harmony. Imagine it permeating you and surging through you and around you, filling you with love, harmony, wisdom, exquisite music, and impelling you to express it. Glory in the Infinite Spirit of Music and give yourself up to it. Then open your eyes and begin quietly on your lesson. Put your soul into each movement and phrase. Get the swing and enter the spirit of your music and let it express through you and flow out at your finger tips. After you have finished sit quietly again with closed eyes and tell yourself that you have done WELL; that all this will sink into your sub-conscious mind and possess and transform you whilst you go about other work; and that next time you are ready to practice you will find that you have improved *more* than ever before—more than if you had put in hours at hard drilling! Say this emphatically to yourself over and over. Then rise with decision and go cheerfully about your other work as if you really *believed* all you have been telling yourself! You will find by experience that it *is* true. Keep at this with steady determination. It will actually accomplish wonders for you. Two hours a day used as I have directed will give you better results than *eight* hours of ordinary practice. At night after the lights are out and you are ready for sleep suggest to yourself that *all night* you are going to grow in musical knowledge and wisdom and power of expression; then imagine yourself resting in that pulsing sea of light and melody and harmony. Do not despise accurate practice! All the music of creation must have intelligent, trained instruments of expression. By using the method I have outlined you will actually *grow brains*, not only in your head but *in the tips of your fingers*, and you will grow them fast—*fine* brains, capable of sensing and expressing the beauties you are growing up to.

—I do not write letters for a two-cent stamp, nor yet for 50 cents. If you desire information not contained in *NAUTILUS* or my circulars your letter must contain at least \$1 for my time and stationery in replying. I write all letters with my own ten fingers on my Rem-Sho typewriter. I made a record the other day of eight short business letters (not letters to patients) and addressed the eight letters all in fourteen minutes. But even at this rate, if I answered all the letters that come in with a stamp or nothing I'd soon be bankrupt. I want to give my *personal* attention to those who ask my advice and treatment. In order to do this I must be paid. I cannot afford to write to anybody for less than \$1, and it is the generous and well-to-do people who send me anywhere from \$5 to \$25 for a letter who make it possible for me to answer other letters for \$1. My work grows steadily, and if I continue to give my own attention to letters I shall be soon forced to raise the minimum price in order to reduce the number of letters. I'd dearly love to write letters for nothing, but self-preservation compels me to draw the line. A word to the wise will keep him from trying to step over the line—and may save him a rebuff. It is the folks who won't take a hint, you know, who get kicked. And then they go off and revile the kicker.

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—fifty cents of which is 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 I speak for all members **the Word of Success**, for which I make no charge. * * * "How to Grow Success" is uniform 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 brief and TO-TO-POINT statement of your desires, and if possible send a photo of yourself, with name, address and date of birth written on the back. Do not send one that must be returned, and see that postage is fully prepaid. ELIZABETH TOWNE.

Every tangle you get into is but the unfurling of better things. You are God!—and all you decree will come to pass. I do not say you are a god—one among many, each striving for his own ends, which are unrelated to yours. No! You are GOD, the ONE who works in all gods to will and to do his ONE good pleasure. This ONE who is really you puts into your heart all its aspirations and impulses, and pours into you the power and wisdom to carry them out. Into each heart he puts aspiration and impulse, power and wisdom, for that particular one. Each is a part of the grand ONE, and no two conflict and confound each other. Sometimes it seems that there is conflict and sacrifice of one to another. If you drop your work and stand and gaze you will seem to see conflict. But just you look to your own self and keep quiet and you will begin to see how smoothly the universe really runs. There are no

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frictions at all. All things work together for good to YOU. All things work together to help you manifest according to your desires. It is so with every part of the Grand Whole. There is a destiny that shapes our ends, struggle and fret as we will; and this "destiny" is GOD the central self of every man and thing. Just trust yourself and KNOW that ALL things work together for just what you desire. Your desire is the voice of God, your central self, directing your efforts. Keep cool and sweet and work for what you desire. You are growing. I rejoice with you in what you have already done, and still more I rejoice in the greater things you are already evolving.

THE GLAD HAND.

"Who Am I," by David Jensen, 1239 Santa Fe avenue, Denver, is a well printed book of seventy large pages, which sells for 50 cents. The author says, "This book I wish all could read. Up to this day and age, in a true sense, there is nothing better."

"Health and Breath Culture" is written by Dr. Hanish, 1613 Prairie avenue, Chicago. Good. No price given.

"The Conquest of Fate" is a booklet of seven short but interesting chapters by Dr. C. W. Close, 126 Birch street, Bangor, Me. Price only 10 cents.

"The Composite Man," by Dr. E. H. Pratt, 100 State street, Chicago, is a book which will bear careful study and grow on acquaintance. Dr. Pratt describes fourteen different men and inter-relates them as one, and he does not forget the "Conscious Man," "Sub-conscious Man" and "Composite Man," as all other anatomists do. This book is anatomy and physiology from a mental scientific standpoint, and is the best thing I ever saw on this line. It is beautifully printed, bound and illustrated by fourteen full-length colored plates, and sells for \$1 50.

"The Unsealed Bible," Vol. I., by Rev. George Chainey, 938 Fine Arts Building, Chicago, is a beautiful specimen of printing and binding which sells for \$3.00. All lovers of the Bible will be delighted with Dr. Chainey's beautiful and luminous interpretations in this "Book of Beginnings."

Anubis, the Occult News and Reviews is edited by Florence L. J. Voisin, 14 Arcadian Gardens, Wood Green, London, N., England, and published quarterly at 60 cents per annum. The first number is handsome and gives promise of good things to come. See thou Good Things, *Anubis*.

Freedom has taken unto herself a bright new editor to help Helen and Charlie. Eugene del Mar is a cultured and talented young man and *Freedom* is to be congratulated. On the other hand, *Freedom* is splendid, and Eugene del Mar is to be felicitated upon the new connection. Success to them all.

—Frank T. Allen couldn't get the other folks to agree with him, so he has abandoned *Agreement* as it were. He says *Agreement* suicided. But it is likewise resurrected and called *Abandonment*, an eight-page paper that shows signs of progress and sells for 50 cents a year. This number contains some true character analysis and plenty of thrills. It is good. Allen's address is 10 East Fourteenth street, New York.

"Not Hypnotism But Suggestion" is another twenty-five-cent book by Henry Harrison Brown, which will prove interesting and instructive. It is a new and lucid presentation of the Me and Non-Me and how the latter "suggests" to and may be controlled by the former. Decidedly helpful.

—We are hoping to have NAUTILUS subscription list set up in type in time for July number, with the date of expiration of subscription printed with every name. We have been waiting for a big new linotype machine to be set up at the Transcript Company's shop, which will give us the latest and plainest of type for addressing.

—Have you read "Studies in Spiritual Harmony," by Grace M. Brown? Its name doesn't give you an idea how good it is, and it is beautifully printed and bound. See ad. in another column. William says Grace M. Brown reminds him of me. I feel quite complimented, for she is a sweet, practical and lucid exponent of new thoughts.

—Oh, who wants to take *The Baby*? It's "something new under the sun," published monthly

DON'T MISS A GOOD THING.

You will if you miss the June issue of "Points," my new quarterly journal. This number contains less advertising, and two columns more of reading matter than any previous issue. There is a column written by ELIZABETH TOWNE which will surely interest you. There are a large number of brief items that you will like to read. An article on the occult meaning of numbers gives the significance of the names of various New Thought papers, according to Kabbalistic astrology. Send 10 cents for a year's subscription to "Points" to-day.

While you are about it send 10c more for my new booklet, "POINTS ON SUCCESS," THE EDITOR OF AGREEMENT SAYS: "I HAVE SEEN LESSONS FROM A DOLLAR UP THAT DO NOT COME UP TO THIS PAMPHLET FOR INSPIRATION AND UTILITY. Send 20c NOW for booklet and paper."

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

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"on the square," "devoted to the philosophy and phenomena of the new birth," and promises you twelve visits for 25 cents. It is fathered and mothered by Albert and Carrie D. McLaughlin, 1325 Twelfth street, N. W., Washington. Bless the baby!

—I wish every forlorn old woman and man in creation would read Eleanor Kirk's "Perpetual Youth." The price of the book is \$1, and her address is 696 Greene avenue, Brooklyn, N. Y. She is a fountain of perpetual youth and her book is magical in its transforming effect.

—"It has been in my heart to write to you for some time. I am so full always of the feeling that you have helped me to wider views, to stronger purposes, to greater development of self, that I want to thank you again and again. My business is better. It is getting on the plane I want it. I am making more money and making it easier. And I am undertaking more—the education of two relatives. My success must have an expression in helping others to be better men and women. You have helped me to this."—K.

* * * "Since becoming a member of your Circle I have had an offer of \$18 a week and expenses. And later came a better chance from the Light House Service—orders to come on quickly. I never expected to hear from them. See what it means to be in touch with optimistic people. And I was sceptical too."—J. * * * "We have had a successful year in spite of the drought. Business has been good and several things about which we were doubtful have turned out well. I don't want our Success Circle membership to lapse."—G. * * * "Joining the Success Circle had its effect in getting me a house within a fortnight."—N. * * * "I want to tell you how much good you have done me. My feet are on solid foundation. I have more friends, more money, more happiness than ever before in my life."—C. * * * "Still everything seems to be coming my way. Many thanks to you for success."—G. * * * "When we sent to you for membership in the Success Circle the world did look so dark. We never had been so hard up. Everything was against us seemingly. Well, right away—the next week—the head of the house received a small raise in wages. Then he met a man who had owed us a long time, and was paid a twenty on account, and now the steady place with better salary has come. We are so happy with it all."—G.

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I am managing a stock company to manufacture and sell the Flower Health Cigar, a cigar that is especially treated to NEUTRALIZE THE NICOTINE, making a clean, healthy smoke. The process by which the leaf is treated is the secret of this company. This cigar is made of pure Havana stock, has a fine full flavor, and can be sold at a good big profit at \$1.00 per box of 25 cigars. Do you see any money in this? I do. Anything I touch turns to money. Suppose you follow my lead here—if there were no money in this article I should not be organizing a company to boom it from one side of America to the other.

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☞ Made of clear Havana stock, with Sumatra wrapper. No such quality has ever been sold for less than ten cents. But the Flower Health Cigar sells in box of 25 for \$1.00, postpaid.

☞ You ask me why, if this is going to be a wonderful money-maker, don't I make it a close corporation, hold all the stock, and keep all the profits? A very natural question, and a very short-sighted one. You will see why in a minute. The article offered, namely, a Health Cigar, will be consumed by thousands of people, scattered all over the country. If they did not buy my cigars they would buy someone else's. But, suppose they become stockholders in this Cigar Company, is it not then evident that they will demand and will consume these cigars in preference to any other? Surely it is, because they are then turning their expenditures actually into a source of profit to themselves. Therefore it is to all our interests to throw this stock open to the public.

☞ The Flower Health Cigar will be put upon the market early in May. Sold only by the box of 25 cigars; price \$1.00, postpaid. If you smoke one box, I have you for life.

☞ Only one size—medium. Only one quality—best. Only one price—\$1.00 everywhere, postpaid.

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☞ Read the announcement in column opposite and, remember, IT'S ALL TRUE.

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☞ You can't get away from this guarantee. You can't find its equal. I have done business with you for years in the selling of books, etc. You have never found that our house defaulted from its rule of business—"money back if you are not satisfied." My guarantee is just as good as the bank—and better than some banks.

☞ Orders received for not less than ten shares of stock and upward.

☞ The headquarters of The Flower Health Cigar Company are now: The Majestic Building, Detroit, Michigan. Address all correspondence regarding The Flower Health Cigar to Detroit; not to Chicago. Address all orders for stock purchases, etc., to Detroit.

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THIS FORM IS GOOD FOR MAY AND JUNE, 1902, ONLY.

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Signed,

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