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THE NAUTILUS.

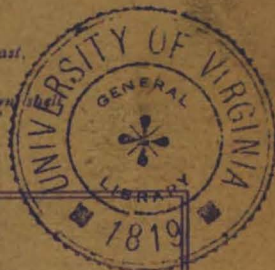
Self-Help Through Self-Knowledge.

MONTHLY.
Fifty Cents a Year.

APRIL, 1903.

VOL. VII.
No. 6.

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



Leading Articles:

The Pruning of Desire,	-	Elizabeth Towne
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PRACTICAL METHODS FOR SELF-DEVELOPMENT, SPIRITUAL-MENTAL-PHYSICAL.

By ELIZABETH TOWNE.

The book is the result of the author's own practical experiences in spiritual, mental and physical self-development. She has read widely and experimented much along this line, and in her book she gives the exact methods which she has found the best, and tells how to apply them. It gives the cream of what you would ordinarily read many books to obtain.

But this is by no means a book of rules. It is full of inspiration and power and the sort of enthusiasm that inspires you to go in and win.

Here are the titles of chapters and brief synopsis of contents:

The Rising Tide and the House of Sand—How to Succeed in Applying New Thought—How to Unpack the Solar Plexus—To Decide Quickly and Well—Mental Stillness—"Be Still and Know"—Self-Consciousness—Instinct and Reason—Expansion—Breath and Money—Energy, Wisdom and Power from Within—Realization in Detail—Definiteness of Purpose Necessary to Accomplishment—How to Realize Power, Love, Wisdom, Etc.—To Free Your Soul—Brain and Mind—How to Overcome a Sluggish Mind—To Grow Spiritual Consciousness—How the Body Expresses the Spirit—Aids to Right Thinking—Thought, Breath and Exercise—How to Change the Current of Your Thought and Control Your Feelings—The Breathing of Iron into Steel—Points on Breath—The Solar Plexus the Door to Power—How Thought Affects this Sun Center of the Body—How to Fill Your Body with Power—Breathing Exercises—A Spiritual Breath Exercise—The Full Breath—How to go to Sleep—How to Breathe when Depressed—The Hindu Cleansing Breath—How to Treat Bugs and People—Fresh Thought and Canned Thought—Jack Spratt's Wife—Too Much Flesh means Too Much Eating—How to Cure Abnormal Appetites—To Heal Asthma—The Laugh Cure—When Sin Come A-Visiting—Man and Environment—How to Improve Both—To Command Yourself—Breath Control the Key to Success—Physical Culture—My Best Exercises—How to Use this Book to the Best Advantage.

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ELIZABETH TOWNE, Holyoke, Mass.

THE NAUTILUS.

VOL. VII.

APRIL, 1908.

NO. 6.

The Pruning of Desire.

BY ELIZABETH TOWNE.

The "How to Follow Desire" article in March *Nautilus* elicited much comment. Most of the letters received are highly and positively commendatory. A few are deeply and emphatically condemnatory.

Among those who commend my article most highly is a Life Subscriber to *Nautilus* who is opposed to the marriage institution, one whose articles appear frequently in *Lucifer*. She prefers to use the law of love, rather than to be used by it. She prefers to conserve energy on one plane that it may rise to higher planes and uses.

Another one who commended that article writes like this, from the depths of experience:

"May I advise the young lady to whom you refer in your March issue, who is in love with a married man, to separate herself from him, even if she finds it necessary to go to another city. At first such relations may not seem wrong, and their intentions may be of the best.

But it will not always be so. To continue these relations can only bring mental distress and sorrow, especially to the young lady. I suffered from the same experience and found that the only thing to be done was to go far away. *Distance and time will work wonders and show the matter in its true light.* IT IS WORTH ALL THE WORLD TO BE ABLE TO LOOK EVERY ONE STRAIGHT IN THE FACE, KNOWING THERE IS NO SECRET TO BE KEPT HIDDEN. I should like very much to have you give her this advice. And I should like you to publish it, as this thing is very common in the business world, as I have reason to know."

I note that those who have *tried* such lives all commend my way of following

desire. (And the most enlightened among professed "free lovers" believe in free love as a condition to be attained *when the race is sufficiently evolved.*) Those who attempt to act regardless of conventions in the world as it is today, all agree that *the way of the transgressor is hard.*

The theorist, or the man or woman who is *just beginning* an illicit love affair, or the one who wants an excuse for beginning such;—these are the people who condemn my way of following desire. Here is a letter which well expresses the reasoning of such:

"Pardon me for saying that in your article on 'How *Not* to Follow Desire,' I detected the first symptom of crystalization and an acceptance of conditions which seem to hint at a retrograde movement on your part.

"Why should a man and a woman have to sacrifice all other loves for the one love? Clearly, because the world at large has not grown wise enough to see that such a love, while it lasts, is meant to work out some good for the WHOLE, even though the world may not be wise enough to tell just what that good may be.

"There would be no such thing as 'illicit love' if there were in the universal consciousness of the race any approximately correct conception of what love, manifested in one phase of human experience, is the outgrowth of. There is only 'love.' The 'illicit' feature is an outgrowth of the lack of human faith in the ability of the Law of Attraction to take care of itself without any impertinent human interference; and you, instead of showing your faith in that Law of Attraction, accept the conditions that make for falsehood, hypocrisy, cowardice and the perdition of frustrated desire, as the proper thing to regulate the Law of Attraction itself in individual cases.

"The two great impulses that sway the race

are born of the instinct of self preservation, first; and second, race preservation. There is no need to argue on the first point; that speaks for itself.

"But the instinct of race preservation is something that transcends the former, both in its strength and its importance, yet, here is where the element of human interference is most active and most dangerous. (My personal belief is that we shall never know the possibilities for human progress until profane human hands are taken absolutely off of this matter.)

"If the doctrine of re-incarnation is true, there are souls always waiting for a new temple of flesh to dwell in; and the truest and best of these can be attracted only to the sort of incarnation that is in perfect harmony with the law of being and conditions. For the incarnation of such souls is not plentiful."—E. B.

E. B.'s arguments may silence even the woman who has learned by experience; *but they will not convince her.* A burnt child may not be able to answer learned questions about the nature and control of fire, but it *knows enough to keep its distance.* Do you suppose E. B.'s letter will convince the writer of the first letter quoted? She will only pity E. B. and try to pull her away from the fire.

Will E. B. allow herself to be tolled away from the rocky path of the transgressor? That depends upon the nature of E. B.; depends upon *what she has managed to learn in previous eons of existence.* If E. B. needs a taste of the rocky road she will go on. If she has by previous experiences, developed spiritual caution she will take a hint and avoid the rocks. One writer who agrees with E. B. says the Law of Attraction would not make two people fall in love unless they "needed the experience." Granted. But what *use* will they make of the experience? *It is for them to decide.*

An experience always brings with it *fruit-bearing.* If it is met in one way it brings the fruits of the spirit, "love, joy, peace, long-suffering, gentleness, meekness, faith, goodness, temperance." But allow the experience to "run its course unhindered" *when the inner self*

condemns that course, and the fruits are bitterness and regret.

An *intelligently* pruned vine bears splendid fruit. A vine which is allowed to "run its course unhindered" bears more useless shoots than fruit.

In "nature" (i. e., in the state where growth is unconscious) all necessary pruning must be done from without. (A "higher power" fills the vine with desire to grow and then that same "higher power" sends along the gardener to nip the vine's desires in the bud.) *The vine* thinks it is going to bear luscious fruit of joy on every sprout; but the "higher power" knows better. The "higher power" knows the *vine's own joy* will deepen and will *reach greater heights*, for the clippings and nippings which came before. So the "higher power" does for the vine, *from the outside*, what the vine does not know enough to do for itself.)

And human beings are trying to do for themselves the same thing when they raise the cry, "Not how many children, but *how good*"—and try to live up to it.)

They are following the same God-given principle when they nip in the bud a thousand and one little desires of the moment, desires for This, That and The Other, that they may "save" energy or money to gratify a greater desire.

In "nature" the nipping of desire (i. e., the Law of Attraction, in action) is done from without. In man who has "life in himself," the necessary nipping is done from within as well as without.

It is his intelligence to understand and co-operate with the Law of Attraction in its conservation of energy, to ever-aspiring uses, which distinguishes man from "nature," and gives him dominion over "nature" both within and without himself.

"The powers that be (i. e., "man-made" laws) are ordained of God" *for the very purpose of nipping in the bud unnecessary desires that the desire-en-*

ergy may be conserved and carried up to vitalize on higher planes.

Just as fast as this nipping of lesser desires begins to manifest in the higher intelligence, for which it is purposed, *this higher intelligence does away with the old laws which held it confined.* Just as the embryo chick needs its shell, so man needs laws. When the chick outgrows the need of its shell it pecks its way out. In the same way, by the same principle, in answer to the same urge of the same Law of Attraction, man outgrows his need of his shell of conventions, and pecks his way out.

Just before time to break its shell the chick is stirred by a "divine discontent" which urges it to peck. Just now man is getting ready to emerge from his conventions. (Already there are peep holes through which he glimpses freedom.) What are divorce laws but holes in the hard old shell?—holes which scare some of the chicks into fits; holes which they run to patch up, but which won't stay patched; holes through which are hopping those who are *ready* for freedom, and need it; holes which will grow until the entire conventional system gives way to admit us all to the heavenly state where "man-made" laws are unnecessary.)

In the meantime: There are holes enough in the shell for all *present* purposes. As we have to live in the present why not find the holes when we need to hop out, instead of butting our poor silly heads against some part of the shell not yet ready to fall away? (Why not control *instinct* and grow higher intelligence by using it.

Put a pollywog on the bed of a pool and it will rise quickly to the surface for air. Invert a glass bowl directly over the spot where the pollywog must come to the air, but a little below the surface of the water. Now watch the pollywog.

Up it comes until its nose strikes the glass bowl; and there it wiggles and bunts against the inverted glass, wiggles and bunts until it dies in its tracks. It hasn't sense enough to explore that bowl until it finds a way out.

Some people have about as much gumption as a pollywog. They die kicking, when a little quiet *thinking* would reveal the way around and out. Let us make holes in the walls of conventions as fast as we need to, but don't let us be pollywogs and spend our energies butting against the hard spots.

* * * * *

The "illicit feature" in love affairs is not "an outgrowth of lack of faith." *Lack* of faith is a void, from which nothing can grow.

Laws are outgrowths of faith in the ideal. Moses went into the mountain and communed with God, with the ideal. Then he made laws defining the ideal as he saw it, and commanding others to live up to it.

Of course they didn't, and couldn't. But through the laws laid down they began to see, and finally to desire, the ideal itself. By *trying* to live up to the ideal as expressed in the law they came to love it.

Laws and conventions are like the bark and veins of a tree, confining the sap and directing it in channels useful for growth and fruit bearing. Tear away too much bark or too much law, and growth stops, chaos reigns. (Only by *confining energy at the bottom* can it be forced to the top.) After it has grown well accustomed to proper confining it *doesn't want* to leak out at the bottom; it prefers rising to greater glory at the top.

Laws are always expressions of the ideals of those who make them; selfish ideals beget selfish laws; high and just ideals beget just laws. Unjust laws are

bound to die as people glimpse ideals of justice and love.

Shortsighted laws are the grubs out of which righteous laws shall wing their way. *(All laws are the chrysalis from which divinity is freeing itself.)*

The part of wisdom is to work with and within laws until they fall away from the growing ideals. The part of *instinct* is to kick like the pollywog, wearing itself out knocking its head against conventions.

Wisdom finds a way around, even if it takes a little longer to do it.

Wisdom has faith in itself.

Instinct has faith in brute force only.

Wisdom is free through fulfilling the law; just as you and I are free from the law against matricide—not because the law is not on the books, but because our desires run in other channels than those of murder.

Instinct seeks freedom through breaking and entering.

Wisdom's ways are pleasantness and all her paths are peace.

When it comes to new problems instinct's ways are unwise; and the ways of un wisdom are unpleasantness and all her paths are jagged pieces.

And humanity has the right of choice. When it is ignorant enough and impatient enough it chooses the rocks, which look like a short cut but are not; and gets waked to wisdom and a wholesome respect for the sign boards along the way.

* * * * *

Man's "lack of faith in the ability of the Law of Attraction to take care of itself without impertinent human interference?" What is humanity?

"The Universe is one stupendous Whole Whose body Nature is, and God the Soul."

Humanity is higher nature, its soul being God, the Law of Attraction. Where then is the "impertinence" of its interference with "nature?"

The Law of Attraction works in humanity's "higher" desires as well as in its "lower" ones. Desire for self-command, constance, patience, faith, rightness before God and man, *rightness before self*, is greater than desire for an affinity. It is not for nothing that self-preservation is *the first law of nature*.

To grow in mental and spiritual stature is the only mode of self-preservation. To sacrifice present gratification of affinity-love that one may stand straight and tall and clean and untrammelled before himself and his fellow-members of God's body, is the part of wisdom.

To sacrifice lesser loves to the higher-self-love may curtail the quantity of humanity, but it will improve the quality. All human experience proves it. Even the exceptions to the rule are further proofs of the law.

The "perdition of frustrated (sex) law" is as heaven compared with the hell of self-condemnation.

"Hypocrisy and cowardice?" They are not the result of conventions; they are *an expression of the weakness and ignorance which makes law necessary*. They are the contortions of people who have not yet completed the growing of a backbone.

Race preservation *transcends* self-preservation? No. Race preservation is *but a means* of self-preservation, a secondary as well as a second law, *which will be outgrown as the heavenly state is attained*. "The whole creation groaneth and travaileth together in pain" until the Son of God be born.

As we learn to live forever the race-preservation law will be swallowed up in the law of self-preservation from whence it sprung. We are learning to live forever; we are doing away with the race-preservation law; in spite of Teddy's law.

"We shall never know the possibilities for human progress until human hands

are taken absolutely off this matter." The writer evidently means that we shall never know the possibilities of human progress until we quit making and enforcing laws, especially marriage laws, for each other. And the chick in the shell says, "My personal belief is that I shall never know the possibilities of chick progress until I get this shell broken away." Of course. But if the shell had been broken away a little too soon what of the possibilities for chicken progress? *And how about the progress made inside the shell?* The little chick didn't think of that, because growth within the shell is principally unconscious or instinctive. The "divine discontent" in chick or man is a *result* of unconscious growth, and the first sign of awakening consciousness of the next steps of growth.

"If the doctrine of reincarnation is true." Whether or not it be true I have all faith that each individual soul is *fully equipped to take care of itself*. There are 10,000 opportunities to one soul. *The soul makes its opportunities*, as it makes its bodies. And all eternity lies before it. There is plenty of time.

* * * * *

In the days of old the high priest wore upon his heart the "Urim and Thummim," the great jewel of "lights and perfections." When the people wanted to know whether a certain contemplated action was best for them they asked God through the high priest, and God answered through the "Urim and Thummim," the jewel of light. If the contemplated action would prove good for the people the great jewel glowed with light; if it was bad the jewel grew dark and opaque. As long as the people followed the light they prospered in all their ways.

In every human heart there is God, the high priest and the jewel of "lights and perfections." When an act or a contemplated action is right with the law

of his being his "heart grows light" at thought of it. When the action is not good for him his "heart grows heavy," he is more or less gloomy and the shadows of doubt obscure his vision. He may reason himself into following the contemplated course of action in spite of the darkening of his heart, but he *cannot reason the darkness into light*—not in a thousand years.

This lightening of the heart at the thought of good and darkening at the thought of ill, is what we call "conscience"—for the want of a better name. *It is the voice of God within, the voice which will lead the individual safely in paths never before trod by man, paths where reason cannot safely guide;* for reason must have premises of experience from which to work, and *new paths afford new experiences never before reasoned from.*

And did you ever think that every day *you* are a new being with a *new* set of experiences before you, experiences which differ in some ways from any you ever had before, and which differ from any other person's experiences? So how can you travel the new day altogether safely except by the light of a larger intelligence than your past experiences afford you?

And the light is there, in your heart—"the light that lighteneth *every* man that cometh into the world." *Let it direct you in the NOW.*

Have you noticed that an action which brings pleasure and good to you at one time brings only darkness and grief at another time? *How* are you to know by reason whether an action will bring you good or ill? You *mean* it to bring pleasant results, and, behold, ill comes. Why? *Afterward* you can *see* why; but not before. But if you had followed the lighting or the darkening of your heart, instead of *reasoning it away* you would have missed the unhappy part of the experi-

ence. You would have learned through a pleasant experience instead of an unpleasant one. The thing which would bring you unhappiness NOW, and which the darkening of your heart forbids, may in a year from now, or a decade hence, be done with a light heart and pleasant results. "*The spirit witnesseth with your spirit*" whether this certain act be right or not for *this particular time and place*. A wise mother forbids her child to go near the river *today*, but in a few months from now, when he has developed himself within the bounds set for him, she will smilingly consent to his paddling on the water or in it. When he has fulfilled the law, when he has obeyed it until the purpose is accomplished for which it was set, the law is done away with. If he refuses to be governed by the law he gets hurt.

The unwise mother sometimes continues her law after its need has disappeared. In that case the child evades or deliberately disobeys it. When my children were little I made a law that when I was at prayer meeting across the street they were "not to go through that gate for anything whatever." They climbed over the fence. I told Chester not to run away or he'd get a whipping. He deliberately walked away. In both cases the results were unpleasant. I was over-cautious and continued my laws beyond the necessary period. Finally I did away with strict laws. I saw that the children were pretty well able to take care of themselves. I *gave* them the freedom they must have. Then they took pains to please me when they could without too seriously suppressing their own leadings.

The government of a nation is a mother of its people. She may not always be wise in her law-making; she continues many laws after their use is outgrown by at least a majority of her children. She is over-cautious. She means

well; and like her children, she is learning by experience. But whether her laws are just or unjust the results of disobedience are always unpleasant. If her children disobey openly she spansks them; if they lie and sneak to do it *they hurt and cripple themselves far worse than the law could do it for them*.

Some respect is due the child who recognizes that a law is unjust and needless and then openly disobeys it. Such a child will stand straight in his own eyes and take his spanking like a little man. But the sneak is entitled to no respect from self or others. And he never gets any. And if he keeps on sneaking and lying to evade the spanking due him he becomes a crooked, backboneless creature who inspires self-disgust and other-fellow-disgust.

"IT IS WORTH ALL THE WORLD TO BE ABLE TO LOOK EVERYONE IN THE FACE, KNOWING THERE IS NOTHING TO BE HIDDEN."

The open law breaker may live according to the law of his own being; the sneak breaks the divine law of honesty as well as the "man-made" law. He sins against the "Holy Ghost" within.

ALL IS GOOD. Man is here to grow in wisdom and knowledge. All experiences add to his stature. Whether he keeps the law or breaks it he gains experience, and wisdom and knowledge.

The way of the transgressor is a circuitous route to heaven. The law abiding one finds the same heaven by the straight and narrow way. And the probability is that every human soul tries both paths for himself, until he grows wise enough to keep on the straight road.

Choose you this day which path *you* will take. No one can choose for you. And no one can prevent your reaping one iota of the fruits of your own acts. The jewel of lights and perfections lies in your own heart. Follow its guidance and be happy.



Mental Images.

By Floyd B. Wilson.

Among our mental healers in New York, Leander Edmund Whipple, of the American School of Metaphysics, occupies a prominent place. In the third number of the *Wise-Man* published in January, he presents a very exhaustive article on "The Specific Image Treatment in Mental Healing." In this article, following the broad view taken by mental science healers of there being a mental cause for every disease, he declares it has been demonstrated that this cause produces a mental image which is impressed on the subconscious mind. He claims, in submitting cases of all kinds and degrees of sickness and trouble to the image test, every case showed the existence of the action of definite mental images of fear or distress, and that each of these had surprising correspondence to the physical ailment.

The purpose of the healer, therefore, begins in eradicating this mental image from the patient's mind. Then he claims, "as the picture fades from the subconscious remembrance, this action ceases, and then the reflection of its action in the nerve center disappears, and Nature restores the physical to its normal state."

Mr. Whipple further states in this paper that although cures may be effected by the mental healer without tak-

ing into account the mental image; yet, at the same time, by his method of treatment, that is what he is specifically doing—eradicating an image fixed in subconscious remembrance.

In my work along metaphysical lines, I have not written much concerning healing. That department seemed to have been taken care of by others in advance of me; but it was in the study of what was being done by them in healing that gave me a broader idea of auto-suggestion, and its power in every department and avenue of life. In fact, among the so-called "advanced thinkers" of today, it is generally conceded that all the successes and all the failures of life find their origin in suggestion.

In my work and studies, I feel I have proved that the holding of a specific mental image, representing in itself the ideal one was reaching for, is the primary discipline to bring to himself the accomplishment of the end desired. This imaging, however, often takes shape in the mentality through day-dreams and longings without serious thought of attainment. These may be good mental stimuli but stronger mental doses are needed. The difficulty with day dreams is, we put the image to which we would attain too far in the future in a sort of indefinite time which exists somewhere out in fairy land, and which we rather dream about than seriously think of attaining.

I am glad that Mr. Whipple wrote this article and stated so clearly his convictions obtained by demonstrations within his own wide experience in healing. I have proved this imaging to be a

potent factor to help one to his desires, over and over again. Sometimes by the suggestion of a picture, and then quietly permitting it to sink into subconsciousness, it will be found faithfully held there even though it may not be called up in consciousness except at long intervals of time. To bring one realization in whatever line of work he is following, he should draw this mental image perfect, and during his first wakeful moments each morning, look at it; and, as he gazes upon it, not consider it as something to come to him in an indefinite future, but an ideal that is just waiting his grasp as he steps outside of a mental enclosure, which he is just breaking down by right thinking. Let him draw himself toward the image, recognizing that it is a reflection of his true self. By so doing, he is binding his conscious personality to his own spiritual or ideal self. The oftener he does this in his leisure moments, the quicker and more firmly will this ideal be absorbed and be made of his own self-hood. By this very act he is appropriating the spiritual treasures that belong to him, and bringing them into outward expression.

The professional grumbler is creating mental images in his subconsciousness that are distasteful to his nobler self-hood; and yet, by drawing them there and frequently referring to them, in his complaining, he is giving these mental

images firmness and power to shadow his own consciousness and produce the disagreeable traits that often reach to enormities, which one brings to himself by a subtle law of being, in spite of the fact that he may be always declaring these conditions are his because he is not among the lucky ones of earth.

In the training of children, the mature adviser has often been guilty of a great wrong in cautioning them not to be too sanguine, and telling them their wishes and longings may not come to them. By those expressions, suggestions are sent to the one addressed that may create images to impede advancement.

We grow to our ideals by first conceiving them. As images, they may be somewhat shadowy and indistinct at first. Gradually, as we look at these mental pictures over and over again, we get them into perfect shape and form, until they reflect the ideal of what we would be, of what we wish to be; and, better than all, of what we can be if we will be true to our ideal selves by recognizing the great fact that the mental image could not be drawn so perfectly and could not stand out so clearly, if it were not our other self, waiting to be received and given expression to by consciousness.

(The January *Wise-Man* may be had of The Philosophic Company, 500 Fifth avenue, New York. Price, 10 cents.—*Editor*.)

"According to the original Christian teaching (as I understand it), all undesirable conditions and circumstances are constituted by illusions that are held by ignorant, immature minds, and that project on to the bodily or material plane what may be compared to shadows. 'If thine eye be single'—that is, if thy view be true, if thy understanding of life be sound,—'thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness' (Matt. vi. 22, 23). Undesirable experiences are the darkness wherein a person walks and works and stumbles about, whose notion of the universe, instead of shedding light on the meaning of life, casts on it a shadow. They are the effects produced on the field of our senses, by mistaken thought on the main issues of life, by a misunderstanding of life, by believing, and therefore practising, a lie. The stuff they are woven of is something like the unsubstantial kind of stuff that makes up nightmares. They are the sort of thing from which Truth, thoroughly known, can set people free."

—J. Bruce Wallace in *Brotherhood*.



UNDERSTOOD.

I value more than I despise
My tendency to sin,
Because it helps me sympathize
With all my tempted kin.

He who has nothing in his soul
That links him to the sod,
Knows not that joy of self control
Which lifts him up to God.

And I am glad my heart can say,
When others trip and fall
(Although I safely passed that way),
"I understand it all."

Ella Wheeler Wilcox.

Written for THE NAUTILUS.

How to Assimilate Beauty.

BY LANETTE M. FOSTER.

In manual training the pupils are divided into three classes—the eye-minded, the ear-minded and the motor-minded. One can learn most readily by seeing, the second through hearing and the third in the doing of things. New Thought students may be separated in the same way, and I wish to speak to the eye-minded—the artists—those who feel the appeal of the symbolic language of color and form. Such people are rather left to shift for themselves in this day of sermonizing and lecturing. Instructors assume that we are all ear-minded; so we go to church or hall and listen, or try to, but the shafts of golden and crimson light falling through the stained glass windows engage the attention of many of us and words fall into second place.

The artistic temperament is prone to embark rudderless on wide seas of light so that it fails to profit by its great natural gifts which if utilized would afford profound spiritual insight. When I was a child the apple blossoms always affected me to tears. Contemplating their loveliness and inhaling the exquisite fragrance awoke a passion of yearning. In a few days they would be gone, yet I felt dimly that they could not be transient but that their beauty should remain and become a part of me. Edward Carpenter expresses it—

"Seeing the ethereal blue of the sky—the limpid air—the all-enfolding sunlight,

The far-floating, ever-haunting shimmer of uncaught beauty,
Somehow to hold and have this in myself—

This light and everlasting space,
This real eternal, whence the sensible light and space are born—"

This necessity is laid upon the artist. He must enter into rapport with his vision. He must realize that every expression of nature, each flower, each day has its predominant thought: to study it and to unite himself to it is the key to comprehension.

In the procession of days there comes one in the autumn when the sun shines through a golden haze; all earth is pervaded by a rare quiet and hush; the distant hills are hung with purple gauze and the trees are touched with fire. No breeze, no clouds appear to mar the perfect stillness. The keynote of this day is silence. *Then come into the silence with nature and learn.* Draw deep breaths and drive words from the mind. Talk little. Preserve peace and quiet in unison with the mood of the day. Look deep into the serene blue of the sky. Let the golden glory of the sun fill your mind. Listen. In days like these great thoughts of beauty, of love, of peace are born into the hearts of men that are for the enrichment of the ages. Then when one goes into the silence in the hour set apart daily he will find that the impression of the autumn day will help to focus the mind in its contemplation of the "wordless."

"We will learn one day that our own orbit is all our task, and we need not assist the administration of the Universe."—Emerson.

Individualisms.

BY WILLIAM E. TOWNE.

THE WORK
OF JOHN
ALEXANDER.

He calls himself "John Alexander, First Apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion."

To the world at large he is known as Dowie the autocrat, healer, saint, fakir or shrewd business man.

"By their fruits ye shall know them," and the *work* of this man endorses itself. It speaks louder, stronger and clearer than the shrieks of condemnation, ridicule and sarcasm, which are hurled at him by the yellow reporters and newspaper writers.

Whatever mistakes Dowie may have made, however much we may doubt the truth of some of his teachings, the fact remains that he is accomplishing a great *work* in the world.

Therein lies his great influence. He is accomplishing things. He teaches his followers to Do Something and provides the means.

This is what makes the Dowie movement appeal to men more than women, and renders it so *virile*. This is practically the only religious movement of modern times that attracts more men than women.

In a recent issue of *Leaves of Healing*, Dowie's personal and official organ, I find the following sentences in one of the apostle's addresses to his people:

"In this audience I think there are two men for every woman, and in the afternoon the proportion of men will be as large."

"When I first began this work it was a common thing to see in our audience five men to one woman."

The business assistants of the First

Apostle, the heads of the various departments in Zion, are all good, sound, experienced business men. Zion's business affairs are all conducted in a business-like, orderly, systematic manner.

I have just been reading in *System* a very interesting article on the business side of Zion City. The weak point in the management of the various industries conducted by Dowie, as the *System* writer sees it, lies in the attempt to make the community entirely self-sufficient, and to produce within the limits of Zion City as much as possible of the goods consumed there. As a consequence, industries have been started, it is claimed, which are practically run on a losing basis, or very close to it.

On the other hand there are several well established industries in Zion City, which are paying large profits, and for the present, at least, the community is prosperous and Dowie is fast meeting all obligations incurred during his financial trouble of a year or so ago.

In three years' time Dowie has succeeded in building up a city of 10,000 people. The Zion organization owns 7,000 acres of land worth \$8,000,000, and twenty-five distinct industries valued at \$20,000,000.

In reading *Leaves of Healing* the thing that impresses you above all else is the tremendous earnestness of Dowie. He believes in his own mission with a firmness equal to the rock of Gibraltar. His teachings are simple, and eminently practical. Herein lies their great power to draw and hold men.

In religious zeal and simplicity Dowie reminds us not a little of the early Puritans. One could imagine that he was

a descendant of stern old Puritan stock.

One of Dowie's peculiarities is his opposition to secret societies. We notice the title of one of a series of discourses given by the First Apostle is "Free Masonry: A Heathen and Anti-Christian Abomination." Another, "Degrees of Masonic Deviltry."

Dowie is also opposed particularly to Methodism, as we may see by the title of one of his sermons, which is "The Rise, Progress and Fall of Methodism in America."

Dr. Dowie's work reaches to nearly all parts of the world, judging from the published reports in *Leaves of Healing* from his workers.

One feature of Dowie's work that has undoubtedly attracted many people to him is the teaching and practice of Divine Healing. The doctrine of Divine Healing is a prominent feature in his discourses. But he lays no claim to personal power in this direction, as many of the newspaper reports would lead to believe.

Here is what Dr. Dowie says on this point in one of his sermons:

"If God has been pleased to use me as an instrument, that does not give the instrument a right to claim the Power.

"Power belongeth unto God.

"Get this truth into your mind.

"No man has power to save; no man has power to heal; no man has power to work miracles.

"I do not have God, but God has me; God can use me, but I do not control God."

Before a candidate for membership in the Church of Zion is taken into full fellowship, he is asked this question: "Do you recognize in the First Apostle the Prophet of the Restoration, and are you willing to follow him as he follows the Christ? Can you say, I am?"

I believe that these facts concerning Dr. Dowie and his work will prove in-

teresting to the readers of *Nautilus* as they have to me.

(*System* is published by System Pub. Co., Chicago. Price, \$2.00 a year, 20 cents a copy.)

Briefs.

BY WILLIAM E. TOWNE.

* * * The one remedy for all digestive troubles is exercise—exercise in the open air and sunshine. And this is usually the last thing a person suffering from such troubles will undertake. All work that requires the use of the arms and hands is especially good for the digestion. Walking and deep breathing are also very beneficial.

* * * I believe that by far the greater number of cases of nervous prostration among women are caused by lack of an object in life. When a woman marries she is very apt to settle into a rut, if she has no outside interests. As a result she becomes introspective and develops nerves. Her husband may be perfect, and her home life without a flaw; yet there is a sameness to her existence, which needs an outside interest, or a hobby of some sort to break the monotony and keep her well balanced. Let her take up some congenial work and make it a pastime—a means of relaxation and change. It may be chicken raising or literary work, or anything else for which she is fitted. The kind of work matters little so long as she gives it her earnest attention and interest.

* * * Dr. Oliver Wendell Holmes used to go into his carpenter shop and work for an hour or so every day as a means of recreation. A writer in the February *Ladies' Home Journal* describes a visit which he made when a boy to Dr. Holmes, and reports this advice which the genial author of "the Autocrat of the Breakfast Table" gave him: "Don't keep always at your business, whatever it may be. It makes no difference how much you like it. The

more you like it, the more dangerous it is. When you grow up, you will understand what I mean by an 'outlet.' Every man must have an 'outlet'—a hobby, that is—in his life, and it must be so different from his regular work that it will take his thoughts into an entirely different direction. We doctors call it a 'safety valve,' and it is. I would much rather," concluded the poet, "you would forget all that I have ever written than you should forget what I tell you about having a safety valve."

* * * "As a rule, the shares of stock of companies that are advertised the most in newspapers are worth little money. Good things do not go a-begging. Occasionally a man will be offered an opportunity to invest in an established company that is earning large profits, but such chances are rare. A company of this kind does not print advertisements in the newspapers to sell its shares of stock, because it doesn't need to do so."—*From the Twentieth Century Review.*

* * * England leads the world, thus far, in successful co-operative societies. There are 1,700 of these societies, says *Advertising*, throughout the United Kingdom, with more than 2,000,000 members, doing an annual gross business of \$500,000,000, and making a profit thereon of \$50,000,000. Only two per cent of the members of these societies have an income of over \$750 yearly, so they are made up almost wholly of working men.

* * * Having once established a right habit of mind, it must be persisted in regularly or one will slip back into the old ruts, even when they are supposed to have been left far behind. An interesting illustration of this is given by Mr. George P. Rowell in his series of articles, "Forty years an Advertising Agent," which is now being published in *Printer's Ink*. In his younger days Mr. Rowell was connected with the Bos-

ton Post during a period of seven years, in the capacity of collector. His memory for names was so defective that he could not even recall the names of his intimate friends. He resolved to remedy this defect believing that it was essential if he was to retain his position. So effectual were his efforts that during the entire seven years of his employment by the Post, there arose no case where he had any difficulty in remembering a name. No sooner had he left this position and started in business for himself than the old habit of forgetfulness of names again came to the front, and has remained with him during a life time to such an extent that, as Mr. Rowell humorously says, he expects some day to have to walk around a block to look at his signboard to ascertain what his own name is.

* * * Here is another interesting experience from Mr. Rowell's articles, which illustrates the power of faith in another person's good intentions. "Pursuing my duties as collector," says Mr. Rowell, "I conceived it to be important to keep appointments with care. If a man said 'Call next Thursday and I will pay you,' I was certain to be in evidence when Thursday came, and I noted, after long experience, that while young and hopeful I believed that every man intended to do with me exactly as he promised, the fact that I did so believe, had influence in inducing him to sustain the good opinion he could see he had impressed me with. Afterwards, when, from frequent disappointments, my faith in a promise had become somewhat dimmed, the efficacy of that promise became lessened to a degree that was quite perceptible."

* * * A recent item in *Briefs* called attention to the fact that too much meat eating is responsible for the loss of elasticity of the blood vessels, which condition is now so often found to exist

in comparatively young people. A lady physician writes me that she considers *common salt* one of the chief causes of hard deposits in the walls of the arteries. A great many people have so perverted their natural taste that they require everything highly seasoned before they will eat it. Such people consume a large amount of salt, which is unquestionably injurious. The less condiments of any sort that we use in our food the better.

* * * Drink plenty of pure water, distilled water if possible. This washes away the impurities from the system and renders it impossible for disease germs to gain a foothold. If we exercised as much *common cleanliness* regarding the inside of our bodies as we do the outside we should enjoy far better health and a large proportion of the doctors would be out of jobs. Don't be a *whited sepulchre*.

TO CORRECT ROUND SHOULDERS.

Here is a new exercise which will help in overcoming that round shouldered tendency induced by desk work, and indeed by all indoor work. It also strengthens the back and expands and raises the chest. I got the idea from a late magazine and have been using it long enough to prove its merit. Here it is: Lie flat on the back across a bed, with the head and neck hanging over the edge. Let the edge of the bed come squarely across the "round" part of the shoulders. Hold two light books in your hands at arms' length; and lower them gradually outward over your head until they nearly touch the floor. At the same time inhale a comfortably full breath and extend your chest upward as far as possible, at the same time allowing the head and shoulders and extended arms to droop as near the floor as they will; thus stretching the entire backbone and straightening out the

round-shouldered kink. Now slowly raise the books, arms straight, until you can press them together above the abdomen, head always drooping toward the floor. Repeat the movements *very slowly*, stretching the muscles gently but never straining. Three or four of these movements are enough to begin with.

THE GREAT I AM. "I should like to know just what is meant by I AM, which appears so much in new thought literature." A. R. L.

The I AM is the big You, all you know and all you are yet to learn, including body, mind, soul and God of you, *thus embracing the soul of all creation*. The I AM is The Whole. The little *I am* is you as you ordinarily consider yourself; the big I AM is you as *you really are*. That which you *really* are is *God*, the whole. Your body is a "member" of God's body. Your mind is a concentration of thought in God's mind. *Your soul is a member of God's soul, AND YOUR SPIRIT, YOUR LIFE, IS GOD.*

Now don't ask me where your body ends and your mind begins; or where mind ends and soul begins; or where soul ends and spirit begins. *There is no beginning or ending to any of them.* They are one, indivisible, interwoven, interpenetrating, everlasting. Be still and know.

—I've whole pigeon holes full of interesting questions to be answered in *Nautilus*. I am writing answers as fast as possible and hope in time to find room for all. Am always glad to receive questions or suggestions from any and all sources. You don't even have to be a subscriber to *Nautilus* to get your questions answered!—all depends upon the subject, my ability to answer and space to print it.

Catching Things.

BY ELIZABETH TOWNE.

"A friend suffers with intense headaches, and a day or so after I go to see her I have the same intense pain in my own head. Other callers are effected in the same way. My friend does not want to impart her pains to others. What can she do to prevent? Perhaps I am negative. How can I keep myself always positive?" J. M.

The only way your friend can quit imparting headaches is to quit having them, or to shut herself away from her friends when she has them.

She can stop them if she will. She can experiment with different methods of living until she hits the right one for her case. Unless the headaches are due to astigmatism and strain of the eyes she may depend that they are caused by over loading the stomach. An oculist will tell her about the former, and well fitted glasses used whenever the eyes or head begin to ache, will stop that sort of trouble.

And repeated short fasts will correct the stomach conditions which cause "sick headaches" or any other kind not due to eye strain, and will greatly mitigate even those.

Sometimes the cutting out of one meal a day will correct the trouble. Sometimes it takes a series of twenty-four or thirty-six hour fasts repeated at intervals of two or three days, for two weeks or a month. *But fasting will certainly do it if persisted in.*

At the first sign of *any* headache all food supply should be cut off to give the stomach chance to right itself. Quantities of hot water drunk at frequent intervals, and frequent deep breathings of *out door* air will *greatly* facilitate healing.

And always the mental attitude should

be looked to. In Burnell's old little book, "How to Heal," (now out of print, I believe) he gives "thoughts of self-condemnation" as the cause of headaches, and directs that the sufferer or his friends "affirm self-forgiveness." *Affirm also faith in the power that is working out health within.* Then go to sleep as soon and as tranquilly as possible, and *let the power work.*

By this sort of practice anyone will quickly outgrow headaches.

Don't imagine that *you* are such a dainty eater that your headaches can't possibly be due to over loading the stomach. Headache means that even if you don't eat "enough to keep a bird alive" you eat too much or chew your food so little that the little is too much for your stomach *under present condition of thought and life.* Fasting will prove the correctness of this statement.

It takes energy to digest food and it takes positive happy thought and deep breathing to generate energy. Physical exercise induces deep breathing and at the same time facilitates elimination. The farm hand can stow away mountains of food with perfect impunity because by physical exercise he hastens elimination and induces the deep breathing which generates plenty of energy for taking care of it. Let that same farm hand turn bookkeeper and make no change in the quality or quantity of his food and he will soon sicken. At first he will notice no trouble with his digestion, but there will be headaches and constipation and his system will relieve itself by little acute attacks of "biliousness," or something of that sort. After a time, if he persists in office working and farm

eating he will begin to suffer from chronic constipation, and ultimately the stomach will make its protests heard in "indigestion" pains and aches. If he still persists he will become a chronic dyspeptic and all around invalid.

And he will lose interest in life, simply because he uses in his stomach all the energy he can generate, leaving none for other things. So all his work is an uninteresting drag. *Interested thought* as well as deep breathing generates energy; but overtaxed energy makes interested thought next to impossible. Unless the tide of energy rises to a certain point there can be no interest; interest being really an overflow of energy. And how can the tide of energy overflow in interest when it is all drained off at the bottom for the digestion of a never-decreasing and unnecessary mountain of food? No wonder the system grows discouraged and leaves the food half digested and wholly uneliminated. And the doctor (if he happens to be a back number) looks wise and calls it "mal-assimilation," or some other big name.

At the first sign of *any* physical or mental discomfort the very first thing "indicated" as the doctors say, is a reduction in food supply, more water and *deep breathing*. If the *first* sign is heeded, the system will quickly right itself by getting rid of effete matter, and nothing serious will result. But woe cometh to him—or her—who fails to heed the small aches. Headaches are only symptoms of worse things to come if he keeps on eating more than can be taken care of by the amount of energy available for digestion.

Then let aches or discomforts of any sort be the signal for (1.) cutting off the food supply until the system can clean house; (2.) drinking quarts of water to help in the house cleaning; (3.) breathing oceans of *outdoor* air that new energy may be stored; (4) getting

out of mental ruts that new interest may generate still more energy.

At all times avoid, as the causes of all disease (1.) depressing or angry or fretting thoughts; (2.) insufficient breathing; (3.) working without interest in what you do; (4.) exercising too little; (5.) eating too much.

* * * * *

How to keep positive all the time? Heaven forbid that you should do it! You'd be a spiritual clam, shut up in your own shell to starve.

Be receptive to all good influences every where. Think of yourself as open to all good at all times. Think of yourself as fresh and soft and readily influenced as any baby by every wind that blows, by every beauty of spirit, soul and body.

But when it comes to unpleasant things simply *ignore them in full confidence that they have no power over you*. Treat them as a healthy child treats anything it doesn't care for. Treat them as less than nothings.

They *are* less than nothing. Aches are merely rates of vibration. *And every individual has the power to regulate his own vibrations*. If you happen in at Mrs. Blank's when she has a headache you don't have to slump down to her rate of vibration. If you do so it will be because you talk and think about aches, because you "sympathize" with her—literally sym-path-ize; *same-state-ize*.

Why don't you go in with bright positive thoughts about good things, and make Mrs. Blank sym-path-ize with you? Forget the aches and tell her some funny stories. Throw open the windows for her, and make her laugh. She will catch *your* vibrations and get better. If she is too sick to think about jollies she is too sick to have company at all. Better get right out. And if you can't generate a little good cheer

on your own account, and for her sake, you are a poor dose for a headache. Either vibrate a little health and happiness for your friend or else leave quick.

And when anybody is sick *never* stay over ten minutes or so, lest your good cheer dies down, or the sick one overtaxes herself. Rest and utter relaxation, with very dainty doses of good cheer, and change of thought, are nature's demands for sick folks. Observe these directions and you will help your friend, and avoid pains for yourself.

Success Letter.

BY ELIZABETH TOWNE.

In last month's Letter I told you how to increase energy for accomplishment, and I promised to give you this month the second secret of success. Here it is: *Conserve the energy generated.*

In the intelligent conservation and direction of some of the energy generated by the Connecticut river lies the power and success of the forty or fifty great mills of Holyoke. Let the river run its natural course and all these mills would lie idle.

Let *your* energies keep on running in the same old channels and you will accomplish no greater work than you have in the past. In order to create and fill new channels of expression the old channels must be dammed up.

The first step toward proper direction of energy is to cut off the waste; to "cast aside every weight, even to the shortcoming which most easily besets you"; to "cut off thy right hand and cast it from thee" if it causes thee to waste the divine energy within.

How is energy wasted? The common wastes everybody knows—drink, tobacco, high living, the things which are done in the wee, small hours of the morning.

Social excesses are probably the most

common and wide-spread modes of wasting energy. "They say" Ethel Barrymore is an example of the personal effects of this sort of waste. She is said to accept every invitation which comes to her, and to keep up her arduous study, rehearsals and nightly performances besides. Her physician has told her that in order to live in health and happiness she **MUST** cut out either society or the stage, that she will die if she does not. "Which shall it be," he asks. "*Neither*," answers Miss Barrymore. And "they say" she is dying of consumption and is the most melancholy of mortals whose only pleasure (?) lies in continual excitement. She "burns the candle at both ends," and suffers the natural and inevitable consequences of ill health, periods of great depression and continual dissatisfaction with herself and her work.

For famous as Ethel Barrymore is there is a thorn in her rose. She wants to be a great actress, and thus far the critics accord her only a greatly charming *personality*.

But her ambition to be a great actress is not strong enough to induce her to conserve her energies to that end. By social excesses (which might not be excesses if she had nothing else to do) she keeps her energy at a low ebb, so low that she is afflicted continually by despondency. And who can do her best work when weak, half sick and wholly despondent? *No one.*

It takes **WELL DIRECTED POWER** to do great things, and power is not generated, nor directed, "in society."

When, from too much society, Jesus began to lose his power he immediately betook himself to the mountains to recover it in the silence.

Miss Barrymore goes from society to the stage and back again—from one "society" to another. What she needs is enough rest, quiet, silence, to keep her energy above the point of depression,

to keep her radiantly healthy and happy. *Then* she could do the great work she dreams of.

Social excesses, and this includes church sociables, afternoon teas and visiting as well as balls and banquets, must be used most abstemiously by him or her who would grow great success in *any other line*. Tobacco and drink and high living must go, or success can never mature.

But there are less known and therefore more insidious drains of energy. *Excess of feeling* is probably the most common. This ranges from furious rages and hysterical grievings all the way down to "sympathy," which is simply the taking on of some one else's condition.

Emotion is *soul force*, and must not be wasted if one is to rise to great heights of accomplishment on any line. In a fit of anger or grief one reduces his soul energy almost instantly to zero or near it, and must begin all over again. Not only this; he generates a poison which destroys cell life like a blight or a blast of carbonic gas. Sick spells follow intense rages and griefs—nature makes a supreme effort to get rid of the dead bodies of the millions of cells killed in the storm and poison.

Every shade and degree of a temper produces the same sort of effect, on a scale to match the temper. No wonder some people have frequent sick spells.

Unconscious motions, rocking, tapping the foot, drumming with the fingers, etc.; all these waste an incalculable amount of energy, and should be religiously cut off. All unconscious tensing of muscles wastes energy and *prevents recuperation*. Relaxed nerves and muscles *admit* soul energy; contraction of muscles expels power. Unnecessary contractions keep spiritual, mental and physical energy at low ebb.

Of course nervous and mental con-

tractions are the result of strained, hurried or worried thinking. Definite hours in the silence, every day and several times a day, will soon quiet the mental strain and hurry and worry. To relax the mind relaxes the body, for the body proves the mind.

But as one can "burn his candle at both ends" so he can conserve and direct energy at both ends. When he catches himself thinking hurriedly he can call a halt and command himself to think calmly and to the point. When he catches his foot tapping he can call a halt and relax the muscles, and *thereby relax the mind too*.

The habit of mental hurry sets the mind skipping from one thing to another, and the mind keeps going faster and faster until all control of it is lost.

If one calls a halt and hitches his thoughts to his physical movements, the thoughts simply *can't* go skipping so excitedly. So they slow down to the pace of the physical, thus coming under control. This means that when the mind runs on ahead of action you lose control of both body and mind. They get to going too fast, and the result is a tangle.

Control the mind by making it follow the body's movements instead of running on ahead of the body or out of it entirely, thus wasting soul energy to no purpose.

When you are *interested* in what you are doing your thought energy, your soul energy, is *poured into and through your body, rejuvenating and educating every nerve, muscle and cell of brain and body*. While your thought goes skipping ahead or out of your body the body and brain become demoralized, reverting toward the original *untrained* type of the savage.

The mind needs to play ahead of and out of the body a portion of every day. But when it goes playing the body should be free and relaxed. When the

hands find things to do the thoughts should be poured *into* them, to train them to intelligent doing.

Generation of energy and intelligent conservation and direction of energy are the twin keys to all success.—E. T.

Anent Books and Things.

—If you are interested in the divorce question read Elbert Hubbard's *March Philistine*. Then do a little thinking of your own. Address East Aurora, N. Y., and enclose ten cents.

—Have you seen *The Acanthus*, edited monthly by Reginald Coryell, Custer, Idaho? January number comes out in cream and gold with two half tones. Send for sample.

—Leroy Berrier's new book, "The Power of Self-Formation," contains only ninety-seven pages and sells for 80 cents, instead of 197 pages at \$1.00, as I stated last month. His address is 2301 Farnam street, Davenport, Ia.

—Those interested in the significance of numbers will enjoy Elizabeth Hatch's little paper bound pamphlet, "The Symbolic 3 of The Christ." Address, Eagle Printing Company, 12 Moulton street, Providence, R. I. No price given, probably fifteen cents.

—One of the most attractive of our foreign exchanges is *The New Thought Journal and Occult Review* (formerly *The Talisman*), 52 b, Station Parade, Harrogate, Yorks, England; price three shillings, six pence per year, three pence per number. Edited by George H. Bratley.

—Let all *Nautilus* music students and teachers read Josef Hofmann's fine new thought exposition of "Successful Piano Playing," published in *Ladies' Home Journal* for March. On sale at news stands for fifteen cents. Or ad-

dress Curtis Publishing Company, Philadelphia.

—"Arbitrary Price Making Through the Forms of Law" is a new paper covered twenty-nine page treatise by Henry Wood, whose new thought views of economic questions are always well worth careful study. Sent postpaid for ten cents, by the publishers, Lee and Shepard, Boston, Mass.

—The housewife readers of the *Nautilus* may be interested to know that *Farmer's Bulletin No. 203* is a very valuable treatise by Maria Parloa on the art of canning and preserving fruits, and that like all of these bulletins it may be had for the asking of the United States Department of Agriculture, Washington, D. C.

—"One Hundred New Money Making Plans for Untrained Women," by May C. Moore, is a neat paper bound booklet of sixty-seven *large* pages, which will prove a blessing to many a woman. Bright ideas and clear instruction for all. Send sixty cents for it to National Woman's Exchange Publishing Company, 712 Grand building, Atlanta, Ga.

—*The Truth Seeker*, edited by Veni Cooper-Mathieson and Elizabeth Gar-side, at Room 15, Queen's Hall, Pitt street, Sydney, Australia, is a bright *new new* thought magazine, which has our best Good Will for long life and prosperity. I believe it is the only magazine of its kind in the Australian field. Price, six shillings per year, six pence per copy.

—"Soul-Culture: Self Development, What It Is and How It Is Done," is a dainty little cloth bound volume in blue and gold, seventy-two pages, by R. Dimsdale Stocker. A helpful and interesting little book. Published by L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, and Fowler &

Wells, 24 East 22d street, New York; price, 50 cents.

—A new edition is now ready of "The Constitution of Man," all in new dress with a new name and two added chapters—seventeen in all. There are two other books by other authors, called "Constitution of Man." So my book is re-christened "*You and Your Forces*," a name which better expresses its scope. See ad in another column.

—"The Human Aura and The Significance of Color" is a most interesting and suggestive treatise by the most prolific of new thought writers, W. J. Colville. To be had of Frederick Cole, 1773 Broadway, New York, or E. Marsh Stiles Publishing Company, 15 Tothill street, Westminster, S. W., London. Bound in paper, forty-five pages, price, twenty-five cents.

—"Mind Concentration and How to Practise It," "Mind Power and How to Get It," are two twenty-five cent paper bound books of thirty-nine and thirty-five pages respectively, written by K. T. Anderson. Full of helpful suggestions for enlightened living. Published by L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, and Fowler and Wells, 24 East 22d street, New York.

—"Autobiographical Sketches and Personal Recollections" is a paper bound book of 150 or more large pages devoted to the interesting reminiscences of George T. Angell, the "dumb animals" man whom everybody knows and appreciates. The book will be sent post paid to any address for ten cents, by the American Humane Education Society, 19 Milk street, Boston.

—"A Modern Miracle: Psychic Power Made Plain," is a handsome new dark blue and gold cloth bound volume of 113 pages from the Grafton Press, New York. The author is Corilla M. Banister whose book "Self Building"

has been favorably noticed in these columns. "A Modern Miracle" is an amusing allegorical story. Price of book not given, probably \$1.00.

—"The Hygeia Cook Book" contains forty well printed and paper bound pages of recipes for tasty dishes prepared without salt or chemical raising. Mary A. Heard, D. O., is the author, and the book is the outgrowth of her own fourteen years of such diet, and her years of experience as a physician. Price of book fifty cents. Address Dr. Heard at 248 Warren street, Boston, Mass.

—"The Compass" is a valuable little "Metaphysical Treatment" done up in a neat little eight page booklet and sold to the elect for fifteen cents, by the author herself, Minnie S. Davis, 192 High street, Hartford, Ct. Mrs. Davis is also the author of "Living Counterparts" (cloth, 75 cents), and "Ideal Motherhood," done in a dainty white and green and gold cloth bound volume of thirty-four pages; price, 35 cents.

—I wonder if all our foreign friends read *The English Magazine of Mysteries*, edited by that lovable impulsive and irrepressible little individualist, O. Hashnu Hara, and published at 15 Tothill street, Westminster, London, S. W. If not it would be well to get acquainted. Some of O. Hashnu Hara's writings are the best ever. And they sound more American than English; the result possibly of her childhood in the wilds of Australia!—without a mother.

—Here is a dainty, and even sumptuous little red, white and blue "Souvenir: Past, Present and Future Presidents," dedicated to the Children of the United States by Heloise Gano. Beautiful half-tone pictures on heavy coated paper, of every president from Washington to Roosevelt, with signatures of each, and dates of birth, death, term of service,

etc., of each, with a picture of the White House on the front cover. Price, twenty-five cents; to be ordered of John P. Morton & Co., Louisville, Ky.

—More music!—which I have not found time to try. Two songs: "My Sweetheart," by Maude Anita Hart, solo or duet, price 50 cents; and "Dorothy," words by Miss Hart, music by Fred Listman Hart, solo, price 50 cents. And "Eden Waltzes," for the piano, by Fred Listman Hart; price 50 cents. All three of these to be had of Hart's Music Co., 2392 West Ohio street, Chicago. * * "I'd Rather See Her Smile" is a popular song by Prof. G. E. Davis. To be had for twenty-five cents of the Pioneer Pub. Co., 17-21 Quincy street, Chicago. * * "Our Flag" is a song and chorus by A. M. Darley. To be had for 50 cents of Darley and Link, Huntington, Ind.

—The new autobiography of Ella Wheeler Wilcox, "The Story of a Literary Career," is now out and all orders have been filled. If it should happen that you have failed to receive the copy you ordered please let us know *immediately* and we will attend to the matter. I know every purchaser will be delighted with the new book. It is the handsomest paper covered book I ever saw, with the finest half tones and printing and paper, and a cover which is a harmony in browns and red. And the contents! I sat up late one night to finish reading the proof, and Mrs. Wilcox's story affected me like a glorious view from a mountain top, with the clouds below me and the sun above.

—*Thought* is another "chipmunk magazine"—a *la Philistine*—hatched with the year 1905. It is edited by Sheldon Leavitt, M. D., whose splendid work, "Psycho-Therapy" has been noticed in these columns, and is published by the Magnum Bonum Co., 4665 Lake

avenue, Chicago. Price, \$1.00 per year, ten cents a copy. The March issue contains some "Lessons in Psycho-Therapy," which I wish I had room to reprint—all about cell life. Then there is an interesting article about the recent Supreme Court decision of Judge Peckham upholding the rights of the people to employ mental healers. And plenty of other good things which will interest those of a scientific turn of mind. Success to *Thought* and Dr. Leavitt!

—More new magazines!—Here is *Tomorrow*, a very attractive, and tall, slim "magazine of the changing order," edited by Oscar L. Triggs, the college professor who lost his job for knowing too much, and Murray S. Schloss; and managed by Parker H. Sercombe, the freak books man, who thinks he knows good books by the author's autograph. The January and February numbers of *Tomorrow* taste like more. Send ten cents for sample copy to 1926 Indiana avenue, Chicago. * * * And here is another bright little "chipmunk magazine," which hails from prosaic Jersey City, N. J., 137 Grant avenue. Vol. 1, No. 1, comes out all in gray and green as befits its name, "*The Open Road*, with Whitman's "Song of the Open Road" on the back cover. The editor is Charles Wisner Barrell, who calls his magazine "A Saunterer's Chronicle" and says its message is "*Get out doors!*" Five cents sent to him will bring you a sample.

—Uncle Sam has something good for men too—for men who want to make several blades of green things grow where one grew before. One of Uncle Sam's good boys, George T. Moore, in charge of the government Laboratory of Plant Physiology, has made practically the great new discoveries for making barren or worn out soil produce luxuriantly, has patented his process and given it to the American people through

the Department of Agriculture at Washington. Dr. Moore deserves to be canonized. Let all our farmer readers write to the Department for packages of Dr. Moore's new "germs" and directions for using. The cost is nothing at all, and with one package, if *directions are carefully followed*, several acres of land can be made over new. If you want to know more about this wonderful new "fertilizer" read "Inoculating the Ground," by Gilbert H. Grosvenor, an illustrated article in *The Century* for October, 1904. Send 35 cents for it, direct to Century Co., Union Square, New York. Or send 15 cents to the Superintendent of Public Documents, Government Printing Office, Washington, D. C. and ask for the government bulletin on the subject.

To Subscribers of Truth Circle.

Dearly Beloved Subscribers:—

During the period that has intervened since the *Truth Circle* stopped coming to you, I have earnestly desired to make up to you in some way for your disappointment.

I have now made arrangements that you receive *Nautilus* for the length of time for which you subscribed for *The Truth Circle*.

I have done for you the very best possible thing under the circumstances. If your subscription to *The Truth Circle* extends one year and you have received seven copies, there are five copies of *Nautilus* to your credit.

I am sure you will be pleased, and each month you will have that poem from Ella Wheeler Wilcox.

Elizabeth's heart is tender and large enough to contain you and she herself says that her "Success Circle" includes every one.

As I wrote each name in making out the list for her I paused a moment to realize your inner Self and all that it means to you, and as I am writing these words I am sending blessings of Love to Elizabeth and her magazine.

I wish to say to the little children who have asked for the completion of the serial called "Colt Tales," (one little fellow wrote desiring that I write out and send him the rest of

it,) that I am requesting Mrs. Myrtle Fillmore, editor of the child's magazine, *Wee Wisdom*, (1315 McGee street, Kansas City, Mo.), to publish the story in that for you.

We are one. We rejoice together while reading *Nautilus* for "I AM with you always."

Yours in Love and blessings,

Theresa B. H. Brown.

—"The debt of the struggling little church in the suburbs had all been paid off but \$600. A clergyman noted for his skill and success in raising church debts had been sent for, and was conducting the morning service. The sermon was over, and the work of stirring up the audience to the requisite pitch of enthusiasm had begun. Subscriptions rose rapidly to \$300, then to \$400, and after considerable effort, to \$500, where they stuck. In vain the visiting brother exhorted and pleaded. The limit of the cash resources of the congregation appeared to have been reached, and at last he sat down, discouraged. Then Brother Plantus, a highly respected undertaker, who had made a liberal subscription already, arose and said: 'Brethren, this thing shan't fall through after it has got as far along as \$500. I believe in a man giving as the Lord has prospered him, and although I have given a pretty good sized donation, I am ready to do more. I'll pay the last \$100 myself. Here's my check for the amount.' 'I don't know your name, brother,' shouted the visiting preacher, jumping to his feet, with enthusiasm, 'but I hope your business will double during the coming year, and I believe it will!'"

—"Few people know that the other days of the week than the first are being observed as Sunday by some nation or other. The Greeks observe Monday; the Persians, Tuesday; the Assyrians, Wednesday; the Egyptians, Thursday; the Turks, Friday; the Jews, Saturday; and the Christians, Sunday. Thus a perpetual Sabbath is being celebrated on earth."—*Success Magazine*.

—If you are not already a subscriber to this magazine, read the "Last Chance" offer on page 36. This offer is open to old subscribers also. Don't fail to read it.

FRUIT. "You advise the free use of fruit; yet my disorders invariably take the form of diarrhea as soon as I begin to eat uncooked fruit; and also upon eating some kinds of cooked fruit, so that I have to avoid both almost altogether. This prevents my getting the benefit that I know comes from fruit-eating. Is there any way around the difficulty?" C. J.

You state it correctly when you say, "*My disorders take the form, etc.*" Look a little farther and you will see that the diarrhea, properly managed, is not a change for the worse but a change for the better in your condition. * * *

Your best course is to select—at this time of year—grapes or apples, or both, and eat them regularly daily, in this way: For breakfast (if you eat breakfast at all) scrape an apple and eat it slowly, and *eat nothing else*. The pulps of a dozen or so of grapes can be taken instead if preferred.

Study and apply every law of hygiene to your eating generally. Shun meat, milk and eggs until well. Use little salt and no condiments besides. Chew thoroughly. Eat moderately at dinner and supper, making uncooked fruit a part of the ration at one or both these meals. Avoid sugar and other wholly unnatural foods. Drink freely of cool water before eating, and nothing at meals, nor for two hours afterwards.

If you will accustom yourself to a single meal a day except a little fruit juice or fruit pulp *freshly prepared* for the other two meals, and aerate your blood properly, you will gain much more rapidly. Whatever seems to be the method best suited to *accustom yourself to fruit eating* may be adopted; but that should be your aim. There is no delusion more dangerous than the belief that fruit cannot be eaten by some people, except the notion that water cannot be drunk by some. I have encountered one educated woman—medically educated at

It's Food

THAT RESTORES AND MAKES
HEALTH POSSIBLE.

There are stomach specialists as well as eye and ear specialists.

One of these told a young lady of New Brunswick, N. J., to quit medicines and eat Grape Nuts. She says:

"For about twelve months I suffered severely with gastritis. I was unable to retain much of anything on my stomach, and consequently was compelled to give up my occupation. I took quantities of medicine, and had an idea I was dieting, but I continued to suffer, and soon lost fifteen pounds in weight. I was depressed in spirits and lost interest in everything generally. My mind was so affected that it was impossible to become interested in even the lightest reading matter.

"After suffering for months I decided to go to a stomach specialist. He put me on Grape Nuts and my health began to improve immediately. It was the keynote of a new life. I found that I had been eating too much starchy food which I did not digest, and that the cereals which I had tried had been too heavy. I soon proved that it is not the quantity of food that one eats, but the quality.

"In a few weeks I was able to go back to my old business of doing clerical work. I have continued to eat Grape Nuts for both the morning and evening meal. I wake in the morning with a clear mind and feel rested. I regained my lost weight in a short time. I am well and happy again and owe it to Grape Nuts." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the little book, "The Road to Wellville."

VIEW POINTS.

from some view points
Life is an Awful Thing.—J. H. B.

Heredity

CAN BE OVERCOME IN CASES.

The influence of heredity cannot, of course, be successfully disputed, but it can be minimized or entirely overcome in some cases by correct food and drink. A Connecticut lady says:

"For years while I was a coffee drinker I suffered from bilious attacks of great severity, from which I used to emerge as white as a ghost and very weak. Our family physician gave me various prescriptions for improving the digestion and stimulating the liver, which I tried faithfully but without perceptible result. He was acquainted with my family history for several generations back, and once when I visited him he said: 'If you have inherited one of those torpid livers you may always suffer more or less from its inaction. We can't dodge our inheritance you know.'

"I was not so strong a believer in heredity as he was, however, and, beginning to think for myself, I concluded to stop drinking coffee, and see what effect that would have. I feared it would be a severe trial to give it up, but when I took Postum and had it well made, it completely filled my need for a hot beverage and I grew very fond of it.

"I have used the Postum Coffee for three years, using no medicine, and the change has completely cured me. During all that time I have had absolutely none of the bilious attacks that I used to suffer from, and I have been entirely free from the pain and debilitating effects that used to result from them. The change is surely very great, and I am compelled to give Postum Coffee the exclusive credit for it." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look for the little book, "The Road to Wellville," in each package.

that— who actually believed that water is poison to some persons.—From *The Liberator*, 610 Northwestern Building, Minneapolis, for January, 1905.

—"The newly elected Methodist bishop, Dr. William Burt of Rome, N. Y., is noted for his cheerful and placid manner. A clergyman complimented Dr. Burt one day on his good disposition and asked him how he acquired it. 'Maybe the remark of a child I once overheard helped me to learn to complain and grumble as little as possible,' said Dr. Burt. 'While I was studying at Wilbraham academy I spent a few days with this child's father, a good man, but a chronic growler. We were all sitting in the parlor one night when the question of food arose. The child, a little girl, told cleverly what each member of the house liked best. Finally it came to the father's turn to be described. 'And what do I like, Nancy?' he said, laughing. 'You,' said the little girl slowly, 'well, you like most anything we haven't got.'"—*Holyoke Transcript*.

—One of our *Nautilus* girls, Johanna M. Stahl of Perry, Ark., waked in the night with a something's-going-to-happen feeling. She made a few denials of fear, when there appeared written on the dark the word, "LAUGH." She did not feel much like laughing, but she made the attempt. The gloomy feelings fled and she slept again. In the morning she told her friends and set them all laughing. In the afternoon she wrote LAUGH in letters six inches high and tacked it up where all who enter must see it. Since then smiles are plentiful in her sitting room, and not a single lugubrious sigh has shown its head! Good idea, wasn't it? Try it.

—Look out, everybody, for the "Last Chance" offer on page 36.

WANTED AT ONCE. Good chance for YOU to become stenographer, private secretary or reporter. Salary \$21 per week. Send stamp for reply. Address YONKERS P. O. BOX 152, New York.

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Write all addresses very plainly, giving full name, street and number, city or town, county and state.

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Nautilus News.

TO OUR SUBSCRIBERS. This last month we had a slight mixup in our subscription department, which was not so serious as it appeared to some of our friends who received delinquent letters after they had sent in their renewals. Of course they thought their letters had gone astray, or that we had overlooked the matter of changing the credit mark. The fact is that the letters were all properly attended to, but not in time to allow the corrections to appear on March list. So they all received "delinquent letters" as shown on March list.

But with this number every renewing subscriber receives the proper credit mark beside his name *provided* his renewal reached us *not later* than March 12. If any error has happened to creep in in spite of the two or three proof readings which are given every list, we shall be grateful if they will send us prompt notification to that effect. We want every one of our readers to have all that is coming to him, good measure, pressed down, shaken together and running over. And we want our records correctly kept.

Our mailing list goes to the printer on the thirteenth day of each month and *Nautilus* is mailed on the 21st. It takes eight days to get the list with all its corrections into type, the proof read and the sheets printed. All renewals or changes of address received during that period of eight days have to be held up until the list is completed before a change of entry can be made.

In the meantime *Nautilus* wrappers are written by hand for all new subscribers, and for any old ones whose addresses are not already correctly printed on the list.

For every change of address which comes to us during that eight days we *lose one copy of The Nautilus*; for one copy goes to the printed address and another is sent with a written wrapper to the new address. That is why we ask you to please notify us **PROMPTLY** when address is changed. Better notify us a little ahead of time, giving exact date when you expect to be at the new address.

BELATED BOOKS. For two months we have kept the printers rushing! And in spite of their best efforts—and their efforts are extra good and prompt—we have had to wait a little for books. What with that pretty new book of Mrs. Wilcox's, "The Story of a Literary Career," and the new editions of "Practical Methods," "You and Your Forces," "Experiences in Self Healing" and the new "Lessons on the Realization of Health and Success," all along with three new circulars, extraordinarily large mailing lists and a lot of odds and ends including a new edition, all in browns and red, of that "Beautiful Results" motto, the printers have been busy indeed.

And the way the orders have been pouring in. Almost before we could catch our breath over one order the girls would tell us of some other thing that was getting low! And be-

fore we could get it from the printers we'd be "all out."

I feel sure that in view of this delightful rush of business the few dozens of you who had to wait a few days for "Literary Career," "Practical Methods" or "Four Lessons," will excuse the delay. We are all stocked up now and *every order has been filled*, the last ones for "Practical Methods," being filled last week. If your delayed book or Lesson has not yet been received you'd better notify us forthwith.

OUR THANKS. Last month we added about 1,200 new subscribers; this month we must have added 2,000!

And the way our old subscribers have responded to our appeals to square their accounts has put new joy into our work. I thank you friends, every one.

Nearly all who were in arrears thanked us for not cutting them off the list and said they had simply neglected the matter, knowing we were not in need and would not cut their names off the list anyway. We appreciate their confidence and good will.

But quite a number of those whom we have carried for some time and who have received repeatedly notifications of delinquency—a number of these utterly repudiated all obligations to pay for back numbers received. They calmly ignored the standing notice that subscribers are not dropped until they notify us. One woman said she told her little girl to just throw all papers into the top drawer without opening them, and inasmuch as she hadn't had time to look at them she didn't consider she ought to pay for them!

How to cut off such unnecessary waste is the publisher's problem. I am beginning to think the only way to do it is to notify each subscriber as his subscription expires, and then cut his name off the list unless we hear from him with a renewal or promise of renewal. This is the method used by all large magazines. Shall we do it that way?

ADVERTISEMENTS. After this month all advertising matter in *Nautilus* will be run at the back and front of the magazine, as in most large publications.

There will be bright items interspersed among the ad pages, to insure a search through them.

And the ad rates *for the present* will be \$3 per inch instead of \$5.

This arrangement will please most of our readers better, and the lower rate ought to mitigate the disappointment of the advertiser who cannot in future secure position next live reading.

Here is what one man thinks of *Nautilus* as an advertising medium:

"I will have no ad for the April issue. The one in February number has brought such good results that I closed out that edition. Had orders from Finland, England, in fact all over. I have a new book in press, when finished I shall advertise in *Nautilus* again."

Yours for success,

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OR

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YOU AND YOUR FORCES bears re-reading. A year's daily use of it will transform the most dejected pessimist; for no man can remain a pessimist after seeing the world and himself and his forces as a thorough study of this little book reveals them.

YOU AND YOUR FORCES gives a clear and practical presentation of advanced mental science and embodies many new and original ideas, and the fullest teaching extant as to the nature, control and direction of desire.

Here are a few of the subjects treated:

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MENTAL BREATHING—HOW TO CONCENTRATE AND WHY—THE NATURE AND USES OF DESIRE—HOW TO GROW AND DIRECT IT—RESISTING DESIRE—CONSCIENCE AND CAUTION—MORAL LAW—THE LOVE NATURE—FOLLOWING DESIRE—THE ONLY SALVATION FROM EVIL—STARVED DESIRES AND WELL FED ONES—DESIRE CRUCIFIED SHALL RISE—RADICAL AND CONSERVATIVE DESIRES—HOW TO DESIRE—HOW TO FOLLOW DESIRE—ILLCIT LOVES—CONCENTRATION—TO USE YOUR FORCES—WHAT TO DO WITH IDEALS—THE SECRET OF DEMONSTRATION—PRACTICE.

COMMENTS.

"I have read many books in many tongues, and forgotten most of them I am pleased to say. I do not know a half dozen works worth reading. One of those, The Constitution of Man, is in many respects the most remarkable book I have ever read. As a treatise on Cosmogony it is certainly the clearest and the most comprehensive work I know. It is one of the few great books I have ever read."—W. R. C. LATSON, M. D., Editor of HEALTH CULTURE.

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"Wonderfully alive with magnetic helpfulness."—BOSTON IDEAS.

This book contains 17 chapters full of power and inspiration, is beautifully printed on antique paper, daintily bound in green and gold and contains a speaking likeness of the author.

PRICE, 50 CENTS.

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Both "The Magnet" and "The Magic Seven" are worth their weight in gold.—**ELLA WHEELER WILCOX.**

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GIVES EXPLICIT DIRECTIONS for using mental powers which will change your whole life.

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How to Go Into the Silence,
How to Concentrate the Mind,
How to Command Opulence,
How to Use the Will,
How to Insure Perfect Health,
How to Ask and Receive.

The clearest and most concise statement of the practical utilization of mental forces for business success and self-mastery that I am acquainted with.—**B. O. FLOWER.**

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Send us \$1.00 before May 1st and we will give you: **A Year's Membership in the NEW THOUGHT CIRCULATING LIBRARY (Soc.)** and **A Year's Subscription to NEW THOUGHT to Jan. 1, 1908** (a Dollar Magazine with \$5.00 worth of good things between its covers); the only magazine which contains the writings of William Walker Atkinson; the brightest, cleanest, cheeriest magazine in the United States. **TWELVE BOOKS PER YEAR AND THE NEW THOUGHT MAGAZINE FOR A DOLLAR.**

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New Thought Philosophy.

SOME NEW FEATURES OF THIS UP-BUILDING SCIENCE.

Explained by DR. G. A. MANN.

From the large number of books written on the New Thought Philosophy—that most important science to all who wish to better themselves—one would naturally infer that every detail of this very fascinating subject has been treated thoroughly; and yet, as the ardent seeker for real knowledge goes carefully over this literature, he is disappointed. Like a child who expects to catch a bird, but finds it has placed its hands on an empty nest, he gropes for the real substance of the matter, but the end in view is never reached.

In reading a book that is very promising at the start, that holds out great possibilities of knowledge, whose author professes to show you the way to both temporal and spiritual power, whose pages are supposed to unlock all the secrets of Self-Mastery and Right Living, there is nothing so unpleasant as to find in the last pages that the long looked for secrets are withheld.

I have been thinking for a long time of putting these facts before the readers of THE NAUTILUS, of giving them the benefit of my experience in the search for knowledge, for, like many others, I have wondered if there were a reason for keeping the earnest seeker after truth in ignorance, or whether the average writer on this great subject was not himself in possession of the facts.

There is a Sacred Promise to all who wish to learn that they shall possess the promised power, the greatest of all powers, that of successful living, and yet so far as the ordinary mind can see few possess it. There are, however, some great masters who are able and willing to initiate those prepared to find the truth. In the past few years a great deal has been said on the wonders performed by the students of the rudimentary sciences known as Hypnotism, Personal Magnetism, Magnetic Healing and the like. Hindoo fakirs have been looked upon as supernatural beings, and yet the things which they do and which surprise us so much are childish when compared with the possibilities of the higher knowledge of the Hidden Forces. Once this knowledge is acquired we have at our command the most vital energy, the most magnetic power to attract and to compel, to make ourselves masters, to conquer fate; in short we have at our command the wildest elements known to mankind. That these things are possible is obvious, for we have the direct promise, "And greater things shall ye do as I go to the Father."

Believing that all the readers of this Magazine are earnest seekers after the truth, I want to call their attention to a book of infinite wisdom which recently came to my attention. It is called "SELF-DEVELOPMENT AND THE HIDDEN FORCES," and is published by the Brooks Library of Science, 3D Building, Rochester, N. Y. As I am acquainted with the superintendent of the Brooks Library, I have arranged that any reader of THE NAUTILUS can obtain a copy of this book, free of charge, provided they mention the fact that they read this article in this publication.

The teachings found in this concise work will enlarge one's horizon and prove beyond any possible doubt that they who seek shall find. If you are waiting for opportunity to knock at your door, wait no longer, for it is here. If you are hoping to gain everlasting fame, health, supremacy and the subtle power that made the ancient mystics invincible, I

advise you to write for this book at once. If you follow its teachings it will do you infinite good. It will put you beyond the pale of failure, and will enable you to make life what you wish. If you wish a copy, a letter addressed to the **BROOKS LIBRARY OF SCIENCE**, 3D Building, Rochester, N. Y., will bring it to you without charge.

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with full directions for use in all emergencies of maid, wife or mother.

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Rogers Park, Chicago, Illinois.

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ELIZABETH TOWNE'S

Experiences in Self-Healing.

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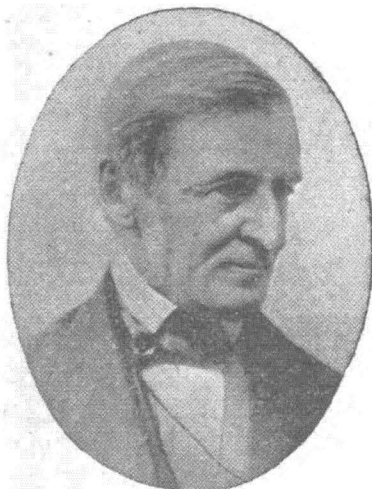
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