

THE NAUTILUS.

Devoted to the Art and Science of Self-Expression.

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as second class matter.

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

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No. 1

DO YOU HATE?

I

Do you hate something or some one?
Then of course you will remember that whatever
or whomever you hate is your master,
And that only what or whom you love has no
power to enslave you.
You are the slave of all you hate,
And made free by whom you love.
To permit anything to inspire hatred in you is to
hand over your soul to it;
To permit anyone to inspire hatred in you is to
hand over your soul to him.
To really love a thing is to be free from it,
And to really love one is to be free from him.
There is a love-truth in everything,
A love-being in everyone.
Search for these as for hid treasure.
When these are found at last,
The world and you shall be free;
And all there is of infinity shall be no freer.

II

Do you hate something or some one?
Then do not quarrel with your hatred,
Nor try to stifle or destroy it.
Hatred is but congested love;
And the beginning of love is integrity toward one's
own soul—
Something not yet dreamed of by any of the
religions,
Cowards that they all are before life.
Simply let your hate alone;
Or rather do not argue with it;
Yea, love your hate and smile upon it;
Co-operate with it as a friend;
And, behold, ere you have gone with it a mile you
will find it to be a radiant love angel,
Walking by your side,
Leading you by the hand,
Its black cloak thrown away.

III

Do you hate something or some one?
Then do not tell lies to yourself about yourself.
Pretending that you do not hate when you know
very well that you do.
Neither seek refuge in the pale delusions of blood-
less pietisms,
Absurdly imagining that there is a distinction be-
tween what you call sin and him or her you
call sinner;
There is no such distinction,
No abstract good or evil,
Only incarnate, embodied and eternally becoming
life.
Therefore, do not try to deceive your hate,
But be truthful to it and to yourself.
Salute it respectfully and go away for awhile.
Give your mind to labor for him or her or what
you love.
After many days return to your hate,
And you will find it to be a mighty love angel at
your door,
Welcoming you to the kingdom of heaven.

—George D. Herron in *Conservator*.

TO DECIDE QUICKLY AND WELL.

—"I want to be able to decide quickly, feeling
the decision to be right, and not regretting same
later." L. B.

The habit of indecision is due to the habit of
conscious interference with the functions of the
subconscious self. Indecision is peculiar to the
very materialistic person, or rather, to the person
who is passing through the materialistic stage of
development, whose sole reliance is placed upon
the visible and conscious world. When he says
"I" he thinks only of that which is contained
"between his hat and his shoes," but principally
of that which lies directly under his hat. He thinks
his judgment is about all there is to him. So
he tries to weigh every little thing as well as every
great thing, and to decide which is right. And
finds himself oftener wrong than right; which
adds to the difficulty of the next decision.

If you pass him the fruit he simply can't de-
cide which "will be best for him." And eventually

he can't even tell which he prefers! If it is a
question of what to wear he is in a worse di-
lemma. There are so many "ifs" to be weighed
in each balance before the decision can be made.
Shall he go down town now, or wait until later?
It is "later" before his decision is made. Then
it is still later before he can decide whether, or
not, to take an umbrella.

Such a man wears his nerves to tatters trying
to decide the trivial things in life; when it comes
to matters of real importance he simply can't
decide. Somebody must do it for him. He is
so weighed down with remembrance of the trivial
things he decided wrong that he dares not decide
this important matter.

And this man is always one of the intelligent
and good men who can do things, who have no
bad habits and who are anxious always to do
right. They are so anxious that they overdo the
thing. For every time the ordinary "sinner" falls
short of the mark of exact righteousness this
good and anxious man overshoots the mark twice!

Note the opposite of the painstaking, conscien-
tious fellow—the happy-go-lucky, healthy "animal"
man. This man bears a charmed—and charming
—life. Everybody is attracted to him, for he has
no cares and is consequently always ready with
a jolly. The world loves a jolly—it greases the
wheels of progress in any and all directions. The
world passes the "animal" men the fruit dish and
it never fazes him. Whilst the other man's face
puckers into an anxious frown in the attempt to
decide whether an apple or a pear would disagree
least with his internal economy, the "animal"
man takes 'em both!—and flings you back a quip
that makes the world wish it had more to offer.

The first man is lean and anxious; and he ex-
pects nothing less than that the "animal" man will
be blasted for his reckless disregard of "nature's
laws," etc. Not so; the "animal" man is fat and
prosperous, with a heart at leisure to jolly his
way through life. And maybe through death too
—who knows?

A little self-consciousness is a dangerous thing.
That is the trouble with the man who spends his
life trying to decide—and regretting his decisions
afterward.

The "animal" man is not self-conscious at all.
He lets his appetites decide for him, and his mind
and heart are free for the enjoyment of all that
comes. He is a typical Adam in the garden of
Eden, and to save your life you can't help admir-
ing and loving the strength and readiness and
sunshiness of him, no matter how much you may
disapprove of some of his acts. Your heart
naturally warms to him, as your body does to the
sun; for he is alive with the Love of Life.

The man of indecisions is more "advanced"
than the animal man; he has been driven by his
developing intelligence from the garden of Eden,
and is wandering in the Wilderness trying to
"decide" what is "good" and what is bad.

By and by his self-consciousness will grow up
and he will find he has traveled in a circle and
come back to the garden of Eden.

A little self-consciousness.—

All a man's brains are not contained in his hat.
All a man's power of judgment and decision is not
in his skull. There are brains distributed all over
his body—far more brain, in bulk, than can be
found in his head. Not only this, but every cell
of his body has a brain of its own. THE BODY
IS ALL BRAIN. Not a portion of it but knows
how to weigh and judge whatever facts are re-
lated to it. It is the province of the digestive
organs not only to take care of the food given it,

but to decide what food is best. The "animal"
man's conscious mind—the brain under his hat—
has nothing to do with his decision to take both
apple and pear. His digestive brain makes the
decision, unconsciously to himself—to his con-
scious mind.

The Wilderness man interferes with the action
of at least ninety-five per cent of his brains, which
are in his body. He tries with his little five per
cent conscious mind to boss his whole life and all
its decisions. No wonder he is dead tired men-
tally. No wonder he can't "let go." No wonder
he develops nervous prostration.

The "animal" man lets each function of his body
use its own brains and make its own decision,
whilst his five per cent conscious mind, and all his
body, enjoys the results. He does all this without
thinking about it. "Thinking" is done by the five
per cent conscious mind.

The fully developed man will do just as the
"animal" man does; except that he will know what
he is doing, and why.

Now I have talked about the body because every
man who is afflicted as L. B. is, is a materialist
and wants something tangible to pin his faith to.
But I want to impress it upon every reader that
the brains of your head and body are but the
smallest part of the brains you have to depend
upon. Read that article about auras, in this num-
ber of *Nautilus*.

About you is an aura which contains still finer
brains and nerves than any in your head or body.

And outside your aura are the still finer brains
and nerves commonly called "God," WHICH
ARE YOURS FOR THE ASKING. Or rather,
they are yours for the trusting.

Through these highest and finest brains and
nerves you are connected with every other human
being. The man who leaves his higher decisions
to the God-brains of us will be "led aright." It is
not necessary for you to decide to go see a certain
man today, only to find him gone, or out of humor
for your proposition. The God-brain of you
knows where the man is, and what his humor.
The God-brain IMPRESSES you to go or stay.
Unless you have accustomed your little five per
cent conscious mind to interfere with the God-
mind impressions you will know instantly, AND
WITHOUT THINKING, just what to do. Re-
ligionists call this being "led by the Spirit." I
want you to know that it is a real thing, to be de-
pendent upon in the tiniest and most trivial affairs
of life, as well as in the most important. This
God-mind of you is the God-mind of me, and of
every other being; and it is the particular part of
our wonderful selves which knows what to do,
and when, and how, in all those things in which
are involved people or things OUTSIDE OUR
PHYSICAL BODIES.

There are brains to take care of each and all
functions within the body—brains of whose work-
ings we are not conscious and with whose de-
cisions it is most foolish to interfere.

Around our bodies are the aural brains which,
all unconsciously to us (i. e., our five per cent
conscious selves) weigh and judge of matters
which come within range of our senses of sight,
smell and hearing, but not in range of touch or
taste.

And over all is the Universal Mind in which we
live and move and by which we exist, and which
is intelligent enough and loving enough and big
enough to lead us all right, each for his own best
good, and for the good of all others.

Now all these different departments of mind
(or brains), focalize at that little five per cent

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conscious brain of you, which has the power of interfering with and upsetting the workings of these other and larger brains of your being.

All these other departments of you have but one way of speaking to your conscious mind; they IMPRESS it to do thus, or so. The man who follows his impressions, as does the "animal" man, is led aright. The fully developed man will follow his impressions and his life will run on well oiled tracks.

To every human being his sub-conscious and super-conscious minds send the right impressions. The fault lies in the little conscious five per cent mind, which gets too busy to receive the impressions.

To be still mentally is the key to the whole thing.

To be still physically is the greatest aid to mental stillness; hence the value of relaxation and silence hours. "Be still and know the I AM-God," is a scientific injunction, and must be heeded by him who would receive correct impressions on ANY line.

Besides this, the man of indecision must practice decision on the little things of life. When the fruit is passed he must take one before he has time to think. Then he must stick to it that his subconscious self made the RIGHT decision. No matter WHAT the results he MUST NOT allow himself to question that decision—not even if he has to stamp his foot and shout, "It was RIGHT—it WAS!"—in order to scatter the doubts. After which he should run quick and get interested in something else.

This is the course he should religiously pursue until he sets the habit of quick decision—of deciding without thinking (thinking, mind you, is the little dinky business of that impotent five per cent of you), AND TRUSTING HIS IMPRESSIONS AS CORRECT.

Oh, at first he will seem to make mistakes; but after a few months' practice he will find "mistakes" far fewer. Eventually there will be none. And, oh, the relief to that poor little burdened five per cent self!

Be still and know.

CONCERNING AURAS.

In Bibby's Quarterly, Vol. V, No. 3, is a series of twelve fine colored illustrations which I wish every Nautilus reader could study. They are illustrations of "Man; Visible and Invisible," taken from C. W. Leadbeater's new book of that name, and showing in colors the auras of people in different states of development.

According to Leadbeater and all other clear-seers, the human body exists at the center of a sort of atmosphere, much as a yolk is suspended at the center of the white of an egg. The aura being intangible to the ordinary senses, the ordinary man is unaware of it.

According to Leadbeater and others this atmosphere about man consists of three distinct sublimated bodies, the astral or emotional body, the mental body and the causal body; the three interpenetrating and interacting, and all three penetrating and acting in and through the physical body, much as the muscular, venous, arterial, lymphatic and nerve systems of the body interpenetrate, interact and co-exist.

The astral or emotional body of man is next in degree finer than the physical body. It is directly influenced by the body, and in turn directly influences the body.

The aura of a man in intense anger shows dark coils and waves, and sharp lightning flashes. The central physical body is completely enveloped in these dark coils and flashes. A glance at this picture fills one with horror at the evil possibilities of anger. No wonder the man who indulges habitually in fits of anger, has a sick body and mind—and few friends.

And no wonder he feels deep depression afterward. Those dark coils generated by anger discolor his aura a muddy grey which gradually settles in loose layers; so that the picture of the astral body of a man in deep depression looks exactly like an ovid prison cell with transverse

bars of dull steel color and a cloudy inner atmosphere of fetid red and brown and dark green. No wonder people write me that they feel "tied down," or "bound with cords," or "imprisoned." They feel the literal truth. By uncontrolled emotions they have created for themselves these bonds, which may be dissipated only by generating gentle and pleasurable emotions.

According to these plates it is well to be in love; but it is not well to backslide from that state; and there is present always a tendency toward those flashes and dark coils of anger. Looking at this aura of a man in love reminds me that a man in love needs to cultivate affectionate love and to guard well his emotions. He must be master of himself, which includes his emotional body, or there will be trouble; and the last state of that man will probably be worse than the pre-love state.

The lower the development the more opaque and cloudy and irresolute are these auras; and the more restricted their range of influence. Isn't it good that breadth of influence goes hand in hand with wisdom and love?

The astral, mental and causal bodies of developed man show, beginning at the bottom, the clear, bright, soft green of real sympathy and compassion; the clear rose color of strong, pure, universal love; the clear blue of wisdom and religious feeling; the clear yellow of a high type of intellect; and at the top pure violet, the color of devotion to high ideals. And from this developed aura, which grows in size and influence as the man develops, there radiates life, as from a sun.

The undeveloped man shows no causal body and very little mental body. Apparently with the conquest of the astral or mental body there develops the mental body; and out of the mental body there grows the causal body, which appears to be the body which influences people and things outside the self. Without the causal body Jesus could not still the waves.

A developed woman was living in a very flimsily built house on a hill. A terrible wind arose and the place seemed doomed. This woman stood before a window and bade the winds be still. They continued to roar with increased violence; but a strange calm came over her, and she FELT the winds part about 100 feet from the house, and sweep by on either side. She heard trees crash before the wind, and she saw a distant chimney fall; but though the storm continued for half an hour or more afterward there was not another tremor of the house she was in; nor did that strange calm leave her. Her causal body, at the word of command, must have cleaved the wind as a ship's prow cleaves the water.

Do you wish to develop a pure, powerful aura? You can. The secret is simple; the practice easy: only persistence is necessary. The secret is this: Be still. Keep your emotional body still and gently warm toward all mankind and toward whatsoever surrounds you or requires your attention or effort. Thus will your emotional self become an incubator for the steady and strong development of your mental and causal bodies.

Your emotional self is the key to all the riches you can desire; and you hold the key. Use it NOW.

These are but a few of the thoughts stirred within me at sight of these wonderful colored plates. But I will say no more, for I want to reprint for your pleasure and profit a few of Joseph Bibby's own thoughts on the subject. The following is clipped from his Quarterly:

"We may now close these cursory comments by briefly summing up some of the thoughts suggested.

"(1) The pictures indicate that men are in different stages of evolution, and it is, therefore, unwise to expect all to manifest the same level of perfectness; it is quite clear, also, that each person is doing the best possible missionary work when he is seeking to improve the healthfulness and purity of his own bodies; as by this means he is not only preparing the way for further development, but is meantime exerting an ever increasing influence upon others, more potent for good than spoken words.

"(2) If we would set about the improvement of say our astral body, it is well to remember that

it is the vehicle of passion, emotion and desire, and it is directly affected by the particular emotions and desires which we allow ourselves; any form of self-seeking, say of anger or of self-pity in sorrow which has self as its center, immediately diffuses its own ills; whilst unselfish emotions and desires operate in the opposite direction and result in an increase of joy, hope and courage. This body is also greatly influenced from above by the condition of the mental body, and from below by the cleanliness and purity of the physical life, and still more remotely by the food we eat and drink; exactly the same law operates in the well-being of the mental body, the thoughts which find a lodgment in the mind affect the vibrations of the mind body; if the thought be pure and lofty, finer material and a higher rate of vibration are required to express it, and as this body interpenetrates and influences directly and indirectly the other bodies, the whole character is uplifted, and the physical body itself shares in this improvement; an exactly opposite result takes place when coarse and sordid thoughts are held in the mind; the mind-body is also influenced indirectly from above or below, as in the case of the astral body.

"(3) This again offers a scientific explanation of what ought to be done when the character is sought to be reformed; take the case of a drunkard; he may be able by a strong effort of will to suppress his desires; but if that is all he does he is liable to be overtaken again, for he is still a drunkard at heart, so long as he desires drink; but if he sets about at the same time to cut off his thoughts from sensuous indulgence, and builds into his mind body, better materials by meditation and strenuous aspiration after a better and purer life, he will gradually throw out of his mind body, then out of the astral, and lastly out of the physical body the coarse atoms which demand this kind of indulgences; and if he goes on replacing these with finer and less dense material, the impact of the temptation from without will by and bye find no answering response within; until this point is reached—and it requires time to change the molecules of the physical body—the man is not in reality a sober man; and the same law applies in dealing with other faults of character.

"(4) The author also affirms that everything which exists in the Divine mind is present potentially in every man, and that radiations from this source are always being poured down upon all men; and only in proportion as they become less engrossed in the life of the physical body, and develop and purify their higher bodies by aspiration and meditation, do they become able to profit by the helpful stimulation which comes from these higher spheres.

"(5) And lastly, when we come to compare the causal body of the ordinary man with the highly evolved higher nature of the more developed personality shown on the last picture, and come to realize the immense value of the latter acquisition, as compared with the accumulation say of material wealth, and realize that one has a temporary value only, whilst the other forms a permanent possession of the soul for all time, we obtain a sort of object lesson as to the wrong relative values we, in our blindness, are apt to set upon different forms of wealth.

"It will be seen from this brief summary that the pictures are very suggestive in many directions, and quite irrespective of the conclusions at which we may arrive, as to whether they represent facts in nature or not—and this is a point which each reader must settle for himself—they are none the less interesting and instructive."

SO NEAR AND YET SO FAR.

"Help me to make things go forward instead of backward. I want to be neat and attractive, with a good head of hair, a good complexion and good health. I want to help my husband so he will fall in love with me and make me his chum as well as his wife. Help me to make home beautiful, attractive and comfortable. I want bright eyes and freedom from that care worn look. Oh, I want to draw my husband nearer to me." (From a Taurus woman, aged twenty-seven.)

Isn't that pitiful? And heaven knows—or ought to—how many poor women, and men too, live with that same dumb longing to get nearer and be chums with somebody. That cry touches my heart, for I lived years in the same state.

And, oh, how I struggled to draw others nearer to me. How I agonized and cried and pray'd over it. How I worked to make home attractive. How I cooked and washed and scrubbed, sewed and patched and darned to please! How I quickly brushed my hair and hustled into a clean dress so as to be neat and ready when my husband came in! And how I ached and despaired inwardly because he frowned and found fault! How I studied books of advice to young wives! How their advice failed! How I tried and TRIED to get him to confide in me and make a chum of me!

And how the more I tried the more he had business downtown! Oh, the growing despair of it all! And the growing illnesses, too! Oh, the gulf that widened and widened between us! Oh, the loneliness! Oh, the uselessness of life!

I had to give it up. I wasn't enough of a hanger-on to sink into a state of perpetual whining protest, or to commit suicide. When I was finally convinced that I couldn't draw him nearer I gave it up and began to take notice again, of other things. I let him live his life and I took up the "burden" of my own "lonely" existence.

And the first thing I knew my "burden" had grown interesting, and I was no longer lonesome. I began to live my life to please myself, instead of living it for the purpose of making over the life of another.

The next thing I knew my husband didn't have so much business downtown, and he had more things he wanted to tell me. I found we were nearer than I ever dreamed we'd be.

You see, I had become more comfortable to live with. I had quit trying to draw him nearer, and behold, he was already near.

In the old days I lived strenuously. I hustled so to get the house and the children and myself just so, that I got my aura into a regular snarl. My husband being a healthy animal felt the snarl before he saw the immaculateness; and like any healthy animal he snarled back—and had business downtown. He responded to my real mental and emotional state, responded against his will many times; and I did not know it. I supposed him perverse and impossible of pleasing. I knew I had tried my best (according to my lights, which it had not occurred to me to doubt), but it never entered my cranium that he had tried too. I looked upon the outward appearance—my immaculate appearance, met by fault-finding or indifference! Poor me! Perverse he!

Poor Martha, troubled about many things, when only one thing is needful—a quiet mind and faith-full soul. History does not state if Martha had a husband. If she did, he was perpetually downtown. And Jesus preferred Mary, the Comfortable One, to Martha. Poor lonesome Martha! And she tried so hard to please.

I used to know a woman who never did a thing but look sweet. She was pretty and sympathetic and cheery. Her husband and six children idolized her, and fairly fell over themselves to please her and keep the home beautiful for her. There was physical energy galore lavished gladly by the family, in doing what is commonly considered the mother's work.

And there was apparently nothing whatever the matter with that woman, who was always sweet and pretty as a new blown rose, and looked not a day over twenty. She was simply born tired and wouldn't work. Of course the neighbors said things about her; but nobody could say things to such a sweet tempered, cordial and pretty woman. And there'd have been razors flying through the air if anybody had dared hint to that husband or one of those children that mother was anything less than perfection. The family explanation was that "mother is not strong."

But that mother did more for that family than all the others put together. She made the atmosphere, and she was the life-giving sun around which husband and children revolved, and from which they received the real Light of Life—the power which develops the good in us.

The mother's main business in life was that of appreciating. She was the confidante, the counsellor, the optimistic teacher, and the appreciative audience for six children and a husband, besides a lot of neighbors who carried their troubles to her. She performed more mental work than it takes to manage a billion dollar trust. She kept six children, not only out of mischief, but happily busy at all sorts of household and outdoor work which it was well for them to know. They learned to keep house and farm by keeping them, whilst she sat by and enthused and directed their efforts. She made them love it all. She helped them over the hard places in their school work and enthused them to do better work. They carried off the

school prizes under her admiring eyes, and ran straight to lay them in her lap and receive that proud and happy smile of hers.

Her husband worked like a slave with the heart of a king. She thought him the best, bravest, brightest of men, and told him so a dozen times a day, besides looking it every time he came in range of her big, loving brown eyes and smooth, rosy cheeks.

I never heard of an unkind word in that family, and those six children grew up into splendid young manhood and womanhood. Their mother is still the blessed sun of their existence. She is prettier, healthier and happier now, and so proud of her fine children.

And she is up-to-date. She has studied and read with her whole family and is interested with them in the world's present events, art, literature and religion.

Do you think that woman ever complains of loneliness, or "tries so hard" to draw husband or children "nearer"? No. She long ago chose the "one thing needful"—a faith-full heart. Her physical strength would not bear much strain without depressing her faith-fullness; therefore she left the physical labor out, as less important. To her the Life was more than meat or raiment, so she ministered to the Life—to the joy of living. A stronger woman, physically, could have ministered more efficiently to the physical side without neglecting the "one thing needful." This woman chose the better part and stuck to it; and results prove her righteousness.

The foolish woman looketh upon the outward appearance and is troubled over many things. She wears herself out trying to keep the outside immaculate—and grieves her heart out because she misses the one thing of great price, the joy of loving and being loved, of trusting and being trusted.

Do you know that we are never far away from anybody? We are close, so close to our husbands; our children; our friends; even to our enemies if we have them; and to those we never saw or heard of. We are all One. Your soul is MY SOUL, TOO. Only our bodies are at all separated, and they are separated only as the harbor is separated from the sea. Our bodies are but inlets of One Great Soul; and they are but the smallest part of ourselves. Is it then not foolish to try to draw another nearer? Why, we are now so near we can't be nearer; we are One. Why strive to do what is already done?

Ah, you see, we work from a false hypothesis. We are so concerned with the many things on the outside that we lose sight of inside truths.

Take your husband's nearness for granted. Be not troubled over the many things of appearance. Have faith in him. If there is any "drawing near" to be done see that you draw near to him in faith and love. Instead of mentally or verbally sitting down on his motives, words or acts, try to feel as he does, that you may understand him.

AS WE GROW IN UNDERSTANDING OF ANOTHER WE GROW IN LOVE AND REALIZATION OF OUR NEARNESS TO THAT ONE. In proportion as we dislike or are repelled by any person OR HIS ACTIONS, in that proportion we fail to understand him.

As one human being is revealed to another the sense of nearness grows. Now do you imagine that distrust and censure will help a soul reveal itself? Of course not. But if you can be comfortable and indulgent to a man, and especially if you can cultivate a real admiring confidence in him, he will unfold his very heart of hearts to you. It is you who must come near in faith and love, if you would find your husband near to you.

To sum up:

1. You and your husband ARE close together—so close you are One.

2. If you would feel the truth of this you must come to your husband in faith-full love, and you must not allow yourself to condemn or judge, verbally or mentally, his revelations of himself. You must vibrate with him where you can, and keep still in faith where you can't understand him and meet him.

3. You must persist in thus doing, until faith

and love and understanding become the habit of your life.

4. The same rules apply if you would feel your nearness to any other person, or to all persons.

Every man is in embryo a good and thoughtful and loving husband. A wise wife will give him the loving, full-of-faith, appreciative atmosphere which encourages development.

"We are all just as good as we know how to be, and as bad as we dare be." And we are all growing better. Why not chant the beauties of the good instead of imagining it our "duty" to eternally bark against the bad?

It is said there cannot be a model husband without a model wife, and vice versa. True. Then if yours is not a model husband don't assume that you are a model wife fitted to judge and admonish him.

Be still and get acquainted with him.

* * * * *

Make it your first object in life to cultivate a serene and faith-full heart and aura.

As a means toward this end cultivate a full appreciation of whatever and whoever comes near you. Cultivate the spirit of praise; and trust where you cannot see.

Second, take good care of your body and personal appearance. Allow plenty of time for bathing, caring for your hair, nails, teeth, and clothing. Wear plain clothes if need be, but DON'T wear soiled or ragged ones. And don't ever put a pin where a hook or button ought to be. No man can continue to love a woman who is slatternly.

Third, allow at least an hour every day for reading and meditating on new thought lines, and for going into the silence. Let nothing rob you of this hour, for out of it will come wisdom, love and power to meet the work and trials of all other hours. Remember the parable of the ten virgins and take this hour for filling your lamp, that you be ready for the Unexpected. Only in such hours can you lay up love, wisdom and power which will enable you to make the best of the other hours. Let not outward things rob you of your source of power.

Fourth, unless you wish to fall behind the world's procession see that you spend some time every day in reading the best magazines and newspapers, taking pains to skip most of the criminal news. Read optimistically and cultivate a quick eye for all the good things. Take the best magazines even if you have to leave feathers off your hat and desserts off your table. If you can find an interesting literary club it might be well to join it and do your part of the work. But see that you do not rob the Peter of your energies to pay the Paul of club ambitions.

And fifthly comes your housework. This is the juggernaut department which grinds many a woman to skin and bones—and her husband discards the remains! When it comes to housekeeping a woman has need of all the love, wisdom and power she can muster in her hours of silence. Even a five room flat or cottage is more than one woman can keep spotless and allow time for anything else. Many things must be left undone. The wise woman simplifies to the last degree compatible with comfort. Useless bric-a-brac is dispensed with. "Not how much but how good," is her rule when buying. A few good things kept in place, are better than a clutter of flimsy things which pander only to an uncultured esthetic taste—and make work. Order is the wise woman's first law in housekeeping; cleanliness her second, which is like unto the first in importance. She lets extra rooms, furniture and fallals go until she can pay well to have them cared for. The same rule obtains in her kitchen and her personal dress.

The wise woman thinks of comfort and allows time for the joys of life, wherefore all her life is a pleasure.

The foolish woman is ground under the wheels of routine. To her, housework is a stern "duty" which comes first, and to which body, mind, personal appearance, happiness, the joy of living, all must be sacrificed.

Lastly, firstly and all the time the wise woman is guided in what to do and in what to leave undone,

by the Spirit of Love; whilst the foolish woman is guided by the Spirit of Appearances.

Note the order in which I have written these needs of life; an exact reversal of the usual order. Housework last, and the Spirit of Comfort first. The tendency of every woman is to lose herself in troubling over the many things of her household. If she would be happy, useful, young and growing she MUST turn her life the other side up.

The best way to begin, the only successful way so far as I know, is by MAKING time for the hour of reading and meditation and silence. She must take the time, by sheer force of will—take it until it grows into a habit which takes her. Out of this hour will come first peace and self-control; and gradually she will find unfolding out of this peace and control, the wisdom to know what to do, and how; and what not to do. From this unfolding comes the ONLY power which can make new thought practical to the individual case.

Are you satisfied with yourself and your condition? Then pursue your old ways.

Are you dissatisfied with yourself and surroundings? In order to change them YOU must change—that which was first with you must become last AND THE LAST MUST BE FIRST.

Be still and know the I AM God of you; and, lo, all things shall be added. But the things must be last, not first.

Seek ye first the kingdom of Good in yourself, and to be right with it; and all things shall be added. All things shall be added to YOU, not to other things.

Be still until you find yourself—your wise, loving, joy-giving Self which dwells in the silence and is able to do whatsoever you desire.

THE COURSE OF RENEWAL.

—“Sometimes I grasp and act on your teachings for some time and then I seem to lose it all again and I become discouraged. Don't know what the reason is as I try the best I possibly can to follow you, but I suppose it's like all good things, hard to get any hold of. I hope to report better success soon. Perhaps you can suggest some additional help.” F. J. K., Tarrytown, N. Y.

Be not dismayed at apparent backslidings. They are only apparent. The new thought is transforming you by renewing your mind, conscious and subconscious.

You are all mind, you know—body as well as brain, is pure mind. Conscious mind is only about five per cent or less, of your mind. When your conscious mind gets hold of something new you are waked up and enthused. As the new thought moves on down from your brain, as it begins to circulate through your nerves and go out to all the cells of your body, you lose consciousness of it. Your body is sub-conscious—under consciousness. When by a vital idea your conscious mind is being renewed you feel it; but when your body (which is a much greater part of your mind) is being renewed, you are not conscious of it. The renewing impulse begins in your consciousness, and travels through every atom of your body. Every new impulse follows this route.

After your entire body has been renewed according to the new pattern you will find no more periods of apparent backslidings. When you “seem to lose it all” simply be still and know that the renewing is going steadily on in your ninety-five per cent subconscious self, and that another new impulse will soon begin.

Help the work along by pouring in new affirmations. Take one hundred long, full, even breaths of outdoor air every day, with affirmations of I AM JOY.

One of our girl friends has been trying for a year to accomplish the feat of transposing into flats, music written in sharps. She never could do it. Recently she had a quite severe sick spell, bordering on typhoid fever. For weeks she was too ill to touch the piano. The first time she played after this sickness she found herself unconsciously making the desired transposition, much to her amazement and delight. Now she transposes easily.

The impulse sent by her conscious mind has been renewing the thought centers of her body—

has been making them over until they could obey her desire to make those transpositions. The grey matter in her brain could do it before she was ill; the grey matter cells in her finger tips and body were renewed and taught their part whilst she was sick. The renewing went steadily on through all sorts of feelings and no feelings at all.

Fretting and striving only postpone the day of full realization. Be still and let the good subconscious work go on. Never mind your feelings. KNOW that, feeling or no feeling, you ARE what you desire to be, and that realization is growing.

LOOK AT YOUR WRAPPER!

I mean the one in which your Nautilus comes. Beside your name appears the date of expiration of your subscription. See that it is right. If your credit is incorrect notify me NOW and it will be corrected. If your subscription has expired won't you please RE-NEW NOW! And make glad the heart of ELIZABETH TOWNE, Holyoke, Mass.

—If you want a well-written story which beautifully illustrates the workings of the law of attraction in bringing to us the good and ill of environment; and which shows how even the most awful calamities work for good, and the learning of their lessons averts yet worse calamity; then read “Judgment,” by Alice Brown. It is a short novel which we have been reading serially in Harper's Magazine, but which can now be had in book form. I would like to publish the whole story in Nautilus. Oh, you self-righteous Pharisee, whose cry is always “Justice,” read this story and let Bess Markham arraign you as she does her father at the last. It will be good for you. And you people who do not understand how a Jesus could be so good and yet attract such suffering, read the story of John Markham's sweet wife who tried to salve everybody's hurts and bear the pains of everybody's sins. She didn't succeed in bearing them all, any more than Jesus did; but she tried, she tried; and she bore all she could. And though she could not bear others' pains her own pains softened the hearts of others and prevented worse pains. One of the conclusions of the story is this, in Helen Markham's words: “I've learned so many things out of all this. One is about pain. It is one of the ways of life. We must bless it, and not shrink from it. But we must save other people. We must make the mistakes that come from love—not that other kind.”

—“I advise many of my patients to subscribe for Nautilus. I like them to read it. There are many doctors doing good work in leading and teaching their patients toward something higher. But in many cases it has to be done slowly. Once the guide or instructor gets out of sight or touch, he fails to help. Here is where you succeed and where some others fail. Others give it to the doctors red hot (and many deserve it), which makes both doctors and patients mad; then when there is a battle on they have the courage to ask those same despised doctors to come to their rescue! I like the spirit of education in The Nautilus, and shall always recommend it as long as its present policy is pursued. Too much strenuousness is like too much salt—it spoils things. Wishing you Success, I am, Yours truly,” G. W. Shidler, M. D., York, Neb.

—We have just had a brief visit from Old Quaint Himself; and his Wife. “Old Quaint” is Amos W. Rideout, the editor of Ye Quaint Magazine, 7 St. Paul street, Boston. He is a lean and lanky Yankee you'd look at the second time, and his dry humor and fund of anecdote, and his wife's comfortableness, would make them welcome anywhere. His wife is a comely helpmeet; and the pair of them are typically Bostonian. They came all the way up from Boston on the trolley lines, and were still ready for more trolley. The top of Mt. Tom, where we went first, was too dizzy for them; and anyway it wasn't Boston. But they enjoyed the gay maples and neat onion patches and the bluffs and hills of the country around Sunderland, and Mrs. Hoxie's home made dinner at the Mt. Tobey House was quite to their liking as well as ours. We inquired for Mt. Tobey and were told it was out of sight around the corner of some other hills. The Mt. Tobey House was evidently named for the most out-of-sight thing

in that sweet land of onions and tobacco. Perhaps the name was merely intended to make little folks ask questions. We axed 'em all right; though between Amos' yarns and William's we girls could hardly edge the questions in. We had a good visit and consequently shall all live happier ever after.

—“I dictate your articles to my class in short-hand every month. Have a splendid opportunity of sowing good seed amongst several hundred pupils, and I don't waste it.” H. W. BEHNKE of the Behnke-Walker Business College, 242 Washington street, Portland, Ore. (Good! This is a practical use of new thought; and I am complimented to have my own particular brand used. This business college is one of the largest, if not the largest, in Portland.)

—“Did Jesus Christ rise from the dead the third day? How and why? Did he ascend upward through the air into Heaven? How?” S. T. R.

I don't know. Neither does any other human being. I may believe one way; you another. And we may waste reams of paper and all our breath, each determined to convince the other; just as the church prelates of the 'steenth century used to waste paper and breath argufying over how many angels could sit on St. Anthony's little finger. What does it all matter anyway. The letter killeth. Why argue over the letter of a thing to the complete obscuration of the spirit? Desire, or love, can do ANYTHING. If Jesus didn't get out of the grave and fly away on the wings of desire, some other being will. ALL things are possible to him that believes. But what's the difference to you what Jesus did or didn't do? Believe in the spirit of Life and Love and I AM Power, and use your Life and Love and I AM Power, and you shall do yet greater things than Jesus ever thought of doing. He said so himself. I don't know whether Jesus did those particular things or not; but I DO know that every man holds the potentiality of that and far more wonderful deeds.

—Jessie B. H. relates an experience which frightened her. Lying in bed she seemed to hear a cat purring. Then a dense vapor seemed to descend upon her to stifle her. She leaped from the bed and found nothing. Later the experience was repeated. She wants to know what it all means. My private opinion is that it means she sleeps in a close room. The air becoming vitiated by breathing produced the purring sound and the stifling, and her congested brain did the rest. Plenty of FRESH AIR will dissipate a multitude of spooks and spooky feelings. And a few slow, full, even breaths of fresh air, and a vigorous movement or two will always dissipate an unpleasant vision, no matter what its cause. You can command spooks by commanding yourself. No disembodied thing can stand one second against the mandate and movement of an embodied soul.

—Chester Struble, my big boy whose illness hurried me across the continent last April, is now well again, and is with us in New England; where he is likely to remain for some years at least. He has entered Mr. H. U. King's preparatory school at Stamford, Ct., with a view to the scientific course at Boston Tech. or Yale. Catherine has entered Miss Bennett's school again, at Irvington-on-the-Hudson. These are two splendid schools, close to New York city and only three hours from Holyoke.

—There is a single root for all the acts of all mankind. To understand another is to be able to trace his acts and your own back to this common root. From this tracing comes the fellow feeling which makes us wondrous kind to others.

—Yes, friends, I am always glad to have you send in the names of those you think might be interested by a sample copy or two of The Nautilus. But please don't send in the names of straight laced people whom you simply think “ought” to take it for their own good, but who would simply be scandalized at its lack of orthodoxy. Send names of those you think might LIKE The Nautilus; and accept my cordial thanks for every one. Please write such lists on a separate sheet of paper and inclose with your letter.

"NO BREAKFAST PLAN," WHOLE WHEAT BREAD, BREAKFAST FOODS, ETC.

By WILLIAM E. TOWNE.

It occasionally happens that we learn of someone who experiences considerable difficulty in going without breakfast. I have no doubt that many instances of this kind are due to suggestion merely. Those who have any form of indigestion are morbidly conscious of their digestive organs. They continually watch themselves for "symptoms," and of course the symptoms arrive as per schedule. Any new system of diet or any change in methods of eating will bring on the "symptoms."

Still there are some people so constituted that they can better regulate the supply of food which they consume by some other method than going without breakfast.

My idea concerning the "no breakfast plan" is that its real benefits arise chiefly from the fact that less food is consumed and the stomach receives a much longer rest every twenty-four hours than it would under the ordinary three-meal-a-day plan.

In many cases I think quite as good results may be obtained by eating a very light breakfast largely of fruit, and also eating a light supper. Or, the supper may be omitted instead of the breakfast. With some constitutions better results are obtained by eating lightly three times a day.

The main thing is not to habitually overeat, and each one can determine for himself how best to adjust his food supply.

Eat plain food, and not too much meat. No meat at all is even better, according to my notion. Keep your thoughts from becoming morbid on the diet question. Don't watch yourself for "symptoms." Decide what and how you will eat and then quit thinking about it.

Your Real Self will take care of your food if you will relax and quit worrying. Do not spend time regretting past errors. Eat *slowly* and masticate your food *well*. Do not get the idea that you cannot eat this, that and the other thing. Your appetite is a pretty safe guide as to *what* to eat.

I notice that my friend Rideout does not approve of whole wheat bread. In a recent article in his publication, *Ye Quaint Magazine*, he says: "Whole wheat bread contains more waste matter than white bread, is not so thoroughly digested and often leads to an increase in waste, through indigestion, in other foods."

That "whole wheat bread contains more waste matter" than white bread cannot be denied, but I am inclined to think this is beneficial in the case of bread, rather than otherwise, so far as the majority of people are concerned. Dr. Carr says in a recent issue of *Medical Talk*: "It is our opinion that nothing is more needed in this country than such foods as will excite the bowels to peristaltic action. * * * There are, doubtless, a few people whose bowels will be injured by graham bread, but the rule is the other way."

With this statement I agree. As to whether or not whole wheat bread "leads to an increase in waste through indigestion in other foods," I am not in a position to say anything definite. I simply would advise each one to test the matter for himself. To quote again from Dr. Carr: "If a thing tastes good and sets well on the stomach and furnishes strength and sustains health, that is all there is to it, white bread, brown bread or any other bread."

I notice that Dr. Hanish, editor of *The Masdaznan*, recommends that white and entire wheat bread be eaten in alternation at different periods. This is a good idea, I believe. My own practice is to alternate between Lust whole wheat bread, made without yeast, and the baker's whole wheat loaf, which, of course, is much lighter than the other and contains a goodly percentage of white flour. The entire wheat used by the bakers is also ground fine.

The real whole wheat (coarse) bread is much more hearty than white bread, and of course should be used reasonably. Anyone troubled with habitual looseness of the bowels should not use the

whole wheat bread. The same applies where there is any tendency to irritation of the bowels.

One other strong point in favor of whole wheat bread is that it does not ball up into a doughy lump when chewed, as the white bread does. It thus becomes more thoroughly mixed with the saliva and digestive juices, and this, I believe, together with the fact that the whole wheat bread contains more nutrition than white bread, more than makes up for the extra waste matter in the former.

The predigested breakfast foods are becoming a great fad nowadays, owing to the extensive manner in which they are advertised. I have experimented with most of these foods, and in my opinion they are not desirable as steady articles of diet.

My objection to them is based upon the fact that they are concentrated—too much concentrated. They no doubt serve a good use for a short time in cases of stomach trouble and great weakness, but what the average dyspeptic needs is food that is *not* too concentrated.

Living on concentrated foods will weaken a healthy stomach and keep a weak stomach from getting strong. These breakfast foods (predigested) if used continuously act as a stimulant upon the stomach and may produce over sensitivity and irritation in that organ.

Better teach your stomach to digest plain, substantial food like bread and butter or bread and milk than to monkey to any great extent with predigested foods. If you want something really concentrated try a little pure strained honey. Pure olive oil is also valuable as a natural concentrated food. The Sylmar brand of California olive oil is the only really *pure* oil we have found as yet.

The average dyspeptic instead of trying to find something "easy to digest," as is his natural tendency, should endeavor to educate his stomach to like plain, substantial food. By eating small quantities at a time, masticating thoroughly and assuming a healthy mental attitude it will not be so difficult to accomplish this.

Here is a little verse on breakfast foods that I find in *Wilshire's Magazine*:

Little Miss Muffett
Sat py der buffett,
Eading some shavings und beans;
"It's a new breakfast food,
Und I know it iss goot,
But my stomach don'd know vat it means."
—Dinkelspiel's Mother Geese Melodies.

To revert once more to the "no breakfast plan." Many people who take up the practice of this idea only carry it out a few days and then drop it because they experience unpleasant symptoms, such as weakness, dizziness, nausea, etc.

This is a mistake. These very symptoms indicate in the plainest manner the great necessity for giving the stomach some sort of rest.

When food is withheld longer than usual from an overworked, overcrowded stomach, it naturally tries to relax, and this causes the unpleasant feelings. Such a stomach needs a rest of some sort, and needs it badly. The natural recuperative powers of the stomach and other digestive organs can be aroused in no other way than by withholding a portion of the daily work usually given these organs to perform.

Absolute rest for several hours a day will also assist in restoring health. If you haven't learned how to rest you should begin at once.

W. E. T.

BRIEFS.

By WILLIAM E. TOWNE.

*** How would you like to purchase a husband, girls, for just four cents? I received a letter the other day from a young lady of twenty-one who evidently thinks husbands are not very expensive to procure. She enclosed two stamps in her letter and stated that she had seen my advertisement of a ten-cent pamphlet in *Physical Culture*, and that if I would get a husband for her she would be glad to purchase my book. The young man must be an American of good reputation,

about twenty-three years old and in possession of a good situation. He must also be good looking. She further volunteered the information that she believed in early marriages and short engagements. Now the lot of this young lady is a peculiarly sad one when we take into consideration the fact that there are about steen thousand more women than men in her state. I would really like to render some assistance, not alone because of her promise to buy my ten-cent booklet if I should be able to furnish her with a readymade husband, but because I feel under a sort of obligation on account of the two stamps enclosed with her letter. I think I'll have to turn her communication over to some good fellow who runs a matrimonial bureau.

*** One of the new thought magazines gravely questions whether the rank and file of thinkers are interested in so much personality as is injected into *Nautilus*, *Christian*, *Pathfinder*, *et al.* Of course we can only speak from our own point of view, but judging from that, the new thought public had rather read how Thomas Jefferson Shelton actually cured himself of corns than to peruse the finest strung, theoretical article which the sedate and saintly *Essene*, or the grave and ministerial *Mind* or the Puritanical *Ideals* is able to produce.

*** This is a practical age. In metaphysics, as in everything else, the public demands something that they can put into actual use. They may be able to appreciate good, clean cut English, they may not even admire slang, but they will subscribe and pay for such new thought magazines as tell them how to actually Do Things, how others have succeeded in doing things, even if the editors of such journals do use slang at their own sweet will, murder the King's English, at times, and inject their own personalities into every word of their writings.

*** People like, and are helped by those writings which are hot with life. The cold, abstract and theoretical does not get down to the hearts and souls of the masses. It does not awaken life within them. Only Life can awaken life. And when you cut and prune all of the personality out of a person's writings and dress them up in the latest, most approved style, you have left only the cold and lifeless skeleton of what should be. Give us the words of Life warm from the fountainhead, vibrant with personality. You who love the abstract and theoretical, who clothe your words in exquisite English, clean cut and beautiful, perhaps, as a marble statue, have your own particular following, your own particular work to do. But those who write in the warm glow of inspiration, who speak from the soul's depths rather than from the intellect alone, these, too, have a work to do. And I believe it is a wider work than that performed by those who would throttle the element of personality in all public writings.

*** We took a little journey to a nearby public park one recent Saturday afternoon, and I felt like writing a sermon upon the cruelty of keeping wild animals in captivity at such places. The only happy looking animals we saw were chickens, and they would have appreciated a larger range, I am sure. The eagles, hawks and owls looked as if life was one long moulting season to them. One of the monkeys and a wild cat were performing rhythmic gymnastics which Elizabeth insisted was their method of practicing physical culture, and was rendered necessary by their cramped quarters. Vivisection may be cruel, and finds many opposers, but I believe keeping animals in captivity in public parks and gardens is much worse. In the latter case they often drag out a miserable existence for years, while in the former whatever pain they suffer is of comparatively short duration.

*** Thomas J. Shelton has waked up to the fact that woman should be economically independent in the marriage relation. There is no one thing that would do so much to make marriage a success and establish harmony between man and wife as to make woman financially independent of her husband. The time will come when we

shall look back upon the present dependence of woman upon her lord and master for every penny she spends, much as we now look back upon African slavery. No ideal relation can exist between man and wife where either is dependent upon the other for spending money. It is a form of bondage, fix it up and smooth it over and clothe it with ideality and chivalry as you will. And all bondage must cease.

W. E. T.

ANENT BOOKS AND THINGS.

—"The New Thought Simplified," is a new book by Henry Wood, author of so many good things. This is the most practical and inspiring thing he has written since his first book, "Ideal Suggestion Through Mental Photography." It contains the gist of new thought teaching, with twelve Lessons of practical application. And it is a regular \$1 book, well got up, and selling for eighty-eight cents.

—"Philosophy of Charms," is a pretty new twenty-five cent book written and published by Jacob Keith Tuley, a real philosopher who publishes *The Reasoner* (a good reasoner) at San Luis Obispo, Cal. This little book is both interesting and helpful, as well as charming.

—"Concerning Human Carnivorism," is a new cloth bound book by Rev. J. Todd Ferrier; published by The Order of the Golden Age, Paignton, England, and sold for the small sum of eighteen pence, or about forty cents. It contains a lot of well presented truth in favor of non-meat diet.

—"The Coming One," is "a prophecy," in part blank verse and part prose, by Henry Seward Hubbard, Box 178, Santa Monica, Cal., author of "Beyond." In artistic paper cover, twenty-five cents; in cloth, \$1.00. "Sold on approval, value guaranteed," by the author.

—"Return to Nature," by A. Just, has been well translated by Benedict Lust, 124 East 59th street, New York, making a volume of 300 well bound pages, which sells for \$1.50. Deals with "the care of the body, water, human curative power, light, air, earth, food, fruit culture" in a way which will help the student to dispense with doctors and mental healers.

—"The Vanguard" is an attractive monthly edited by J. M. A. Spence, who dishes up "Modern Thought and Social Progress" to the queen's taste. Published at Green Bay, Wis., price \$1 per year.

—"If you are interested in the improvement of our industrial system send to my friends, Dr. A. S. Brackett and Dr. Agnes Wilcox Brackett, 519 Van Ness avenue, San Francisco, for information concerning "The Vril Industrial System" and other things which may prove to your advantage. Send stamp for reply.

—"Paid" is the name of a diminutive "Afro-American Sympathizer" published by Nora E. Hulings-Siegel, Room 502, 1549 Lawrence street, Denver, Col. Price, twenty-five cents per year. Success attend Mrs. Siegel in her good work.

—"We are in receipt of a handsome illustrated prospectus from the Motzorongo Company, 228 Reaper block, Chicago. Sent free to inquirers.

—"From Lois Waisbrooker the Indefatigable come three of her own productions. "A Sex Revolution" contains sixty-one pages with stiff paper cover; and author's picture, but no price mark; "The Temperance Folly, or Who's the Worst?" is a ten cent booklet; and "Life Issues" is a very tiny twenty-five cent booklet. Address Lois at Home, Wash.

—"We have been enjoying "Pomona" and Randall's grape juice galore, through the kindness of Otto Carque, who sent us a full case of each. The "Pomona" is the sweetest and purest apple juice bottled after the manner of the grape juices for sale at drug stores. We suspect it is simply the finest of cider bottled hot. Anyway it is delicious and we are ordering a second case right away. The grape juice too is fine. Ask Otto Carque or the Chautauqua Fruit Company, Ripley, N. Y., to send you a descriptive booklet containing prices, etc.

—"Bibby's Quarterly," with those colored illustrations from "Man—Visible and Invisible," by

Leadbeater, can be obtained of Eddleston & Woodward, Weston, Mass., Price, twenty-five cents.

—"I. R. Curtis of Newark, N. J., is a manufacturer of oils for furniture, hard woodwork, etc., and a Success Circler. Out of the goodness of his heart he sent us some oils. They look good enough for salads! And Mrs. Trench who does the Rubbing Act for us says, "this oil is lovely—best thing yet!" And she has tried a lot.

—"Rev. S. C. Greathead, 276 Champion street, Battle Creek, Mich., has just issued Lesson I of a series of five, on "Solar and Zoistic Development, or How to Become a Mystic Adept." Based upon the secrets of Hindu adepts, modernized and westernized. Price of Lesson I is twenty-five cents; or \$1 for the five.

—"No book I have ever written has called forth more enthusiastic comment than "How to Train Children and Parents." See what Ralph Albertson, editor of *The American Co-operator*, Lewiston, Me., says about it:

"Mrs. Towne's treatment of this very important subject is one of the clearest, truest, and sanest I have ever read. It is the most practical application of 'new thought' to a life-relationship I have seen. The motherhood which she holds up is a great, strong, divine ideal so sublimely superior to the littlenesses that fret and irritate and yet so thorough and self-contained that when I try to tell you about it it seems to go into the realm of the visionary and unattainable, but when Mrs. Towne tells it to you it seems the most practical thing in the world. Right here is her great forte. She makes you know that you can do and be the transcendent thing she writes about, and she doesn't so much as know that it is transcendent. You seem to hear her talking over the back yard fence, and feel at home with her sublimities."

—"I sent for Mrs. Towne's 'Solar Plexus' book over a year ago. I didn't know a thing about the new thought but I just took what she said literally and according to direction as one would a bottle of medicine. I wanted to stay in New York and study and what I needed was money to enable me to do so, so every night before going to sleep I tried to go through the motions. I'd take long breaths and say 'I am Money' and keep looking for some kind of an emotion to take place where I imagined Solar Plexus was. One night after I had done so about a week, there was a terrible flutter right over my heart. It kept up three or four minutes and I wondered if that flutter was going to continue the rest of my life. I really thought I had awakened my Solar Plexus and I thought oh, dear! if it's going to act like that I wish it had stayed asleep. Then I knew it must be something alive and threw back the covers to see and out flew a little mouse! more frightened than I was! I've often wanted to write and tell Mrs. Towne. You tell her. Tell her too, that I got the money, when I didn't have the slightest idea where it was to come from." I. V. (Extract from a letter to William.)

Dr. Shidler is one of many doctors who prescribe *Nautilus* and my books as regularly as they do pills and powders. It pleases me greatly to know that so many doctors use *Nautilus* as a tonic. Outside of publishers and preachers no other people in the world have such splendid opportunities to spread health, happiness and success through new thought suggestion. And no other class of people are rising more splendidly to the occasion. Of course there are some doctors who can't admit a new thought. But what of it? Let 'em doctor the patients who are like themselves in prejudice. There is plenty of room for us all. *And we are all growing.* Wisdom is covering the earth as the waters the sea, and presently, and before we know it, we'll all be new-thoughters by nature and habit. As it is now it's amusing to see how many folks are new-thoughty without knowing it. And I haven't met a soul in years who was not new-thoughty in spots—which is after all as much as any of us are! I suspect, too, that the reason I used to think that new thought people were so very scarce was because I didn't know new thought when I saw it. Why, dearies, it's everywhere—I see spots of it in everybody; in every magazine I pick up; in every lecture; in every book that comes out; in every biographical sketch; I hear it from every pulpit and every new play; even in the "colored supplement" I see it, and in every concert I feel it. Why, sweethearts, even the trusts and the unions are catching on! And it's catching municipal muddlers and postal de-

partment bunglers! The new thought of Wholeness, Happiness and Success is *already* omnipresent. Let's sing "Holy, holy, holy!"

—"Two years ago my hair commenced to leave me in liberal quantities and my friends assured me that I was becoming bald. Pursuant to a suggestion in McFadden's *Physical Culture*, I began pulling my hair. A good sized quantity came out, but I persisted in the pulling. I would run the fingers into the hair and get hold of a good sized quantity and pull hard enough to hurt considerably. I also gave the scalp thorough massage. I stretched all parts of the occipito-frontalis muscle very thoroughly. I brushed the hair frequently and once a week washed it thoroughly in castile soap and water. Every morning when taking my cold bath I rubbed the hair with a limited amount of cold water, but not enough to get it thoroughly soaked. Very much water seems to have a deleterious effect. In a few weeks the hair stopped coming out and in a few months the partially bald area began to disappear. Now I think I have a good head of hair. I have had a child weighing ninety pounds catch hold with her fingers in that part of the hair which used to be the thinnest and I have lifted her off her feet and whirled her around in a half circle. My hair was dying because I seemed to have no use for it. I was housed a great deal and when I did go out I had a nice protecting hat. The resistance to my pulling saved its life. It stimulated the circulation of blood in the scalp and forced nourishment into the dying roots. I knew a man they called 'Holy Joe.' As a penance, required by a priest, he walked the streets bareheaded summer and winter and in all kinds of weather. As a result, he developed a magnificent head of hair. What is true of the hair is true of every other portion of the body."—Dr. C. W. Young in *Osteopathic World*.

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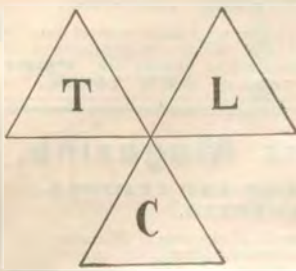
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bership in the Circle by sending \$1.00 for "How to Grow Success," (or any other of my own books to the amount of 50 cents), and the "Course of Lessons on the Attainment of Success." **REMEMBER, no books or papers substituted for mine. NOTE TERMS CAREFULLY, for NO deviations will be made.** Every member of the Circle should have besides the new Lessons and NAUTILUS, a copy each of "How to Grow Success," "Solar Plexus" book and "How to Concentrate," as aids in understanding and applying the law of success. When joining write me a brief and **TO-TH-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. Your order will be filled and the first of the Course of Lessons sent you by return mail. I teach Success by these means, and daily I speak for the Circle collectively the Silent Word of Success.

ELIZABETH TOWNE

TO THE SUCCESS CIRCLE:—

In her report after using Lesson I a girl says: "Have tried to do as you suggest but was silly enough to get angry two or three mornings. I am agitated inside; I can feel it. And there is nothing the matter with me but pure ugliness."

"Ugliness" is a purely "physical" condition, due almost invariably to hanging on and hurrying. Such manifestations are simply the snapping of taut nerves—nerves strained by hanging on and hurrying, by carrying too much on your mind, by trying to do too many things at one time or in one day. The only and infallible cure is to let go and quit hurrying. But you cannot let go nor stop hurrying mentally, if you persist in a head-long pace physically. The only way is to stop short in the midst of things and get still. The persistent practice of that which is outlined in these Lessons will heal the worst case of "ugliness" ever contracted.

Another student writes: "Suppose one aims to be a successful business man, to have great strength and health, to sing well and to be a Romeo. Should he practice for one thing until that is realized, and then take up another? Or should he work for all at once?"

It is better to have one aim at a time, and put the whole soul for the time being into that one thing. Listen to Swami Vivikananda on this line. He says: "Take up one idea. Make that one idea your life; dream of it; think of it; live on that idea. Let the brain, the body, muscles, nerves, every part of your body be full of that idea, and just leave every other idea alone. This is the way to success, and this is the way great spiritual giants are produced. Take one thing up and do it, and see the end of it, and before you see the end, do not give it up."

But you can work out several ideas at once if you develop the habit of turning happily from one thing to another. It takes mental poise to enable you to do a thing with your loving might, and yet be ready to turn all your loving might to the next thing as it comes up. This you must learn to do. It will take all your heart and soul to develop on any one line. To develop several lines at once you will need to turn all your heart and soul from one thing to another.

Better follow directions in the Lessons. The first two Lessons give directions for cultivation of the all-around development and self-command necessary as a foundation to any sort of attainment. The third Lesson specializes. Whilst you are using Lesson III affirm specific desires. But take only one desire to any one sitting. Affirm one desire for seven days in succession; then take up another desire for seven days; alternating as often as seems best. Thus whilst you are busy with the second desire the first set of affirmations will get in its subconscious work.

In all things remember to keep the conscious mind in quietness, occupied with only one thing at a time; and trust the unseen or subconscious self to do the rest.

ELIZABETH TOWNE.

—"Since joining the Success Circle I have been Breathing for Success, Affirming Success and Realizing Success in a very marked degree. All things are coming my way as fast as I need them. Thanks for your help." M. L. * * * "I wish to tell you that my desires are being realized inasmuch that I am going to New York to continue my vocal study." C. C. * * * "I want to tell you that success is coming my way. I am now in a position I have long been looking forward to, and am so happy I feel like doing something to make everybody else happy." E. E. * * * "The dollar that I invested this year has brought me greater returns than any other money I ever invested. The results have been wonderful. Food, money and work have come to me from unexpected quarters." M. F. * * * "My son has been very successful the last year. His health is fine and he is back in the old firm at \$100 per month and a rise in view. I know you helped him; so does he." J. A. * * * "Your paper and Success Circle have been a wonderful help to our whole family." M. A. * * * "About three months ago we joined the Success Circle and have been greatly benefited financially. I was getting \$50 per month and now am making \$25 per week." F. F.

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