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# NAUTILUS

*Magazine of New Thought  
Edited by Elizabeth Towne  
and William E. Towne*



**STOP, Look, Listen.** This Magazine Brings Courage to Transform Fate to Your High Desire: It reveals your Heavenly Father's Good Pleasure moving in you to Give You the Kingdom of Your Heart's Desire. \* \* \*

# What Coué did for Auto-Suggestion Prof. Norwood has done for SUCCESS

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At the present time Mr. Norwood runs FOUR SEPARATE BUSINESSES, maintaining four separate business offices. He has made each business pay increasing profits, and they all bid fair to BRING DOUBLE PROFITS EACH YEAR.

The manuscript referred to above, giving Mr. Norwood's SCIENTIFIC SUCCESS PRINCIPLES (as PROVED by himself and others) has just been published in book form under the title:

## Psychology of Success

Mr. Norwood has made the book so plain that he believes any one who will



### Act on these ideas and SUCCEED

- Eight simple directions for SUCCESS.
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- How a hopeless cripple, with little schooling, gets \$100 an hour as an expert in his line.
- How to discover and correct your own faults and all destructive tendencies.
- How to get and keep the right attitude toward your work and those around you.
- How to get money by combining personal effort with your thoughts.
- How to question and analyze yourself.

follow the simple directions CAN BE SUCCESSFUL. Never in any one book we believe, has the subject of SUCCESS been reduced to such simple terms. The reader of this book is never left in doubt. When Mr. Norwood gives a quality, or a mental attitude, as necessary to success, he immediately follows with a simple formula that will enable the reader to develop JUST THAT QUALITY.

And don't forget that every rule in the book has been PROVED, and will work as well for a day laborer as bank president.

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The price of "PSYCHOLOGY OF SUCCESS" (275 pages, cloth binding) is \$1.50. We will give you 5 days to read the book and decide if it will show YOU the way to CERTAIN SUCCESS, as the author claims. If you don't find it the GREATEST SUCCESS BOOK YOU EVER READ, just remail it to us and back will come your \$1.50.

The Elizabeth Towne Co., Inc.,  
Holyoke, Mass.

# NAUTILUS NEWS

BY THE EDITORS

**THE Silver Jubilee Unfolds! Limitations are now dissolved in divine love and God's marvelous abundance flows to you, and to me, from everywhere. Glory to God in all our clean hearts and loving spirits.**

**Maj. J. B. Ladd suggests our mantram for this month:**

**Every hour, every way,  
We grow better day by day.**

**Now! ALL-L-L together!**

GOD'S BOUNTY OF LOVE AND DOLLARS

Such wonderful letters coming already about May *Nautilus*!—full of loving appreciation and Blessed Dollars for subscriptions new and renewing. God's marvelous abundance is circulating to and through us, EVERYONE, blessing us ALL, and multiplying the prosperity of all of us.

Brown Landone writes this:

"My dear Mrs. Towne:—God bless you for the DOLLAR *Nautilus*. I like the make-up of the new issue better than that of the old; especially do I like the idea of continuous uninterrupted articles. As to the departments—perhaps you will be surprised—but the only one I read regularly is Family Counsel; I do not know whether you write it or William writes it (both, but sometimes it is almost all William's!—E. T.), but it appeals to me because every sentence is a definite reply to a particular problem, and that gives it a certain human element that appeals directly. The artist's work on page 12 is a remarkable conception, charmingly executed. I am writing Struble to take Ten Blessed Dollars out of my account for yearly subscriptions to ten people."

William A. McKeever, A. M., LL.D., editor "The Golden Rule Magazine" writes: "My dear Mrs. Towne:—I think your May issue is one of the very best of the year. Your Ediotrials are especially clear and illuminating. Bless you and your work."

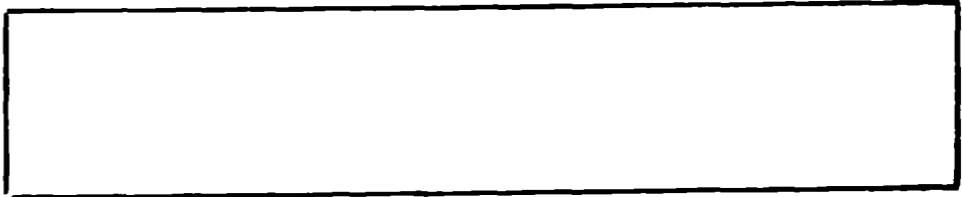
V. G. writes: "A glorious May *Nautilus* in my morning's mail. Picked it up like a hungry child. *Nautilus* has been the making of me. Most helpful writers for me are Elizabeth Towne, William Towne, Brown Landone."

C. H. W. wants more color on the cover: how does this cover suit?

Mrs. Louise Burton of Brookline writes: "Congratulations a hundredfold to everyone who had a hand in making and sending out the 'new' magazine, for it IS new from cover to cover. The article, 'Actions Speak Louder Than Words,' is most apropos—I send my own renew and two new subscriptions."

Bless you, every one!—E. T.

Say you saw it in NAUTILUS. See guarantee, page 5.



## Important Notice To Nautilus Subscribers

If you find a yellow expiration notice and order form attached to this space it means that your subscription expires with this issue UNLESS your renewal has crossed this notice in the mails. Please renew at once so as to avoid missing an issue and to save the expense of removing and replacing your name on our list. IF YOU WILL RETURN THE YELLOW ORDER BLANK WITH YOUR REMITTANCE SO THAT IT REACHES US BY THE 20TH OF THE MONTH OF THIS ISSUE WE WILL CREDIT YOU WITH 13 MONTHS FOR \$1.00. We can afford to give you an extra month for prompt renewal.

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**YOU AND US  
AND THE WHOLE  
WORLD:**

July number of this magazine:

"You and US and World Movements," and a series on "The Jewel Thought," which will key that number of *Nautilus*—by ye editor Elizabeth Towne.

"Fear—Your Greatest Enemy," by Orison Swett Marden.

"Desire-Power and Self Direction," William Claude Chamberlain.

"Doubt is But the Evidence of the Soul's Faith"—the lucky 13th, by Brown Landone.

"Power of Will and Power of Truth," George C. Golden.

"What to Think for Health," Elisha Wallace.

"The Power of the Hidden Spirit"—in guidance, business success, other desirable things—by M. M. E.

"Auto-Suggestion a Cure for Stage-Fright" and "Look Within for the Cause of Your Troubles," by ye editor William E. Towne.

"God Bless You," poem, by Saidee Gerard Ruthrauff, another new page decoration by Henry Pitz.

Edward B. Warman contributes, in his own handwriting!—his new slogan: his daily auto-suggestion a la Coué! Dr. Warman says he was 76 on April 29, "and still going on high."

*To London via Washington Congress!*

The big I. N. T. A. Congress comes in Washington June 17 to 24, where I hope to meet EVERYBODY!

And on June 26 I am to sail from New York

## To Win Friends

**"I sent my Good Will to two people in different parts of the country between whom and myself there had been a misunderstanding. I used the method given in Mrs. Towne's Four Lessons. Both of these people have come around all right. One who had not written for two years, voluntarily wrote me twice in the past month."—MRS. G. H. A., Va.**

The price of Elizabeth Towne's Four Lessons on the Realization of Health and Success and two small books that go with them is \$1.60.

Or, the Lessons alone are FREE with an order for our own publications (at full retail price) amounting to not less than \$3.20.

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for Southampton on the Berengaria, to be present at the I. N. T. A. Congress in London July 8 to 15! Room B-3 is to be mine.

I have hoped against hope that William would occupy that room with me, but he declares he will not—he declares that he is going to stay home and make a gorgeous garden on his new one-acre "farm" out next door to Mount Holyoke College, about three miles this side of Netop.

And he has a new outfit of printers' type, Caslon, and he is as tickled over it as the traditional little boy with his first pair of red top boots.

He has set up about twenty pages of his *first* little book!—oh, yes, you can guess what the book is about—it is a little book on Emerson, made up principally of excerpts showing the wonderful New Thought of Emerson. As he gets the pages set he has them plated, and as soon as the little booklet is complete he is going to *print it himself*, under direction of our "Pippin Press," right here in our own plant!

He bought this type outfit to fulfill a longing which he has had for a long time, to have something to do with his hands in the long winter times when he cannot garden.

It was William who set up the type for that "*Nautilus Magazine Subscription Order Blank*" which our subscribers are finding in their May magazines, and it was printed right here in the office: our first little "job" completed in our own plant!—which is not intended to grow day by day in every way to a BIG plant. Our plant here is more for pleasure and experimentation—a sort of laboratory—than for real business.

William is going with me to the Washington Congress of the International New Thought Alliance, of course, but not to London. He and my son, our managing editor, Chester Holt Struble, will be here all summer with the *Nautilus Staff*, to fill your orders for Silver Jubilee subscriptions and everything. Including the American School class work and letters of advice, and Family Counsel. We three are one and interchangeable, and Divine Spirit is the One. You would not miss me while I am abroad, if I did not tell you I'm going! I shall be with you all in Spirit and Truth, just the same. Watch for my editorials and news written abroad! And my Washington Congress birds-eye view, in August number.

*New England Fed. Convention In Boston.*

THE New England Federation of New Thought Centers held its annual convention in Boston April 11 and 12, and I went down to attend all the sessions, and to give a forty-minute address on Wednesday night, and a little talk on Thursday night. Dr. Julia Seton, Mrs. Mary E. T. Chapin, Dr. Horatio W. Dresser, Mr. Eugene Del Mar, Mr. Michael Fanning and Dr. Anna B. Parker were the other speakers. Many other workers took part in the program. All the sessions were well attended and the convention was a great success.

The very first thing that we did Wednesday morning at 10.30 o'clock, was to settle that proposition to change the name New Thought to something else. It took about three minutes to do it, and the proposition was turned down, three to one, or better. And everybody cheered the de-

(Continued on Page 8)

Say you saw it in NAUTILUS. See guarantee, page 5.

# The Mysterious Power of Pelmanism Disclosed

A New and Easy Process That Practically Forces Men and Women to Succeed

**W**HAT is this mysterious power of Pelmanism? What is this great world-wide movement that is performing so many thousands of apparent miracles everywhere — that is enabling such great numbers of men and women to attain undreamed-of heights of financial, social and intellectual success?

First of all, Pelmanism is different from anything you have ever heard of. It is not an experiment. It is not a fad. It is not an untried theory—for it has stood the test of twenty-seven years. It is not a business. It is not a profession. It is not a "mind healer."

But it will prove to you, as it has proved to over 500,000 others, that you can achieve Success in a big way—that right now you have just as good a brain as most of the men who are earning from two to ten times more than you—then reveal a method of using it that will practically force you to succeed in spite of yourself.



GEORGE CREEL

## Your Hidden Powers

Your brain has wonderful potentialities. Hidden in you are powers you never dreamt you possessed, which, if put to work, will bring results that will astonish you. Pelmanism will unfold these hidden powers to you and show you how to use them. It will make you acquire just those qualities that are necessary for success in every conceivable business or intellectual pursuit.

Just as there are certain personal qualities necessary to success, so are there certain definite and specific principles which are also absolutely essential. Without these principles it is impossible to rise above the levels of mediocrity—it is useless to even try.

Once you know them, however, vast opportunities will open before you. You will have chances for success beyond your fondest hopes. Obstacles will crumble before you. The pathway to financial independence will be laid wide open. Money will flow in on you. Apply these principles and you cannot help succeeding.

## What Pelmanism Does for You

It has been the work of the founders of the Pelman Institute to make a thorough and complete analysis of the qualities and principles necessary to Success—then put them down in black and white, in clear, easy form that everyone can apply to his or her own needs.

This was not the work of a year—or of ten years. It was the work of a lifetime. It entailed endless research—countless experiments—tireless effort. Whether this effort was justified can best be judged by what Pelmanism has actually accomplished in hundreds of thousands of cases. Instances of quick promotion through Pelmanism are countless. Cases of doubled salary in less than six months and trebled salary in less than a year are by no means unusual. In exceptional cases there have been salary increases of 700, 800 and even 1,000 per cent.

But Pelmanism not only holds forth the promise of increasing your earning capacity. Its aim is broader than that. It points the way to cultural success as well as material.

### What World Famous Men Say About Pelmanism

Judge Ben B. Lindsay: "Pelmanism is a big, vital, significant contribution to the mental life of America. I have the deep conviction that it is going to strike at the very roots of individual failure, for I see in it a new power, a new driving-force."

George Creel: "Talk of quick and large salary raises suggests quackery, but with my own eyes I saw bundles of letters telling how Pelmanism had increased earning capacities from 20 to 200 per cent.—I say deliberately and with the deepest conviction that Pelmanism will do what it promises to do."

It will enable you to gain a greater power of self-expression, in thought, word and action. It will develop your originality and imagination to a surprising degree. It will teach you how to organize your thoughts and ideas; how to acquire a keen, infallible memory; how to acquire a masterful personality.

But best of all, Pelmanism will develop your thinking-power — your money-making power—and prove to you that your desires and your ambitions can be easily and quickly made realities.

### Secrets of Achievement

There is no "magic" about Pelmanism. There is no mystery about Pelmanism itself. Further, it does not promise anything but what it already has accomplished in thousands of cases.

It is not "high brow"; it is meant for everyone. It is easily understood; its principles are easily applied. You will find it of deep and fascinating interest. You will be gripped by its

clear logic. You will begin to feel its mysterious effect almost immediately. Many have said that even after the first hour they were conscious of a startling change in their whole attitude toward life.

To thousands Pelmanism has been the means of greater success in life. To thousands it has been a stepping-stone to financial independence. To thousands it has led the way to unexpected achievement.

Without the principles of success embodied in Pelmanism no one ever has succeeded—no one ever will succeed. This, of course, does not mean that no one can gain great success in life unless he is a Pelmanist. No, but it does mean that with Pelmanism your success will be surer; your success will come sooner; your success will be far greater!

### How to Become a Pelmanist

The coupon below will bring you, without cost or obligation on your part, a copy of a new 48-page booklet which describes Pelmanism down to the last detail. This booklet is fascinating in itself with its wealth of original thought and incisive observation. It has benefits of its own that will make the reader keep it.

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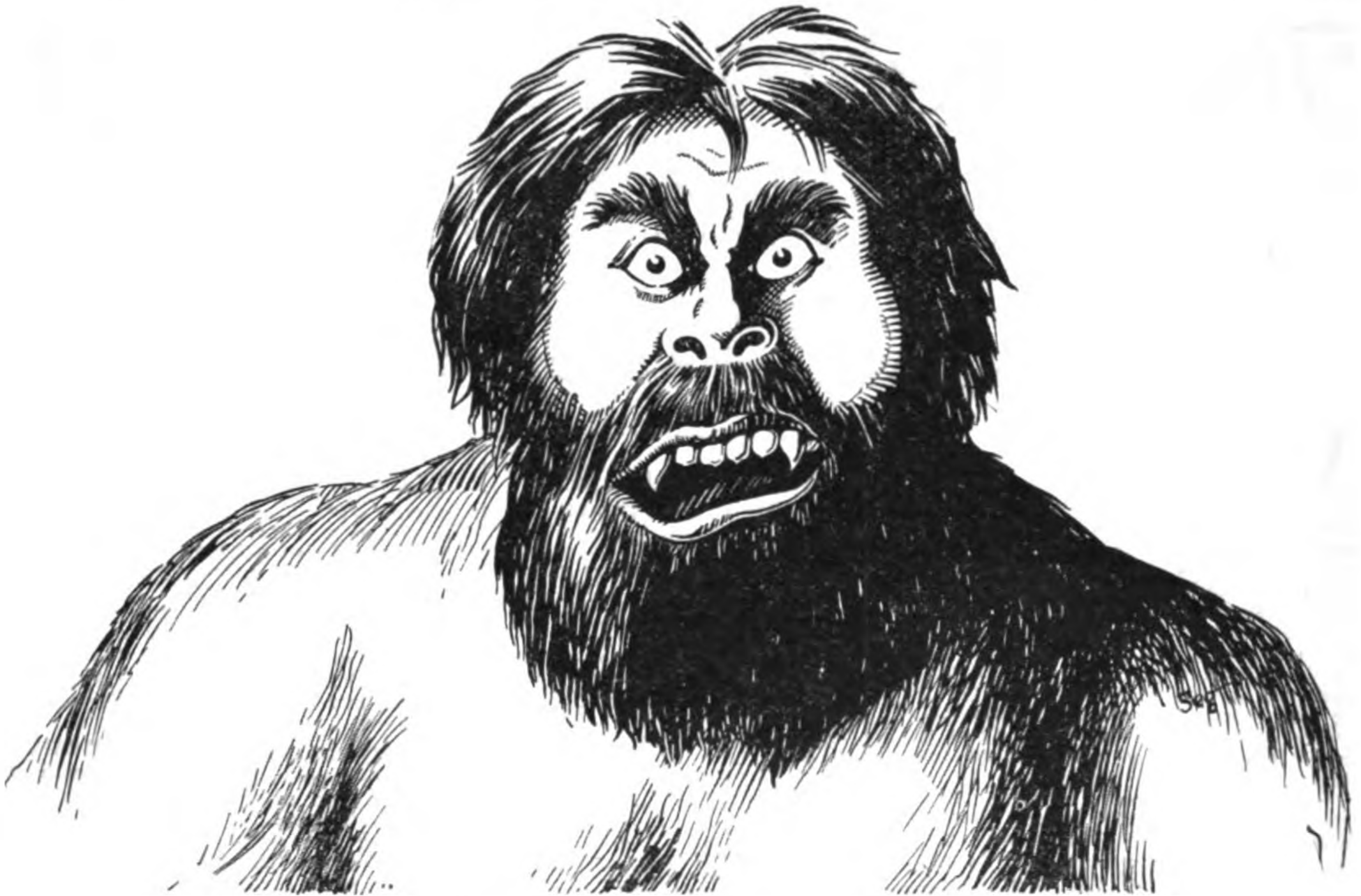
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## THE ARCH-ENEMY of THE HUMAN RACE

This repulsive picture represents the most terrible enemy that ever hounded the human race. Note in its countenance the blending of stupidity, malevolence, cruelty and fear.

The name of this hideous monster is **IGNORANCE**. It has crushed out hundreds of millions of human lives, maimed and blinded a numberless host of innocent little children, scourged the world with wars and pestilence, persecuted the torch-bearers of Knowledge, stoned prophets, crucified saviours, and inflicted practically all of the poverty, disease and misery that the race has ever known.

And it is not a pre-historic monster—not by any manner of means. We are slowly and painfully accumulating knowledge; and as knowledge increases, the curse of ignorance passes away. But ignorance is still the dominant factor in human affairs. We are still struggling blindly against forces we do not understand, and incurring penalties of pover-

ty, failure, disease and unhappiness by violating laws of life that are unknown to us. And, strange as it may seem, we know less about ourselves than we know about anything else in nature.

Another strange thing is, that Knowledge moves so slowly. For instance, the wonder-working science of Practical Psychology has discovered that each normal human being has within his mentality a submerged and usually unrecognized personality which is abundantly wise and powerful enough to give him every desire of his heart, and has worked out simple ways and means of drawing upon that indwelling wisdom and power. But if one started down the street or road to find someone who knows about this tremendously important discovery, the chances are that he would have quite a journey ahead of him. Many people do know about it, and are using it in becoming, acquiring and achieving the things they wish to become, acquire and achieve; but there are not many of these people in any one community.

Judge Daniel A. Simmons, a well-known jurist, author and practical psychologist, has written a plain and simple message entitled "REALIZATION," which has introduced a great many people to their greater indwelling selves, enabled them to heal stubborn diseases, succeed in their undertakings, get the things they desired, vastly increase their incomes, win coveted positions and promotions, and so forth. If you will fill out and send to us the coupon at the bottom of this page, we will be glad to send you a copy of "Realization," fully prepaid and without charge or obligation of any kind whatsoever.

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### THE REALIZATION SYSTEM OF PRACTICAL PSYCHOLOGY

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Be Sure To Read: "What New Thought Does For Me" Page 26.

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## THE NAUTILUS

ELIZABETH TOWNE }  
WILLIAM E. TOWNE } The Editors

CHESTER HOLT STRUBLE, Managing Editor

Edwin Markham  
Orison Swett Marden  
Dr. Frank Crane  
Edward B. Warman, A. M.  
Claude William Chamberlain  
Paul Ellsworth  
Brown Landone  
Elisha Wallace  
Francis Larimer Warner

These are  
Some of  
The Nautilus  
Contributors  
For 1923-1924  
Others  
Coming

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The word NAUTILUS is pronounced exactly as spelled, accent on first syllable. Its significance is hinted in the NAUTILUS verse at the top of first editorial page.

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(Continued from Page 2)

cision, and apparently not a soul in the room had ever wanted for a minute to make any change in the name New England Federation of New Thought Centers.

Two letters had been sent out by Miss Alice Strong, Garrison Hall, Boston, the secretary, to every center represented in the Federation, 37 of them. Just six of them voted for a change, and just six proposed as the alternate name, "Practical Christianity," which, of course, is Unity's name. Fourteen of the centers voted emphatically for no change, and the other centers did not vote at all.

*In the Name of New Thought All Prosper Together.*

After the decision was cheered, several leaders arose and stated their experience with the idea of changing names: one center had changed the name to "Metaphysical Center," in answer to the first letter on the subject, and they had found that nobody came to a "Metaphysical Center"—so they changed back again to New Thought Center. Several gave similar experiences.

Three or four centers changed their name, dropping New Thought, and when they found by experience that people did not come to the meetings under other names, they promptly changed back.

Several leaders stated privately that when the first letter went out, about six months ago or more, they were under the impression that there was a real drive on to change the name. So they considered the matter and tried to enter into the spirit of it, even though they had no desire themselves to make the change. These persons seemed highly delighted to think that everybody agreed that New Thought is the term by which the world knows us, that we are proud of it, and intend to stand by it and with it.

The whole thing worked for good, because now everybody understands more clearly that the New Thought is a generic term, that it covers all of us from Christian Science and Unity all the way along the line to Practical Psychology on the left!—that it is built into the world's consciousness and that it is useless and a foolish waste to try to change it.

"All things work together for good"! The "suggestion" to discard the name New Thought is resulting in a widespread education in the value and the universality of the name. Good.

*Bringing in the Men!*

The next semi-annual meeting of the convention will be held in New Bedford under local direction of Mrs. Clara Haven Wallace. And she has already engaged Elizabeth Towne "to be the chief speaker"! She asked me to make the announcement. I told her to be sure and get plenty of good *men* chief speakers also! Down Boston way, and in some other places, where the women greatly outnumber the men, there is a tendency to run to women speakers and to hold meetings in the afternoon, which accommodates the women, but does not accommodate men.

We should guard these matters, and see to it that we hold our meetings at night, that we organize men's clubs, that we arrange our programs so that men can enjoy them equally with women. Our old man-made world has been a total fizzle,

ending in the horrible calamity of the World War. A woman-made civilization would be just as short-sighted as a man-made civilization, except that women's ideas run toward the sentimental and human side of life, rather than to the business side.

**WE MUST HAVE MEN AND WOMEN TOGETHER!**—let us look out for the men representation, for the men's convenience, wherever the men are outnumbered by the women. It is not that women, or men, intend to shut out the other sex: it is just the *momentum of numbers*, which makes it hard to give *EQUAL* representation to the smaller group.

*New Groups Federated, Other News.*

Two new group members were received into membership in the New England Federation of New Thought Centers: the Western Massachusetts District Association of the International New Thought Alliance, Mrs. Mary H. Margeson of Springfield, President; and the American School of Christianity, Metaphysics, Psychology, Elizabeth Towne, President.

Mrs. Caroline E. C. Norris, whose New Thought work is carried on at 655 Boylston street, Boston, has been the President of the New England Federation of New Thought Centers for the last year, and it was she who presided over all the meetings of the Federation. The new president, who was elected at this annual convention, is Mr. George L. Hall of Lynn, Mass.

There are 37 New Thought Centers federated, and only two or three of them failed to report at the morning sessions. Three or four reported by letter—some *splendid* letters—and the balance of them were reported in person. To me, these reports are the most inspiring thing in a convention—I would rather miss any of the big sessions than to fail to hear these inspiring reports. And you should have heard the testimonies of healing through the power of the spoken word: they were wonderful, and so varied.

The address of welcome was given by Mrs. Minetta Stewart, Past President. Others who took part in the afternoon and evening programs, for silence periods and other things, were Mrs. Clara Haven Wallace who played for the songs, Mrs. Ida M. Syddall of Pawtucket, R. I.; Dr. G. C. B. Ewell, whom everybody was glad to have with us again; Mr. George L. Hall; Mrs. H. A. Lee, Mrs. Angeline Wilson, Miss Eleanor Mel, Mrs. Mary D. Warner of Winchester, Mrs. Helen Maybury of Worcester, Past President, Miss Clara Hall.

Mme. Beale Morey, splendid friend of New Thought and the Metaphysical Club for many years, who has always been so generous with her art, provided beautiful music with her music students, for every program. She received an enthusiastic vote of thanks at the end of the convention. Her students are splendid proof of Mme. Morey's training.

A new Coué song was sung!—charmingly sung by Miss Louise K. Brown. This is a new song called "Day by Day," written by Mr. D. L. Heartz, and can be had of him at 15 Exchange street, Boston, Mass., for 21c, postpaid, I think. It begins with Coué's mantram!

Mrs. Luella Olmstead Burnham sang a lovely New Thought song of her own composition, called "Within."

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—Eugene Feuchtinger

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If you desire to improve your voice, likewise use exercise—not of the voice itself but of the muscles that create and control the voice.

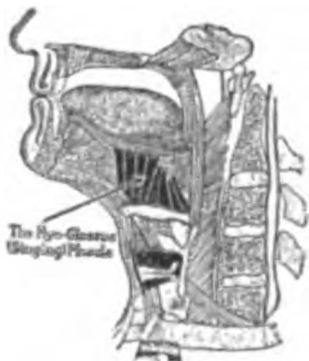
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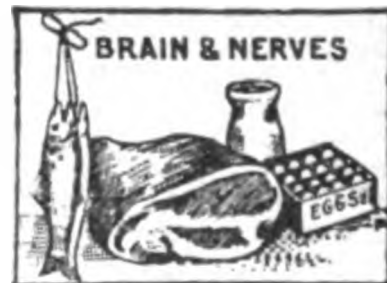
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**Waldo C. Twitchell,**  
graduate engineer, now as-  
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at Fairbanks - Pickford  
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**Euphrasia Mollo,**  
a school teacher at Oakland,  
California, recently sold her  
story, "The Violets of Yes-  
teryear," to Hobart Bos-  
worth.



**John Holden**  
Now in a studio staff posi-  
tion with one of the large  
producing companies.



**Jane Hurrie,**  
portrait painter, sold her  
story, "Robes of Redemp-  
tion," to Allen Holubar.

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## THREE POEMS

By MRS. EDWIN MARKHAM



### The Secret

TO LEARN from the great conqueror, Akbar,  
 The secret of success, a prince rode far,  
 And cried: "Pray tell me sire, your talisman!  
 What power has made you master, as you ran  
 Down-trampling obstacles in youth and age?"  
 "What power?—*Those very obstacles,*" replied  
 the sage.

### The Return

FLUNG from his hand, the Malay's blade whirls  
 back;  
 So, homing to us on its certain track,  
 Returns to each his spirit's boomerang—  
 The song of happiness the singer sang,  
 The kind forgotten deed the mother wrought,  
 The word of love you gave, unthanked, un-  
 sought.

### Power

"TOO small to count"—oh, no! Lodged in  
 a crack,  
 The pine tree's seed within its tiny pack  
 Bears strength to burst the great tower's  
 granite girth  
 In the tree to which it will give birth.  
 So in the compass of some quiet word—  
 A word perhaps in only one heart heard  
 At first, may live a truth's resistless worth  
 To shake all hearts when loosed on earth.



# NAUTILUS MAGAZINE

*Self-Help Through Self-Knowledge*



MONTHLY  
\$1.00 a Year

JUNE, 1923.

Vol. XXV  
No. 7

## EDITORIALS

*by Elizabeth Towne*

### *Celebrating the Silver Jubilee Year of Publication of This Magazine*

*"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,  
'Til thou at length art free,  
Leaving thine outgrown shell by life's unresting  
sea."*

—Holmes' "The Chambered Nautilus."

#### *These New Days in June.*

**O** WELCOME these new days in June,  
When the world is in tune  
And Life sings its rune  
In the open:  
We swing to you,  
Sing to you,  
Fling to you love;  
And you fill us to brimming  
With Want and Fulfillment,  
With beauty, and stillment,  
With Love and more Love.

▽ ▽ ▽

#### *Celebrating the New World Emerging.*

**M**ISS Elizabeth Dennison, the beautiful young daughter of Henry S. Dennison, millionaire Framingham manufacturer, goes to work at 7 A. M. and winds field coils for electric motors nine hours a day in a Dayton, Ohio factory. She is a co-operative student at Antioch College and under its rules, spends every alternate five weeks at the factory.

Everybody uses her father's seals, cards, table decorations and fancy crepe paper at Christmas and other holiday times. He is rich

enough to send his daughter to any college in the country, and to keep her in motor cars and pin money. She chooses to go to Antioch College, instead of Vassar.

This is to celebrate Henry S. Dennison and his daughter Elizabeth and all others who are seeing the New World emerging, in which everybody will be useful and competent in any situation in life, as well as ornamental and clever and social.

▽ ▽ ▽

#### *Coué's Picture and Christ's.*

**W**HEN I wrote those words I was ready to say that the difference between Jesus Christ's pictures of truth and those of Coué is the difference between the absolute and the relative, and that all Jesus' pictures were pictures of the absolute.

But see the relative, pictured by Jesus in that statement: "If you believe (picture as your own) on me, the works I do ye shall do, AND GREATER works (here is the "getting better and better", or evolution idea) shall ye do.

▽

#### *Let Us Analyze the Coué Couplet.*

**N**OW let us analyze Coué's mantram: "Day by day, in every way, I am getting better and better."

Or better still, "I am growing better and better": "growing" is something which unfolds from within, while "getting" suggests bringing something to you from outside.

Note two parts to Coué's mantram: *First*, the picture of doing what everybody who

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ever lived or ever will live WANTS to do, whether he is old or young, man or woman: "Getting better and better, every day, every way!"

Every child sees himself growing every day!—and doing things better and better.

Every parent sees his child growing every day, "in wisdom and in knowledge"—growing in body, in skill, in schooling, in wisdom and power, in good works.

The children growing, the grown-ups inventing: this is the stuff that evolution is made of!

Evidently it was Jesus Christ's thought picture too: believe and do greater works—work out heaven on earth.

Coué's mantram fits in with everybody's consciousness: growing better and better, every day, in every way, is a pleasurable and REASONABLE picture for anybody to accept and "concentrate" upon. It fits into everybody's idea of life.

But there is another part of that Coué mantram, without which no one can make it an effectual prayer for himself: the real LIFE of that picture, that brings it to pass, lies in the I AM: "Every day, in every way I AM growing better and better."

▽

*Pictures Come to Life!*

ANY picture of truth, Coué's, Christ's, or whosoever, is a picture on a wall, static, a mere phantasy, unless it is I-AM-ed, taken to heart where it becomes ALIVE and moves outward to expression.

First, choose your picture.

Second, IDENTIFY YOURSELF with it.

In short, I-AM it!

Imagine it.

Word-picture it to yourself 20 times to 200 times, morning and night! And in between times when you catch yourself picturing the undesirable!

"Ask (picture and I-AM it) what ye will, (what ye choose)—and it SHALL BE DONE UNTO you." Not by you, but unto you. Not your will but God's Good Will, or Will-to-Good, shall do it.

"THE FATHER IN ME, HE DOETH THE WORKS": that is the picture of the Absolute Truth about your powers.

"WHATSOEVER YOU DESIRE": that is the limit of the "greater works than these,"

which you may do if you believe—

1. Picture or imagine it.

2. I-AM it (claim it or accept it in spirit)

3. Work it out as opportunity offers—

"Not by power nor by might, but by MY SPIRIT, saith the Lord"—the I-AM of you.

All beautiful word-pictures of truth, Divine Ideas, are yours to use as the spirit moves you.

We grow by what truth-pictures we accept or take to heart, not by what we reject.

▽

*The Picture of Universal Brotherhood.*

WHEN you have pictured your desires and I-AM-ed them for yourself, and for those whose names or faces come into your thoughts when you are treating or affirming their true desires for them, be sure to go one step farther.

Whatever good you claim for yourself and your loved ones, claim it also for every other soul in the world!—"Ye are members one of another", "be the servant of ALL," in your thought.

For how shall you prosper by treating one member well and neglecting the others? All are members together of the one body—a congestion, or an improverishment in one member will poison the whole body, will it not? Yes.

So, let us picture and claim CIRCULATION OF ALL GOOD through ALL members of the body social.

We are all members of one body, Man, and God is the one soul of us.

▽

*Jesus Christ's Prayer for All of Us.*

WHEN asked how we should pray, Jesus gave us a wonderful picture of One Father, one mankind receiving His infinite good, no one individual favored more than another. Thus:

"OUR (not my) Father


"Who art in heaven (within ALL of us)

"Hallowed (held supreme and first in every thought and act) be thy name;

"Thy kingdom (heaven within ALL of us) come,

"Thy will (in ALL of us, "working to will and to do of His good pleasure"—which is the good and the pleasure of ALL of us, not some of us)




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"Be done on earth.

"As it IS (absolute!) done in heaven!  
(Within ALL of us!)

"Give US (not me) OUR daily bread (*not* the rich man's bread who has cornered the gold!—but 'OUR daily bread.' It takes God's earth and his wheat to make the bread, and the labor of a great many people goes into the bread, besides that of the man with gold: WHY do we continue to allow gold to outweigh our rights to 'OUR daily bread?' Only because we do not PICTURE the bread as EVERYBODY'S bread given by the one Father of all, and because we do not PICTURE this eternal absolute truth *and claim* it: because of this we have not yet EXPRESSED it in a world wide co-operation which can—*and will in due time*—pipe 'OUR daily bread' onto ALL our tables just as easily as it now pipes OUR daily water supply into every kitchen sink, in Holyoke, Mass.)

"Lead US not into temptation (temptation comes to us *through man*, 'as ye do it unto others, so ye do it unto Me'; the Father works *in man* to will and to do, and man IS LEARNING to LET Him work *with* all of US, not *against* us, as with temptations caused by booze, child labor, starvation wage, and other limitations of the circulation of God's good things to all of us.)

"But deliver US from evil (not some of us but ALL of us, by *co-operative organization for liveable conditions on earth* for all of us AS it is in heaven within ALL of us!)

"For THINE is the kingdom (on earth as in heaven in ALL of us, not some of us) and the POWER (social, political and economic co-operation of ALL peoples and persons!)

"And the glory forever! (God's glory in and through ALL of us, working in OUR heaven on earth!)

"Amen! (ALL-men doing it!)"

▽ ▽ ▽

"*The Savage Stage from Eight to Twelve.*"

READ that fascinating and informative study of the child mind, under the above caption, in April, 1923, *McClure's* magazine. If you have a child from eight to twelve years old, the reading of that article by Ruth Da-

nenhower Wilson ought to make easier the way of your child and yourself.

The child of eight to twelve years is actuated by the race instincts. Give them normal expression in nature and outdoors and a splendid physical development and endurance shows forth in later life.

From eight to twelve years is time for all good men to come to the aid of their children!—camp life and nature lore, and out door sports of all kinds satisfy the little "savages" and build for future health, happiness and prosperity. Repression and suppression at this time of the instinct for camp life, hunting, fishing and tramping, rough sports, etc., is sure to result in more or less dwarfing of the spiritual and mental development, as well as of the physical.

At a club dinner recently, I sat opposite Walter B. Adams, Treasurer of Mt. Holyoke College, a great traveler and authority on Indian Life. One of the striking things he said was this: "One of the things for which I never cease to be thankful to my father, is that he provided a great deal of life in the wilds for me, when I was a little boy. Every year he let me go alone with a guide into the wilds of Maine. Nothing in my life have I enjoyed so much as that tramping and fishing, and hunting, cooking over camp fires, swimming, to my heart's content. I seemed to get my fill of hunting at that time, for I have never since carried a gun nor wanted to do so. That kind of life, at that time seemed to satisfy me once and for all. I never cease to be grateful to my father for those camping trips in the Maine woods."

Children of all ages from 1 to 100 love the wild life, but to those who are between the ages of eight and twelve it is the basic essential of healthy growth.

▽ ▽ ▽

*The Hampden County (Mass.) Women's Club.*

ON page seven of the *General Federation News*, for April, 1923, the official paper published by the General Federation of Women's Clubs from Fayetteville, Arkansas, appears an item which affords me very special pride and pleasure. This is what the News has to say:

*Mrs. Horace Mann Towner, chairman of the G. F. Department of International Relations,*

## EDITORIALS by Elizabeth Towne

recently addressed the Hampden County Women's Club on "International Relations and Women's Clubs." The address was given at Hotel Kimball, Springfield, Mass., and was followed by one on "America and World Movements" by Miss Clara Bostwick. Mrs. William E. Towne of NAUTILUS and New Thought fame, is president of the Hampden County Club and issues to her large membership one of the liveliest and cheeriest bulletins coming to the desk of the national press department chairman. On each she places the club motto: "There is a solution for every problem and the soul's highest duty is to be of good cheer." The Hampden County Women's Club has voted a \$276 full scholarship to the International College.

The Hampden County Women's Club has been educating me ever since 1912, while I have been devoting myself to it, in the capacity of general engineer. For about eight years as chairman of program, and for the last two years as president. With May, 1923, annual meeting I rotate out of the presidency and into the "honorary presidency".

In the meantime, from a little handful of Hampden County Progressive Party women in 1912 who left out the word Progressive in 1916 when Roosevelt failed to go on, our club has grown into a most wonderful and unique democratic organization co-ordinating officially (and unofficially) all of the federated clubs of western Massachusetts, and a number of organizations which are not yet federated; with a board of directors representing the leading clubs of forty cities, towns and villages of western Massachusetts and northern Connecticut; with nearly 500 individual members and 23 group members, including the largest women's clubs in western Massachusetts.

It is a remarkable club, and it has been a wonderful inspiration and a liberal education to me, to serve it in co-operation with all these splendid club women.

We are still working under the name of Hampden County Women's Club because we can find no name better descriptive of what we really are, and after all, a large majority of our members are residents of the county. So, it really is the Hampden County Women's Club in the sense that the working majority live here in Springfield, Holyoke, Westfield, Chicopee and Chicopee Falls. I love this club and its great women and I am planning

to go on with it to new achievements and new glories.

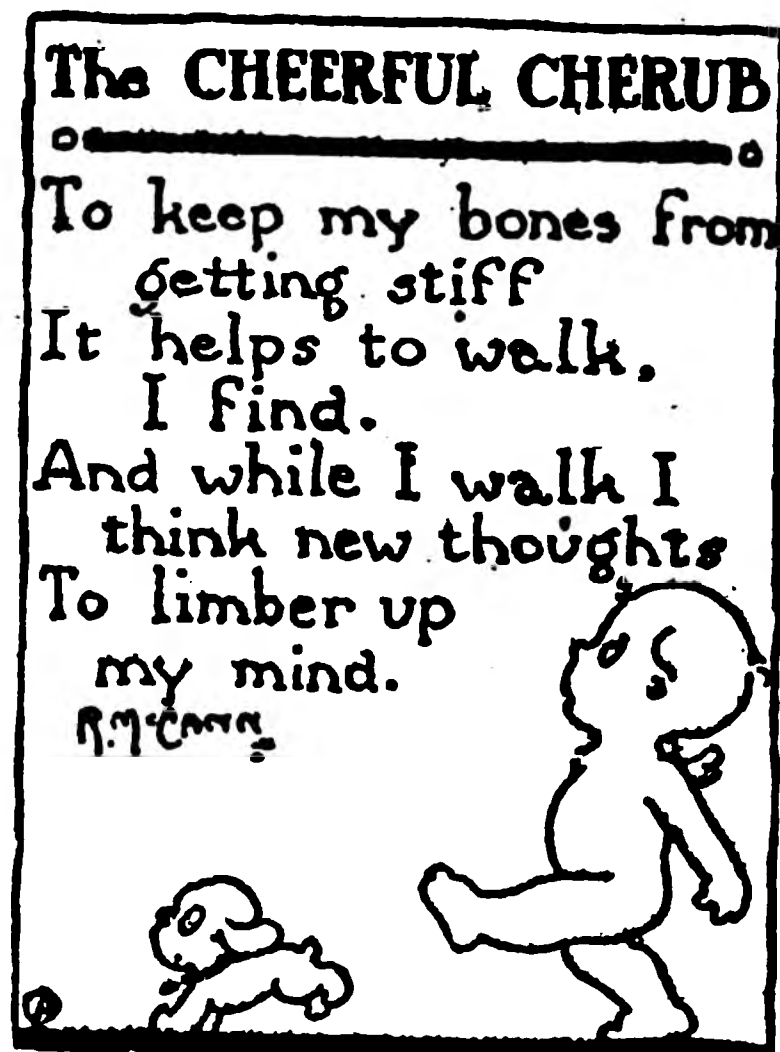
And the very crown of glory is mine, in this little sentence from a letter to me, received April 13th from Mrs. Grace Morrison Poole, our beloved president of the Massachusetts Federation of Women's Clubs: "The Federation owes you much for linking our club women of the western part of the state into such a close association. It means much to them, it means much to us."

▽ ▽ ▽

### Cheerful Cherub Practices New Thought.

MR. C. B. Carberry, Managing Editor of the *Boston Post* gives permission for their Cheerful Cherub to appear in our columns to prove that he is a real New Thoughtist! How do you like him?

In his letter of permission, Mr. Carberry made this statement: "We see your magazine regularly and are very much interested in it". Goody. And he says the Cheerful Cherub may come again.



▽ ▽ ▽

### An Economic Plank to the New Thought Platform?

IN the official *Bulletin* of the International New Thought Alliance for April appears the following item:

## *EDITORIALS* by *Elizabeth Towne*

“Mr. S. D. Scudder, Vice President and Treasurer of the City Trust Company of Passaic, N. J., proposes the following addition to our Declaration of Principles. This is published in accordance with the provision in our Constitution that amendments to the Constitution and presumably also to the Declaration of Principles be published in the *Bulletin* in advance of our Congress:

“We affirm that the present apparent appalling economic and social world conditions are the direct and inevitable result of a complete abandonment by the nations of the earth, of that ‘Golden Rule’ taught by the sages of all times, and that the ‘competitive system’ (a modernized name for the Feudal System, and its real heir and successor) must be replaced by a practical, everyday co-operative system among mankind, before Peace will come on Earth. To this end, a majority of individual units must first come to the consciousness of unselfish service.’”

I started to put Mr. Scudder’s resolution into my Editorials for this *Nautilus* but reconsidered: it is not the “competitive system” which is the matter with us, but the AIM of that system.

The trouble is not in competition itself, but in competition for *money*, whereas all our competition should be a competition for HUMAN SERVICE.

COMPETITION IN GOOD WORKS FOR THE SERVICE OF HUMANITY, is what Christ Himself taught! Service to ALL and *competition in that service*, is implied in what Jesus said to His disciples when they asked Him who should be His successor.

Human beings are divinely made so that they *must* compete for SOMETHING, or they stagnate and the whole world becomes slipshod. What we need to do is to substitute HUMAN SERVICE instead of money making, as the object of competition.

And the New Thought which is spreading over the world is doing that very thing.

“Capitalism” needs to be converted to the Christ Purpose—that is all. There is very little wrong with the “capitalism” of Arthur Nash, or of Henry Ford, for instance, because they are doing unto their employees as they would like to have their employees do unto them if their positions were reversed.

Therefore I have submitted for consideration at the Congress, with the required pre-

vious publication in the *Bulletin*, the following amended form of the paragraph which Mr. Scudder proposed for the addition to our I. N. T. A. Statement of Principles:

*“We affirm that the present apparent appalling economic and social world conditions are the direct and inevitable result of abandonment by the nations of earth, of that Golden Rule taught by Jesus Christ and in negative form by the sages of all times, and that the present system of competition must and will be replaced by a practical, everyday co-operative system among mankind, before Peace will come on Earth. To this end, a majority of individual units must first come to the consciousness of Human Service as the One Right Purpose in all competition.”*

▽ ▽ ▽

### *Are Purely Social Functions Passing?*

ARE we missing one of the vital things of life when we allow our work to crowd out all of the idle social associations?

That sort of visiting certainly cultivates friendliness, brotherhood.

Are we developing anything else that will cultivate brotherhood and friendliness by other means?

I think so but I keep wondering about it.

When our mind gets adjusted to the idea that EVERYBODY is our brother, and that our brotherhood and friendliness and service should go to each and every one, i. e. to the WHOLE, will it cut out, or cut down to the minimum, that sort of association in groups which is wholly what we may call idle friendly association—for the want of a better term.

Who can answer this? Can you? If so I will give it space in *Nautilus*, and we will pay for it, if it is illuminating enough, and concise enough.

▽ ▽ ▽

GOD’S loving abundance now flows to you, and to me, and to all the world, from every direction. You are a well spring of good, flowing out to all the world.

—E. T.



This Publication

*Affirms the*  
**UNITED NATIONS**  
*of the WORLD*



# The Test of Our Courage

By ORISON SWETT MARDEN

**I** KNOW a woman who has had a great deal of sorrow in her life. Her only son made the supreme sacrifice in the world war, and both her husband and her mother succumbed to the dread pneumonia during one of the epidemics. It has taken this woman many months to rally from her heart breaking experiences, and she has felt and still feels that for her life is no longer worth while. Constantly reliving and repicturing the unhappy past, reviving memories of suffering, losses and afflictions, she will not allow the black pictures to fade away and die out, but is constantly etching them deeper and deeper into her consciousness. She believes that Life has been particularly harsh with her, and she is just dragging herself along through the years, waiting for the end.

Now, when a bleeding world is suffering so terribly for help and sympathy, what a pity that anyone should become despondent and give up struggling, give up trying, give up doing the best one can under the circumstances.

Because your dearest hopes have been shattered, my friend, because things have been taken abruptly out of your hands and have not turned out at all as you would have them, is no reason why you should quit, let go and simply wait passively for the end. There is all the more reason why you should redouble your efforts to make the tag ends of your life count for as much as possible. You were sent here to make good and you are not making good if you have become discouraged and are going to give up trying, no matter what conditions have been.

I recently read of a mother who, after death had taken away every one of her children, her husband, and nearly all her relatives, prayed that she, too, might be released from this life of suffering and anguish. By some lucky happening the responsibility of the care of a little child, a year-old girl, was forced upon her. The baby was a frail bit of humanity and required constant attention and loving care. All the pent-up love of the lonely mother heart was showered upon her and she gradually developed into a beautiful, healthy bit of winsomeness. Finally, when she was obliged to let her go, this kind-hearted woman

resolved to take in another, some other babe who needed to be "made over" by the magic of a mother's cuddling and kisses. "I felt I couldn't bear my loneliness and grief unless I had something to take care of," she said.

There are always plenty of "strays" in the world who need to be made over, and this woman, during the last twenty years, has cared for over two hundred of them, developing them from scrawny misery into plump rosy children, to be turned over for adoption by new mothers.

Nature is marvelously kind to us. She is the great physician. She pours the "healing balm of Gilead" on all our wounds, and cures our mental ills in a wonderful way. If it were not for this great healing potency, the world would be funereal enough, for there are few of us who have not been borne down very close to the sorrows of death.

The world did not look quite so dark and forbidding to this foster-mother while she was busily engaged in serving others. Life was not the failure she thought it was going to be. There were too many who needed her mothering.

There are thousands of people to-day who, through no fault of theirs, have lost everything they had in the world, but who are just as far from failure as they were before their loss. Why? Because they have too much grit, too much spirit to be beaten. They know life better than to give up this side of eternity.

The real test of a man's ability is shown in his power to stick to his task when everything goes dead wrong, to cling to his vision even when he cannot see light ahead, and when his friends are urging him to give up the fight, calling him a fool for trying to go on when "everything is against him."

No matter how dark the way, or how heavy the heart, wait until the "blue" depression or discouragement has passed before taking any decided step. Whatever you do, no matter how heavy the burden, do not lay it down at such a time.

An important decision requires your best judgment, your soundest, clearest vision, your best sense. You cannot afford to make a turning point in your life when the world

looks dark and everything appears distorted to you. Discouragement discolors the judgment.

I have known men who owned their own homes to sell their property and do the most ridiculous things in order to raise money because they were afraid they would come to grief in their business if they did not have it, when, as a matter of fact, there was no real cause for anxiety.

No matter how discouraging your present outlook, how apparently unpromising your future, cling to your desire, picture the ideal conditions, visualize the success which you long to attain; imagine yourself already in the position you are ambitious to reach. Do not acknowledge limitations; do not allow any other suggestion to lodge in your mind than the success you long for, the conditions to which you aspire. Picture your desires as actually realized, and hold fast to your vision with all the tenacity you can muster. This is the way out of your difficulty; this is the way to open the door ahead of you to the place higher up, to better and happier conditions.

The man or woman who is not big enough to overtop the things that trouble them, who cannot rise above their aches and pains, annoyances and disappointments, so that they are of little consequence in comparison with their great life aim, will never become really strong.

It is a great thing, when you come to one of the hard places in life, to do as the oyster does when it finds within its shell an intruding grain of sand or some other irritating substance which it cannot eject,—cover it with pearl and make of it a thing of beauty.

"I have had nothing I could give but myself, and so I made the resolution that I would never sadden any one with my troubles," said a woman who had had great affliction in her life. "I have laughed and told jokes when I could have wept. I have smiled in the face of every misfortune. I have tried to

let everyone go away from my presence with a happy word and a bright thought to carry with them. Happiness makes happiness, and I myself am happier than I would have been had I sat down and bemoaned my fate."

A lady who has been confined to her couch in a small room for years, and who can see only the tops of trees from her resting place, is so cheerful and hopeful that people go to her with their troubles and always leave comforted and encouraged. Even when her body is quivering with pain, her eyes are always smiling.

Will anyone say that this woman, who has brought light and cheer to all who know her, is poor, or a failure, simply because she has been a prisoner in that little room all these years? No, she is a real success. She has the wealth that is worth while,—the wealth that survives pain, sorrow, and disasters of all kinds,—that does not burn up,—which floods or droughts cannot effect,—the inexhaustible wealth of a sunny, cheerful, helpful disposition.

The soul centered and poised in Divine Love is endowed with strength to conquer every limitation of the body, every condition or circumstance that would hold it down. You can keep your eyes turned inward, nurse your grief and disappointment until it conquers you, or you can look up at God's fair universe, and cry with Henley:

"Out of the night that covers me  
Black as the pit from pole to pole  
I thank whatever gods there be  
For my unconquerable soul."

The way we meet our problems, great or small, is the test of our courage and of our faith in the greater Love that ordereth all things well. It is the business of every one of us to face every situation in life with courage, with a stoic but cheerful determination to make the best and the most of whatever comes. This is our task, this is our mission, wherever we find it.

## Here's To The World

By ELIOT KAYS STONE

**W**HETHER I live or whether I die  
Is all the same to me;  
For whether or not my bones bear flesh.  
I live for Eternity.

So here's to the world we know today,  
And here's to the world to be!  
For I am I through the changing  
moons,  
Yes, I for Eternity.

# Deep, Deep Down In Our Hearts

By BROWN LANDONE

Article XII.—False Pride Is The Prophet of Your Ideal of Attainment

**T**HOU knowest in thy heart of hearts,  
O Soul, that thou art built and wilt  
forever rest on the rock of thy divinity and  
thy God!

And thou knowest that the pride of thy soul  
is divine and forever established in certainty  
and peace.

It knoweth itself and its foundation; suf-  
ficient unto itself, it hath not need of vain  
words to proclaim itself.

What then is this thing of thy mind which  
doth build for thee on shifting sands a tower  
of vain pretention and false pride?

When thou pretendest thou has money and  
houses and lands, is it not that thy soul de-  
sireth greatly these things?

When thou boastest loudly of a virtue, is  
it not that thy soul desireth greatly to attain  
that virtue?

Thy false pride is not, O Soul, in and of  
itself an evil,—for it is thy prophet and doth  
prophecy of that which thy soul desireth  
divinely to attain!

Condemn it not; disown it not; but rather  
indulge thy true pride in ceaseless labor to  
attain that which thou desirest.

Then doth pretence flee and become  
naught; for it knoweth that thy foundation  
is solid and sure as the universe and that thy  
true pride is as certain and serene as God!

**T**RUE pride is the soul's secret foundation  
of honor and self certainty. False pride  
is the mind's attempt to convince others that  
it has such a foundation. True pride is of  
the soul; false pride is of the mind. True  
pride is so certain of its foundation that it  
never deems it necessary to talk of it or  
proclaim it to others.

False pride is so doubtful of the existence  
or completeness of the foundation it desires,  
that it seizes every opportunity to tell others  
by word or attitude that it has such a foun-  
dation.

Your false pride is always proof that you  
are conscious of a lack within yourself; but—  
more than this—it is evidence that you great-  
ly desire that which you know you lack!

Consequently, if you are troubled with false  
pride, think not so much of the falsity of the  
pride and the pretences you make in words  
and action; go deeper and discover just what  
ideal it is you wish to attain. As soon as you  
are striving to attain this ideal, there is no  
impulse to maintain a false pretence about it.

Since false pride is evidence of an ideal you  
desire to attain, what is the key by which you  
change false pretence to divine effort?

Let me tell you this story: In 1906 a cer-  
tain man was president of an insurance com-  
pany of good public standing. He was a very  
genial, a very remarkable, a cultured and a  
successful business man. He was a million-  
aire. He had worked all his life in insurance  
work. He was then fifty-three years old.

Then, within twelve months, came the  
panic of 1907. His company was so badly  
affected that the directors found it necessary  
to make someone the "goat" and he was made  
it. It was necessary for him to sign over all  
his holdings, and hence, at the age of fifty-  
four, he found himself financially ruined.

No position was open to him; the times  
were very hard; there was little business;  
none of the other companies had need of a  
man of his type; and at that time there was  
no possibility of financing a new company  
especially for a man who seemed to be a fail-  
ure.

There was only the one work which he  
knew: how to manage an insurance company  
and how to sell insurance.

Those who knew him intimately felt sorry  
for him and those who did not know him in-  
timately thought little about it; but, all of  
them thought that he was down and out.

He had a family—a wife and a daughter—  
and it was necessary to have some kind of an  
income. There was no way of securing  
an income except by work. There was  
no opportunity of securing a position as a  
manager. The only other thing he knew how  
to do was to solicit insurance policies. When  
he thought of this, his false pride tried at  
first to stop him: "How could he, who had  
been a manager, who had been the president

of an insurance company, lower himself to go out as an ordinary insurance salesman?"

His pride, however, was greater than his false pride. He took up the work. He went to Chicago; he went from one business office to another, missing not a single one, from one end to the other of the financial section of LaSalle Street.

Did this lower him in the eyes of former business men who had known him as a millionaire, as a bank director and as president of an insurance company? Not at all. Within a week he found that they respected him more than ever before. They admired his courage in starting again at the bottom at the age of fifty-four. His success is remarkable.

What was it that made it possible for him to start out in this way—*cheerfully and enthusiastically*—to begin again at the bottom, where he had previously started thirty-four years before? Did he "just begin all over again"? He began again, but in a *new* way. He added a new ideal to his work. It had taken thirty-four years for him to advance himself to the position he held in 1906. In starting again, he set a new *goal* for himself. This goal was the *rate of attaining success*. He determined that, since he was again beginning as an insurance salesman, he would attain success more rapidly than any insurance salesman of the past. And he did so.

A new goal, a new ideal, is a *switch* which makes it easy to turn false pride to true pride. As he went from office to office, always with this new ideal in mind, all false pride was forgotten because he was working to do something which the most successful men upon whom he called had never done. Instead of feeling down and out, instead of feeling that he was doing only what hundreds of other men had done when they had failed, he felt that he was doing something differently, better and more rapidly than any one else had ever done it.

In overcoming false pride, one other element is essential: it is a true ideal of work and service.

I remember a Russian aristocrat who was deprived of his estate and exiled from Russia some years ago. He came to New York with no money.

He was met at the docks by a few friends who knew of him or who had corresponded with him. These friends had intended to make him a "social lion" to advance their liberal cause. They at once began to outline to him what they had planned: enter-

tainments, talks, receptions, dinners, et cetera.

"But," he said, looking at them in astonishment, "I cannot accept your kind invitations; I must begin my work."

They thought he referred to the work of spreading his ideals and, to their dismay, he explained that since he did not have money he expected to earn his living and that since the only thing he knew how to do was to cultivate flowers—a science he had learned on his own estate in directing his gardeners—he must at once set out trying to find a position in a florist's garden.

"But," said one of the friends, noticing his white hands and remembering that he was a duke, "such work will degrade you!"

The Russian aristocrat looked at the man and replied, "No work can degrade me. I am I."

There was no false pride in this; it was true pride—certain of the consciousness of the true self and certain of the innermost foundation of honor—which knows that no type of work can degrade the soul.

Do these things and false pride will vanish and true pride concern itself in attaining the ideal you desire to attain.

First, know this: False pride is always a puffed out wind bag which pretends to be solid.

Second, know this: Every such wind bag will sooner or later be punctured,—not one is more solid or lasting than a toy balloon.

Third, in spite of these truths, recognize the basic impulse back of false pride as something divine—a prophecy of what you wish to attain.

Fourth, center all your effort in attaining the ideal you desire.

Fifth, the first result is this: you will be so proud of the *effort* you are making, that you will forget your false pride and all desire to make pretences.

Sixth, the second result is this: you will truly *attain* that which you desire.

*Thy false pride is not, O Soul, in and of itself an evil,—for it is thy prophet and doth prophesy of that which thy soul desireth divinely to attain!*

*Condemn it not; disown it not; but rather indulge thy true pride in ceaseless labor to attain that which thou desirest.*

*Then doth pretence flee and become naught—for it knoweth that thy foundation is as solid and sure as the universe and that thy true pride is as certain and serene as God!*

# The Uncommon Sense of Psychology

By CLAUDE WILLIAM CHAMBERLAIN

## XI.—Mental Hygiene

PROFESSOR William James has advanced the theory for us that the emotional vibrations resulting from the indulgence in those things which contribute to a sentimental condition, *without providing some active expression of that sentiment*, may produce undesirable results.

Emerson, the philosopher, in his "Compensation" has this to say:

"Experienced men of the world know very well that it is best to pay scot and lot as they go along, and that a man often pays dearly for a small frugality. The borrower runs in his own debt. Has a man gained anything who has received a hundred favors and rendered none? There arises on the deed the instant acknowledgment of benefit on the one part and of debt on the other; that is, of superiority and inferiority. . . . In the order of nature we can not render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. It will in fact corrupt and worm worms. Pay it away quickly in some sort."

The theories of these great thinkers have been proven out by the psycho-therapist and psycho-analyst, who have ample opportunity to demonstrate in their daily practice that these ideas are facts. As Professor James has suggested, the individual who accepts favors and renders none or who daily depends upon his family or friends for those things which can be produced only by the capable and self-reliant individual, suffers from self-depreciation, bodily inertia, and a general condition of weakness.

The child who is never taught self-reliance, or who is prevented or discouraged from exercising initiative, becomes a weakling. *A lack of development in those qualities known as gratitude and appreciation gives us an individual who is actually a nonentity.*

The individual who accepts favors and renders none is obliged to confine his thoughts to his own self-interest. There comes a time when nothing holds the interest of the individual except the gratification of his own selfishness. All his thoughts are centered

about only his desires. His perspective becomes shortened and he cannot realize that the highest degree of pleasure can come only from that thing which has been earned. The mind travels in narrowing circles until mental and physical inertia result.

A different type of individual, who tends to suffer from the same law, is the man or woman of means who live for themselves. They become bored with life and this blase condition continues until they find some new interest based upon this law. The professional gambler is another excellent example and his repressed emotions find an outlet only in some charity or service to others.

Two thousand years of history have proven to the thinking individual that the rules for living laid down by the Nazarene are in harmony with the highest development of man. Modern scientists are demonstrating and establishing the fact that much of the philosophy of Jesus and his followers is scientific.

Mind tunneling as practiced today by advanced psychologists proves positively, and careful observers know, that the theory of Professor James was correct. This gives us another law.

*XII. The energy generated within an individual by accepting the service or favors of another, without afterward expressing it in some active way, tends to produce emotional inertia and a relaxing effect upon the character.*

In other words, one should not receive benefits without following it up by giving something to someone else. To return a favor, if possible, will suffice, but more often this is impractical, so that some other person must receive the benefit.

It is impossible for us to give without having first received, but we know that all of us have received countless advantages and benefits from our ancestors long before we are enabled to be of service to others. The service of man for his descendants benefited all of us before we were born.

Therefore, we come into this world heavily in debt and, as we learn of our indebtedness, it behooves us to express our appreciation in some active way.

Truly there has been no time in the history



of man when he had so much to be grateful for as he has during the present century. If he would be best suited, physically and mentally, to appreciate living today he must put himself in harmony with the above law. Otherwise, he becomes a spineless, selfish, self-centered, piteous creature.

The power of mind over the physical body as advanced by modern science is unquestioned. Psychology has amply demonstrated that "as a man thinketh in his own heart, so is he". At the time this statement was made it was believed that the heart was the seat of the mind. Today we know that mind exists within every living cell of the body.

Early philosophical writers maintained that thinking constructively brought about the upbuilding of the physical. Late scientific experiments have proven this to be a fact. We know that the feelings within us produce

bodily changes in harmony with the feeling or emotion. We also know that exalted ideas have associated with them a vitalizing and energizing emotional quality; while depressive ideas have associated with them a depressing and disintegrating emotional quality.

You have your choice. You live within your mind.

If your mental pictures are destructive and associated with disease, failure, and unhappiness you have no right to expect anything else.

But if your mind is filled with the constructive pictures of health, happiness, and success, and you intelligently act in harmony with those pictures, as you will have a tendency to do, you can reasonably expect to achieve those things.

## Capitalizing: The Mess of Pottage That Costs a Birth-Right

By GEORGE C. GOLDEN

**I**N much of New Thought literature and all other literature of a metaphysical nature, we see a false division made. Mortal and Immortal Mind, life and Life are words that hint at this classification and that often do harm. One man expressed his sense of the two minds the other day when he said, "My mortal mind tells me that Jones is a rogue, my immortal mind says that he is an extremely upright man, which am I to believe?" A correspondent writes, "Life (with a capital) is perfect, harmonious and unrestricted but life in Gopher Prairie is enough to bore you to extinction."

These are sufficient to show you what I mean by capitalizing—to many it suggests a vague, hazy state of mind that does not very well connect up with all that we contact.

What is mortal mind about which we hear so much? It is a kind of lower story of the mental mansion, a basement where the view is poor and the air stale? Mortal mind is simply your mind filled with wrong thoughts. There is nothing wrong with the mind, the trouble is with the thought to which you give reception. Let the proper kind of friend win the confidence of Jones and he'll soon find Jones thinking in tune with him. Life in Gopher Prairie may be flat but let the person come there who realizes that Life is not confined to a particular place or a certain people but is all-present, then life in Gopher Prairie will begin to "pick up".

Don't capitalize the goods things of life and put them from you. Don't capitalize health and sigh for the dawn of the day of perfect health. Don't capitalize entertainment and then limit it as being possible of attainment only in London or Paris.

You have now, where you are, all the essentials for reclaiming Heaven. Trust the good in yourself. Trust the good in your friends. Trust the good in life. The people in our valley reclaimed it as soon as they began to trust in its water supply sufficiently to build the Roosevelt Dam. So you can reclaim heaven just as soon as you recognize the good that today you are ignoring.

You want a Friend; you dream of the day when the Friend will come. In the meantime you look upon the friend with whom you lunched today as a mere substitute. Try this friend whom you now have, explore his abilities of friendship and you'll see that today you have what you wished. You want a Big Business but you are scornful of your little business that is today giving you your bread and clothes, and gas for your Ford and the "servant girl" for your home. In the meantime all your friends know that you could make a "big thing" out of your business if you only had the vision. Get away from that "pro tem" feeling that capitalizing suggests. A "reclaimed heaven" is only the world we have plus an appreciation of its possibilities.

# Your Chance Is Coming: Get Ready For It!

By ELLEN FRANCES GILBERT

**F**IVE centuries before the birth of Jesus of Nazareth, Confucius said to the Chinese:

"I am not concerned that I have no place: I am concerned how I shall fit myself for one. I am not concerned at not being known; I seek to be worthy to be known."

Then came Jesus, and His persistent cry was: "Neglect not the gift that is in thee."

The same wisdom was developed many years later by our own Lincoln.

"I will study and get ready," said Abraham Lincoln to those who taunted him and jeered at his passion for books, "and some day my chance will come."

And when Lincoln's hour was ready for him, he was ready for it.

Like an echo to Lincoln's thought we have the immortal words of Emerson also:

"Before you can give out you must take in."

These are the men who have discovered for themselves great, universal Truth, and have applied it to their own lives. And they are the men whose names shine like beacons of inspiration down through the pages of human history.

Before any good thing can come into our lives, our lives must be made ready to receive it. And before we can give to the world from the reservoirs of our minds and hearts, we must fill our minds and hearts with something worthwhile to give. No man makes his chances; but he does develop them.

Every day we hear discouraged men and women—particularly young men and women—complaining:

"I have no chance here where I am. I am too poor. I am too busy. I am buried alive in this stupid little country town. I can't do anything or meet anyone here. What is the use of trying to do anything with my life under such circumstances?"

But Jesus was poor. And so limited was His environment that, after growing to manhood, He is said never to have been outside the radius of thirty-three miles surrounding His immediate home.

Yet whose work has been greater? Whose name more revered? Whose fame more widely sown and immortal?

Mahomet became an outlaw in the desert, where, Carlyle tells us, he was compelled to mend his own shoes and patch his own cloak; to do all sorts of tiresome, menial tasks, which we might scorn if we believed ourselves called to a mission as vast as his. His frugal fare was barley-bread and water, and for months together his hearth was without fire. No cities, no luxuries, no refinements, no prestige, no helpful influence, were his. But to Mahomet was given to establish one of the greatest religions of earth; to bring to his weary people, until then in a great darkness, their first glimmer of the true Light. And his name must endure forever.

These men, we are too often in the habit of thinking, were exceptions. Perhaps they were. But how do we know that we also are not exceptions? How can we be sure to what bounds our work may spread, to what heights we may climb, to what sublime tomorrows we may be dedicated, until we shall have done all that we know how to do here and now? Until we shall have felt final judgment to Time, the one just judge?

I knew a talented young musician who lived in a small, provincial town. His family and teachers used to urge him to keep in practice, not to let his music get rusty. But he was poor, and discouragement began to eat into his heart like a slow leprosy.

He shook his head and replied to them:

"Oh! what's the use? The poor never get a chance in the country. I haven't money to go away and study. And nothing will ever come of my music here. Nothing could happen in a town like this one."

But one day something *did* happen.

The old saying that: "If the mountain won't come to Mahomet, Mahomet must go to the mountain," was suddenly and astonishingly reversed. The mountain, in this instance, came to Mahomet. Opportunity, unsought, came to the young violinist. One of the world's great musicians, who was nervously tired, discovered in the little village where this boy lived, an ideal place of rest, and took up his abode there. He, of course, heard of the boy. And his interest was kindled. He decided to send for him to hear him play. If he proved worthy, he determined to give him

free instruction and to see to it that some door of the musical world should open to him.

The boy came. But he came in fear and trembling and bitter chagrin. He was badly out of practice. And the artist immediately divined it. He was disappointed.

"Why!" he exclaimed, "You aren't ready for my instruction. You are all out of practice. If you'd kept up your music by yourself I could have done something for you. But now—All I can say to you is go home and get down to earnest work. If you can do it, I'll help you when you're ready for my help. But you've lost a lot of valuable time by not being ready when your chance came to you. It's too bad. And it could have been avoided!"

The boy went home, a sadder and wiser youth. Suddenly, he realized that there is no use in bewailing one's fate as long as such a fate is all that one has made himself worthy of; no use in vain longing for a "chance in life" if one isn't ready for the chance when it comes.

That boy is a typical example of thousands of young people of today. He had made himself and all of his associates miserable by his belief that his life was wasted through lack of opportunity for self-expression, when all that his life really lacked was study, preparation, practice. Right around the corner of his days a priceless opportunity was hastening toward him. And he wasn't ready to meet it. Where he should have been mastering his work, discouragement was mastering him.

I knew a young woman, too, who said that she wanted to write, and was very bitter be-

cause no one would "show her how." One day, a friend said to her:

"No one can ever 'show you how' to write. If there is a message in your soul for the world, write it down and send it out. Meanwhile, study your grammar, and read good books, observing how the great writers produce their effects. Lord Bacon, you remember, said that 'Reading maketh a full man.'"

But the girl went away hurt, angry and bitter. Today, after years of grief and futile effort, she is studying in one of our big universities, still trying desperately—and ineffectually—to be "shown how" to write. But from her librarian it was learned that she had never read the poets, the philosophers, nor even Emerson, Carlyle, Maeterlinck, Tagore or Wells. Yet, she had one of the best small libraries in the country at her very door-stone, and was always insisting that she wanted to write, and needed only a little instruction!

Lincoln counted it no great hardship that he had to walk *forty miles* to borrow a book which he felt that he ought to read. But this girl would not walk a block to make use of the most complete of libraries.

Destiny,—as Æschylus, tragic poet of the ancient Greeks, declared,—may be a force outside one's self, but character is always within, and may be shaped as one wills. And character, though inviting Destiny, forever subdues it to lofty and glorious ends.

No matter who we are, where we live, what our work, or how great our seeming obstacles, like Confucius and Lincoln, we may "study and get ready" and "someday"—on a day perhaps even now much closer to us than we dream—our "chance will come."

## In Faith Believing

By Katharine Parker Thoré

**K** NOW there are words of power that, spoken oft,  
Like keys will open all the gates of dreams,  
Like steps they lead to the heights of life  
Where your Vision of Triumph gleams.

"I am well", "I am strong", "With Divine Love one":  
These are chords that burn with God's own fire.  
Have faith, have patience, work and believe  
And you enter the Land of your Heart's Desire.

The home, the mate, the success you crave  
God holds for you, sheathed in the friendly years.  
Affirm, strive, believe. Then Joy comes, silver shod  
And lo! The glow makes rainbows of your tears.

# What New Thought Does For Me

By ROSE DEVAN

I AM now a girl of twenty-two. Up to the age of nineteen I was brought up with no idea of doing anything to earn my own living; then suddenly I was forced to face a future of poverty. My mother secured a position for herself, and used her earnings to send me to the nearest Normal School which is about one hundred miles from our home. Not being strong, I could do nothing to help myself. Then, too, my upbringing had been such that I hated work and despised the idea of menial labor such as other girls did in order to obtain an education. My ideals were those of the modern finishing school for girls. I clung to these ideals even in the face of extremity. I did not even want my friends at home to know that I was attending Normal. I was such a narrow little product of our snobbish social system that upon my graduation from the school I refused to send out invitations, thinking it far more of a disgrace than an honor. I must have been a very peculiar figure to those hundreds of other girls. They were better clothed, better cared for, than I, and yet I frankly considered myself their superior. Such hauteur must have amazed them, on the part of one so poor, so dowdy. In spite of this, I made many friends, and began slowly to appreciate other ideals.

One of my chums, an enterprising girl of twenty-one, whose features bore the stamp of Old Erin, significant alike of a warm heart and a stout fist, took it upon herself to secure for me my first position. Otherwise, I should never have had one, for there were one thousand teachers reported to be without work in our state last year. But naturally an inexperienced graduate could not hope for a soft snap. I had to go two hundred and fifty miles from home, crossing the Cascade Mountains into the eastern portion of our state, where the climate is rigorous and the scenery a sand-and-sage-brush despair. The Puget Sound Country was the one I had left behind me.

Oh, *Nautilus* Readers! If you could have seen my boarding place and my hostess! The tiniest shack you could imagine, divided into four wee rooms! And five members of the family besides myself! They wanted me to sleep on a couch in the front room but I

insisted upon having a bedroom. I knew that my life there depended on my privacy, on the moments alone with myself. I had no other friend. There were other and much nicer places where I might have boarded but this man was clerk of the school-board and I feared that he would be displeased if I did not stay with them. Besides that they seemed dreadfully poor and I knew that my board money would help.

I was just getting used to the thought of staying there when I noticed that opposite their house were some queer objects standing. I had always cherished a strange and awful fear of anything pertaining to death; I looked closer—these were tombstones—the monuments half buried in shifting sands among the grey sagebrush. It seemed for a moment as if Satan must be in the world and taunting me. Why, in all this vast expanse of unused land, must the graves of the dead lie beneath my window, when I so hated and feared all thought of death! My landlady noting my expression informed me that she had three little girls out there under the stones. I tried to take it calmly; but it sent cold chills down my spine. She seemed at that moment to be a ghoulish herself. She was like a skeleton for thinness, with clammy white skin, and blue-black hair; a woman only about thirty-seven, but grown old, while young. I could hardly bear to touch the food which she prepared, and while I sat at the table, she sat facing me, relating stories of misery and death. Then she gave me her one book to read, a terrible thing entitled "The Greatest Disasters of the World".

When finally alone in my room, it came to me that there was One who could help. So I got down on my knees and prayed for Him to stand by me. Somehow it gave me strength. But not yet did I know New Thought.

When the clerk came in, he looked me over quite dubiously: "So you're the new school-ma'am from Seattle!" he said; "think you can handle our school? It's an awful tough bunch of kids! You look pretty young and frail for this outfit!" All this before I could say a word.

Finally the clerk said that I might try it, but that they would give me no contract un-

til I had proved my ability; he added that they had "run one teacher out, who offered to teach without a contract, in order to show them she could". This was cheer, indeed.

But God and the stout heart of my ancestors carried me through. I informed him, with some assumption of hauteur, that I must have a contract or I should not teach a day; that I was quite capable of managing any kin of school, and that he need have no fear. This manner of assurance won the day. The clerk crawled under his bed, and came forth with a wooden box in which reposed the contract blanks. Together we filled one out; then he hitched up his team and drove me to see another director, as two signatures were needed.

The following Monday was the beginning of Teacher's Institute and I had to travel fifty miles to the County seat by means of auto-stage and jerkwater trains. This was expensive and as I had no money it seemed that the Lord was very cruel to have arranged it all thus. But it was the best thing that ever happened to me, for on that trip I found New Thought, and *Nautilus!* My money difficulty was settled promptly by my friend, the clerk, who drove me into town, borrowed on his own note, the sum of twenty-five dollars which he gave me with the injunction to call on him if I needed more. Then I started away for a thirty mile trip by auto-stage to the town where a slow stock train called "the sage brush special" carried me to the county seat. To my surprise, as the train went on across the desert, one and another of my classmates at Normal got on; boys and girls, who like myself had been fortunate to get a school, even in these wilds. They were very kind to me, a kindness which was wholly undeserved, I fear. The week passed pleasantly. I even met folk in the county seat who knew my family, and that gives one a surer feeling in a strange land. Before I started back on the train, I purchased four or five magazines, one of them, the September *McClure's*. My eyes fell on this startling announcement, "How To Get What You Want!" Below this was an offer to send a trial subscription to *Nautilus* for three months, also the booklet "What I Know About New Thought" by Ella Wheeler Wilcox, all for the sum of ten cents. I answered that advertisement. The next week I began to teach and forgot all about it.

The strain on my nervous system was so great, that when half past four would arrive

and the children go home, I had only strength enough left to pull two seats together and lie down across them. After an hour or two I could summon strength enough to walk home across the two mile strip of sand to my boarding place. My condition was made worse by the fact that I found it difficult to eat the food prepared by my landlady. There seemed to my overwrought mind, something wicked and fearful about one who looked like a grinning skeleton, and could talk of nothing but pain and disaster. Then at nights I could not sleep thinking of that barren sandy graveyard, with its sad half buried stones. Around the tombs and beneath the window, the lean coyotes and weasels would scream and moan; to my fervid imagination, they seemed like departed souls!

This state of things went on for weeks and I lost a great deal of my none too plentiful flesh. One Sunday I was sitting in the kitchen, waiting for Mrs. B. to put the breakfast on the table. Her two oldest children, boys of seventeen and fifteen, were talking to me, but after a while they left, to complete their morning's chores. My landlady seemed to find the time ripe, so she sat down and began the most awful tale of suffering which I have ever heard from the lips of mortal; she related her own experiences in child-birth with all of her six children, the three who had lived, and the three who lay buried across the road. When she had finished, I felt rather sick, and decided to go out into the sunlight to wait until the meal was ready. I had not taken five steps beyond the door when I fell flat on my face in the only fainting fit which I can remember.

That morning's mail brought New Thought to me, and *Nautilus!*

Looking back from the standing ground of calmer vision, I do not see what my life would have been, without *Nautilus*. I started right in using it in every possible way. The poems by Edwin Markham, I copied on my blackboards at the little schoolhouse, and had every child copy into his notebook, and memorize. I also memorized them, and every thing else which especially appealed to me. I carried each copy of *Nautilus* with me until the next one arrived. Without it, I now know that I should have presently resigned my position and gone home, thus ruining my future chances in an overcrowded profession. As the days went on, and those stirring editorials soaked in, I grew stronger and better in every way. I hesitated to try affirmation,

but finally I waxed bold. I began to get the things I prayed for, just as surely as if I had asked them of an indulgent and wealthy father. I wrote for that book by Elizabeth Towne, entitled "Practical Methods for Self Development". When I opened it and found the dedication: "To You, Sweetheart", I was so happy, I sat at my desk and cried. It really seemed to me, that I was the one she meant in that dedication, because I needed a loving word so sorely. Dear little book in its white cover! I have read it until the pages are worn.

Many of the exercises in this book, I gave to my school children. I also gave them much of the philosophy. In my work in Hygiene, I found this work indispensable; in Physical Culture, I employed many of the exercises and methods of breathing. I taught a regular New Thought School, although I was myself, the hardest and most troublesome pupil. I grew stronger. On my long walks, I practiced breathing deeply and carrying myself erect. At nights I pulled my hair and took many baths although bathing is almost out of the question in this country, for there are absolutely no conveniences. I practiced being happy. In the three months between the opening of school and the Christmas holiday, I changed in weight from 111 pounds to 135 pounds. Twenty-four pounds of New Thought! I can measure my New Thought just that way, in happiness, in money, in personal safety, in added power, and in good common sense.

I am a tall girl, and inclined to droop. Imagine the difference brought by the gain in weight, the erect carriage, the abundant hair and the winter roses which began to bloom in my cheeks before Thanksgiving day. The time was drawing near to go back across the mountains for the two weeks' vacation, which my obliging school board had promised me as a Christmas gift. The snow had covered everything; the plains shone like diamond dust in the sun of morning. I had never seen snow in this way before. Once in a great while, I recalled that the snow had dusted over the Sound country by night, only to fade in the morning. Here, it came on at Thanksgiving, and stayed. As the snowstorms increased, it grew higher and higher, and roads had to be cut through it. When the whiteness covered over the graves, they seemed smaller, more pitiful, less terrible. I had affirmed concerning them and one night there came this answer:

"Would you fear a cast-off garment lying in the ash-heap? These are nothing but the clothes which have been worn out by the Soul, who used them. Would you deprive a Soul of new garments? Then mourn not that the old are cast away!"

It came to me then, that the grave is meaningless, because of its very mortality. New Thought did that for me.

I grew to love those whom I stayed with. I began to see goodness everywhere. In Mrs. B. I began to pity that morbidity which had previously been so repelling. I had no trouble about eating, and often went into the kitchen and cooked the evening meal, myself. Nothing was difficult now.

And when the time came to go home for the holidays, God decided that I had proved myself, for he took Mr. and Mrs. B. and their family to a different part of the country to live, and gave me a fine place to board. When I had conquered the graves and the repulsions, they were removed from me.

Before leaving, Mrs. B. had a dream, which she told me. She said with tears streaming down her cheeks, "Oh, Miss—, I had a dream about you last night! I thought, you were on the train, crossing the mountains, and a big snow slide came and hit your train; it rolled down the side of the mountain, and I saw you there, plain as day. You were lying out on the snow, dead!"

Although I just laughed this off, at the time, it really troubled me. Picking up a Spokane paper three nights before I was to start I saw headlines of a slide in which many had been killed and hurt. It was on this road that I had to travel. By the time I got on the train, I was convinced that I should probably never reach Seattle alive.

I asked the conductor about the roads. "Pretty bad lately," he said carelessly, "but we should worry! When our time comes, it comes, and that is all there is to it!" He was thinking more of himself and the other train employees, as he spoke, than of his passengers.

Suddenly it came to me, while I worried, that I was *not* practising New Thought. I crawled into my berth and began to pray and to affirm. Until I dropped off to sleep, I spoke to my frightened mortal-self in this manner: "Nothing can harm you. God loves you. He is all powerful. He will keep you perfectly safe." The last thing I heard was the jar at the base of the mountains where they hitched on the extra engines to pull us to the summit.

At about half past three o'clock, I woke suddenly. The train was standing still. I could see by the lights on the snow that we were high in the mountains. The snow stood like walls around us. After a time of wondering, a porter passed; I called him.

"What's the matter?" I enquired.

The black man grinned whitely at me, through the green dusk, "Jes been flirtin' wiv the undertaker, this here train!" he replied in a whisper, "A snow slide hit these tracks here, jes *three minutes* before we came running slow around that curve! The're clarin' it off abaid of us, been working three hours now! She busted right through the snow sheds!"

"Call me in time to get ready for Seattle." I said, and went off to sleep. Then I was simply content with the wonders of God's protective power; later, I found time to marvel at it.

At home, my friends and family were amazed at my appearance. "I have never seen you looking so well!" was the ordinary greeting which I received. And when I endeavored to tell them what a wretched place I had been in, none would believe it. They would laugh and say that it must have been quite ideal, to judge from my appearance. After a lovely vacation I returned as safely, as I had come. After my return I read of another wreck, where the sliding snow had rolled a diner and a pullman down the mountain, killing nine persons, and injuring others for life. Was I merely fortunate, or did my New Thought save me? I reserve my own opinion.

Lest this get too long for Elizabeth Towne's patience, I will tell you briefly that I finished my New Thought school with such success that the board of directors informed me I had taught the best school ever taught at—. Let me add, that while I had perfect order and discipline, I did not once lay hands of punishment on any child, although it was expected of me by both pupils and parents.

Thinking that my year's experience would easily enable me to get a position on the coast, I returned without promising to come back. But to my surprise, every position seemed to be filled. I could secure nothing, despite my excellent letters. But knowing from past experience that difficulties are only made for the purpose of proving the efficacy of New Thought, I relied utterly on the practices of this wonderful science. Please do not mistake me in this, and think that I place my religion, my philosophy, my method, above my God,

for indeed I know that if it had not been for the dear Lord, I should never have known a thing about this way of thinking and acting. I began to pray and to affirm, and the feeling came over me that I must not worry for I should be provided for in spite of all.

It is now the middle of August and school begins in two weeks. The Normal Schools estimate that this year, there will be fifteen hundred teachers out of work; five hundred *more* than last fall. On all sides, experienced and highly educated women are trying to get placed and in vain. Last week, I got my trust justified. I received a position so much beyond my wildest hopes that I can hardly believe it! Contrast this with my first position two hundred and fifty miles from home, teaching eight grades and two years of high school for seventy-five dollars per month! Now I have a position as teacher of one grade in an immense school system in a town only four hours from my home. This town has churches, stores, moving picture shows, theatres, public library, gymnasium, and tennis courts. Isn't that almost ideal in comparison to the wilds? By working in the night school for foreigners my salary averages ten dollars more per month than last year. Eighty-five dollars per month seems a fortune to me, when I know that others, just as efficient and capable as myself, have to do "just anything" this winter in order to live. And the only reason I can see for the difference between us is just the faith in a Joyous Outcome. New Thought brings that.

There are so many other relative incidents in my life of the past months but I must not use valuable space; I could tell you how when I was needing three dollars and fifty cents, several weeks ago, and praying for it like a good-fellow, a friend came along with an appeal for my services the *next morning!* I worked for five hours that day and received four dollars for my services, fifty cents more than I was asking the Lord to let me have. Hundreds of little things like that are coming up all the time and the Faith which New Thought brings solves all the puzzles. I am sorry not to have told more of my spiritual blessings for they have been so great. Just this will I tell you about. It concerns death, formerly, my bete noir!

I often wondered how I could stand it if death took one near and dear to me. I often said to myself: "*That* will be the supreme test of *your* faith, my girl! And you will probably lose it all, at one fell swoop! If I know *you*,

you will promptly deny the existence of God, and a future life, and your New Thought will seem the utterest rot, and folly! You will become a rank materialist! Oh, I haven't lived with you, twenty-two years, for nothing!"

So I went on to myself in scorn. But I did my faith a great injustice. The death came. Four weeks ago, we got word that a boy cousin had been drowned, down in Oregon. The shock and sorrow of this was inexpressible. He had been very close, and very well beloved. But the night I heard it, what did I do? Did I lose my faith at one fell swoop? Ah, no! I went out into the soft night air, crying as if my heart would break, and when my sobs stopped, all I could say, was, "Oh God, *take care of Bill, now*, be sure you take care of our Bill!" All I could do was to pray to God; never was unbelief so remote and so impossible! Did I become a rank materialist? Did I lose my belief in the life which runs forever? That night, as I lay in bed, on my porch, it all came to me freshly, the infinite glory that is to be our own. Said the inner voice of wisdom, "Bill is happy; God is taking good care of him. And he is just as much alive now as he always was. There is no doubt about that—*no doubt!*" And I am convinced that it is so.

To summarize briefly: I feel that I have been as thoroughly tested in the New Thought, as any person of my years and experience could be. Eleven months ago, I was weak, nervous, thin, sickly, inefficient, and worst of all, undemocratic. My mind was sick as well as my body. My only assets were my loving family and friends. As I write, I am strong, poised, in excellent physical health and spirits. Moreover I have gained in mental equipment, in spiritual strength, and financially; I am distinctly on my feet, and facing greater progress. It seems as if I had nothing now but "assets": And talk about ambition: Mine are so vaulting, that it pains my family to hear me mention them; they are all so positive that I shall never attain my desires. But I will walk softly in the knowledge that though of my purely mortal and material self I can not reach the heights, with the help of that Other, nothing is impossible, so long as it is fine, and true, and worthy.

Life may be long or short. God knows His own needs. With New Thought at the helm, it is bound to be eminently satisfactory. Thank *you*, Elizabeth Towne, for *Nautilus*, and for your sweet and powerful influence for good, throughout this country. May you live long, and prosper.

## Treatment For the Eyes

By HALA WESTON

**T**HIS is to be used once each day, twice if possible:

Take a relax position, holding the thought of rest. Clear the mind of all sense thoughts by shutting out all but the thought of beauty, peace, harmony and love: then in consciousness repeat this: "*My vision is not material: it is Spiritual, and through my eyes God sees all things beautiful.*"

Next endeavor to realize a dark curtain of restfulness covering the eyes, let this feeling of rest be realized, not only in the eyes, but filling the whole body until all sense of place or time is lost.

Then with the spiritual eye, which is the real vision, build a picture, a flower, landscape, a loved face, or any beautiful subject. To illustrate, take a rose, see it first as a perfect bud just ready to open, picture the open-

ing process, watch each leaf unfold, sense the form, color, size, each dent and scallop, weigh and measure it, inhale the fragrance, count each unfolding leaf until the golden heart is revealed, and the mind picture is complete of the perfect, full-blown flower.

Revel in the beauty the Spirit-eye has created; saturate the mind with it, enjoy it to the full, hold it close to the eyes, until in consciousness the sense of the petals softly touching the eyelid is realized.

Before closing the treatment, be sure and thank God for *perfect eyes* with which to enjoy the manifold wonder and beauty of creation.

The rose is but a suggestion; it matters not what is chosen, the thought is to see only the *beauty, harmony and love* expressed. A new subject should be chosen for each treatment.

—From Power.





# Views and Reviews

## By William E Towne



### TO INCREASE YOUR PRODUCTION THROUGH AUTO-SUGGESTION.

**Y**OUR daily output of work is largely determined by your moods. And these are easily controlled by auto-suggestion, **IF YOU HAVE THE DESIRE FOR IMPROVEMENT AND WILL PRACTICE FAITHFULLY.**

The practice of auto-suggestion will release added energy. Low spirits, despondency, lassitude can be transformed into interest, ambition, pleasure in one's work.

This is accomplished by the direction of attention, interest, **EMOTION** (by auto-suggestion) into constructive channels. The same emotion-power that manifests as despondency, discouragement, fear, worry, **NEED ONLY BE GIVEN A NEW DIRECTION TO MANIFEST IN INCREASED OUTPUT, HAPPINESS, AND IMPROVED HEALTH.**

The time to deflect the emotion-power into the new channel, is when you become conscious of it as a negative thought. Stop a moment, relax, decide upon the particular constructive aim for that moment, and **THEN GIVE THE EMOTION A PUSH IN THE RIGHT DIRECTION BY A BRIEF AFFIRMATION.**

In connection with this practice, the general affirmation, night and morning, that whatever emotions come into consciousness will be desirable ones, can be used with good results.

The object to be aimed for is to **CALL UP THE DESIRED EMOTION** and picture it in expression in the desired kind of action. All this is to be done without special exercise of will, by the cultivation of the right mental attitude and the use of auto-suggestion.

It is good practice to train oneself to like some of the things to which we have an antipathy. We often fool ourselves by saying we have a "natural" antipathy to certain foods, certain animals, certain people. As a matter of fact, it is **NOT NATURAL** to have these antipathies, and they usually have their origin in some childish experience, fraught with

emotion, that impressed itself deep into the unconscious and has continued to influence the adult life.

If we find that we have a distaste for a certain article of food, the next time it comes before us we should relax, look away from the food a moment, and affirm to ourselves that it is **GOOD** and that we expect to enjoy it fully. Then we should picture ourselves as tasting it and **ENJOYING** the taste, etc. We can learn to enjoy work that has heretofore been monotonous or distasteful, **AND WE CAN GREATLY INCREASE THE AMOUNT OF WORK WE DO IN A DAY, BY SUGGESTING THAT WE SHALL EMPLOY ALL OUR TIME TO THE BEST POSSIBLE ADVANTAGE AND CUT OUT WASTE.**

A young college student who had attended the Coué Nancy Clinic afterward wrote of her experience in applying auto-suggestion in her work: "I can without fatigue do twice as much work as before. During the vacation I have been able to get through two quite extensive tasks, such as a year ago I would never have attempted. This year I systematized my work and said: 'I can do it all; what I am undertaking is materially possible, and must therefore be morally possible; consequently I ought not to experience, and shall not experience, discouragement, hesitancy, annoyance, or slackness.' Nothing could stop me, nothing could prevent my doing what I had planned to do; you might almost have said that things were done by themselves, without the slightest effort on my part."

To get results in the use of auto-suggestion you must be definite. You must not simply think about what you would like or ought to suggest; **YOU MUST FURNISH YOUR SUBCONSCIOUS WITH A DEFINITE PROGRAM OF ACTION;** you must be earnest and purposeful in this; you must give it your **ATTENTION** at the time you make your affirmation and then you will find yourself advancing along the line you have selected.



## VIEWS and REVIEWS BY WILLIAM E. TOWNE



### THE BLESSING OF PERSISTENCY.

“**I** OFTEN wonder how far I will get in my efforts at self-improvement. I would like to get married, but I wonder how in the world I would ever support a wife on the salary I receive”.

This, and much more to the same effect, was contained in a recent letter from a young man who “hopes” New Thought will make him successful. *Make* him successful. For what he really “hopes” is that New Thought, or something else, will take him by the scruff of the neck and throw him right into the middle of success, regardless of his own protests and resistance!

I have another letter in my file from a woman who says, “I’ve been waiting ten years for something to turn up”.

New Thought brings results to the one who really USES its principles. Many people experiment with New Thought in the same spirit as the Indian who tried the white man’s scheme of sleeping with a pillow. He placed one feather upon a stone and reported that, “White man’s pillow no good”; that it was no improvement on the Indian’s customary block of wood!

Having shaped your course with the aid of all the wisdom you possess, or can acquire for the occasion, a certain amount of persistence is necessary before success can be realized. Let not him that wavereth expect anything of the Law.

In New York City recently, two young men with almost no capital and not much credit have succeeded in producing a play that is one of the outstanding theatrical successes of the season. The history of their experience is one long list of obstacles overcome by sheer persistency. They had no money to pay for costumes, but by keeping at it they found a dealer who was willing to take a chance, and he let them have the needed outfits on the installment plan.

Night after night they went to the office of one of the great managers for the purpose of renting a theatre, and could not even get an audience with him. When they finally succeeded, he turned them down, although they had reason to believe that he, of all the New York managers, would be most favorably disposed toward their proposition.

Some weeks later they succeeded in making satisfactory arrangements with another manager.

With no working capital, it was absolutely necessary that a large number of tickets be sold from the opening night of the play. The usual way would be to leave this to “fate”, but one of the boys had a wide acquaintance with the ticket agencies and he went to each of them and explained just what the situation was and secured their co-operation. While the results showed that the play would have succeeded in any event, yet this spirit of persistently doing everything possible to INSURE success, was manifested in every step they took in connection with the production.

In the May number of the *American Magazine* is the story of Mary Pickford’s early theatrical experience. At the age of thirteen she went alone to New York City, in the midst of summer, to try and secure a contract. She applied to all the great managers but could not even secure an audience. Then she tried to get the assistance of some of the famous actresses, with no better success. At last, through the kindly interests of a negro maid employed by Blanche Bates, Miss Pickford secured permission from that actress (who refused to meet her personally) to go to Mr. Belasco and say that Miss Bates had sent her. Even then it was weeks before she actually got into the presence of the manager, but within a few hours thereafter a contract was signed and Mary had taken the first real step forward in her career.

How far would Mary Pickford, or the two young men who produced “The Last Warning”, have gone if they had spent most of their time in wondering “how far they would ever get” in their efforts, or in “wishing” that something would “turn up” in their favor? Success came to them because they watched for opportunity, seized it when it came, **WORKED FOR IT, EARNED IT.** To their faith they added a generous amount of **WORKS.**

New Thought supplies you with a method of living and acting, it inspires the right spirit, it can increase your faith, but **OUT OF YOURSELF** you must contribute “**WORKS**” to back all these up, before you can make a permanent success of your efforts.



## VIEWS and REVIEWS BY WILLIAM E. TOWNE



Don't go about looking for something to "do the work" for you. Look, instead, for that which will help and inspire you TO DO YOUR OWN WORK IN ACCORD WITH THE PRINCIPLE OF SUCCESS, and you cannot fail.

EMPHASIZING NON-ESSENTIALS PRODUCES UNHAPPINESS AND FAILURE.

**T**HE instinct of every child, of every man and woman is to be whole, perfect in mind and body.

In every man and woman the life force expresses along one of two paths.

If constructive tendencies predominate, or are cultivated by attention and imagination, the life force goes forward and up.

If destructive tendencies are in the ascendancy, the life force goes backward and downward.

If the life force flows along the constructive pathway, there is fulfilment of desires, satisfaction, realization, life; if the opposite pathway is followed by the life force, there is dissatisfaction, failure, death.

The destructive tendency is frequently set up and fostered by emphasis of the non-essentials in life. One has some physical defect, for instance. He magnifies that defect out of all semblance to reality. His worry splits off so much energy from the psychic stream that his power to achieve is seriously impaired.

Yet, if he continually emphasized to himself the idea of outgrowing the defect, or of compensating for it by increased constructive activity in other directions, he need not have suffered.

Many great geniuses have been developed by the attempt to compensate for some weakness or defect. Demosthenes is the classical example. In his youth he stammered so badly that he could not make a public speech. Alone on the beach he practiced speaking with his mouth full of pebbles, and ultimately became the greatest orator in all Greece.

Because Demosthenes stammered, his lack of nerve control came into consciousness and because he acted in a constructive way upon the desire for perfection, he not only overcame the deficiency, but went far beyond,

in the same direction, even to the point of becoming a genius.

In this case the essential thing—outgrowing the defect—was emphasized. Socrates was extremely ugly in appearance. He compensated for this by developing a beautiful soul.

On the other hand how many thousands are handicapped because they have chosen to magnify and perpetuate some destructive tendency or weakness?

Perhaps some powerful emotional experience has left grief and discouragement in its wake. The individual magnifies his experience until it seems to him the most important thing in the world. He cannot understand how the sun can still shine and other people be happy in the face of his calamity. Yet, compared with his life experience as a whole, it cannot claim anything like the attention he gives it. Unless some good can be accomplished by perpetuating it, there is no reason why he should not go on with his work in the world and leave the experience behind. And compared with *the life of humanity*, how infinitesimal is his problem.

In such a case the individual has the power to *choose* which tendency he will follow—which he will *serve*. He can serve his own selfish grief, perpetuate his unhappiness, take pride in being miserable, or he can place the emphasis where it normally belongs—on outgrowing the effects of his grief and doing his work in the world in the most effective manner.

If he chooses the former course, real values will lose their significance to him. He will substitute fancies and phantasies for reality until he loses his balance, his poise. He will grow in unhappiness and inefficiency.

If he chooses to serve the constructive tendencies in his own nature, if he places the emphasis where it normally belongs, he will go farther than he would have done without the experience.

By the power of IMAGINATION you may over-emphasize your defects, your unpleasant experiences, and keep them alive in your mind. **Y** do this at the expense of psychic energy switched from the life stream—energy that should normally be devoted to constructive uses whereby you would overcome the defects, or compensate for them, and crowd out the unpleasant experiences by useful activities.



## VIEWS and REVIEWS by WILLIAM E. TOWNE



By the power of IMAGINATION you can crowd TRUTH and REALITY out of your consciousness, until a large proportion of your energies run in a negative path.

You choose where you will place the emphasis. You decide which tendency you will serve and give power to that tendency by your choice.

### A MAN WHO USED WHAT HE HAD.

**T**HAT is a great sentence by Lucile Perry Ames in her article in May *Nautilus*: "Get busy and use what you have."

She has given in very few words a vital factor in the recipe for success.

In *The Literary Digest International Book Review* for April is the true story of Jim Tully, the author of a recent success in fiction.

At the age of twelve Jim Tully left the orphanage, which was the only home and the only school he had ever known. He spent the next three years working on a farm and in a chain factory. During the six years following he lived the life of a regular hobo. He jumped freight trains, he begged, he tramped. Then came the urge to quit the road; it took three attempts and a year of time for him to make the break.

With his feet firmly set in established ways of living, came the ambition to be a writer. He knew so little of the technique of writing that his first book manuscript contained neither paragraphs nor chapters. And he spent five years in its preparation.

A popular novelist agreed to read and criticize this manuscript for Mr. Tully. When the criticism came, it filled fifteen pages and contained not a single word of hope or suggestion that the young writer had a vestige of talent.

What did he do? Reckon up his handicaps and wonder how far he would ever get? Look around for some one or something to support him while he learned to write? Turn to the profession of prize fighting, where he had demonstrated his ability to earn easy money in large amounts?

This is what he did, as told in his own words:

"I always carried the pictures of three

men with me—Jack London, John Masefield, and Maxim Gorky. I placed the pictures above my desk and stared at them in ungifted hours when my lamp of bravery burned low. Many a time I thought, 'They did it. They were tramps. So can I.'

"I worked six months each year for three successive years. In that time I saved enough to enable me to write the other six months of each year. My wife and two small children had to be considered in the struggle. Patiently they bore the brunt of the battle with me."

The following April something happened. "If I were not aware of the years of toil that led up to it I would call it a miracle", said Mr. Tully. He started to re-write his book and lo! the words fell easily, rapidly from the point of his pen. The characters were clearly formed in his mind. He was dazed with the new power that filled him. Five thousand words were added to his novel in a single day.

Then came the ordeal of submitting his work to the review of a successful writer who agreed to criticize it. Followed days of waiting when the literary aspirant was more nervous than ever he was at the ringside, or while jumping trains as a hobo. At last the reply was in his hands. Briefly the great author told him that he should let nothing keep him from his certain destiny as a writer. And later when he submitted the completed manuscript to a New York Publisher, it was immediately accepted. Leading Journalists in Europe and America have reviewed the book most favorably. Eight long years of concentrated action had brought results.

And all this was accomplished by a young man with almost no education, in the beginning, who could not even paragraph his manuscript correctly at the time his book was started.

No wonder Mr. Tully can say: "I have always felt that environment was a greater force than heredity. But my life has taught me that there is something inside a man that is greater than either. And that something is the spirit that makes him crawl up from the canvas when whipt by fate, until even the referee is filled with pity."



# Emile Coué and His Methods

By CLAUDE WILLIAM CHAMBERLAIN

**W**ITH a kindly twinkle in his eyes and a salute to his hat brim, the chemist from Nancy listened to me as I explained that I had come over 500 miles to visit him and that thousands of people were waiting to hear my impressions of him.

Marchesa Mannucci Caponi, his Italian disciple and watchful bodyguard, repeated my words in French to M. Coué, who smiled a welcome.

It was Miss Caponi, however, who despite her protestations that it was so irregular to allow any one to see him privately, dominated the situation and invited me to accompany them to the suite of rooms occupied by M. Coué.

Seated in Emile Coué's sitting room, I made myself at home and while he rolled a cigarette, I asked questions. Miss Caponi very kindly took part in the conversation until a group of lame and sick who had followed us demanded her attention outside.

From then on, except during the intervals when Miss Caponi could get away from the clamoring throng which she was trying to shoo away, our talk was uncensored and private.

The unassuming simplicity of the man was the predominating characteristic, while his desire to be pleasant and friendly was most marked. There was no effort to pose and he reiterated the statement:

"It is all so simple. I try to make everything simple."

I put question after question to him covering various phases of psychology and auto-suggestion. I asked him what he thought of Bernheim and the use of hypnotism. I discussed Baudouin, Parkyn, and the American psychologists with him. We talked about the Nancy School and he informed me that he had not been associated with Bernheim and had never met him.

He was frank in his answers and seemed to resent the fact that people did not want to be independent and self reliant but preferred to lean on him.

"It is all in my little book," he said. "They can heal themselves if they will just understand and use the methods."

That afternoon I attended his clinic and saw the little chemist almost smothered under the rush of over a hundred sick and lame

people, who wanted to be first to have him demonstrate with them the power of suggestion.

And when three policemen and a half dozen other men in uniform had rescued M. Coué from the mob of desperately anxious cripples, I watched him stand back away from them, almost desperate himself at being obliged to select individuals from the mob for demonstration purposes. It was a difficult situation for anyone, and the little old Frenchman faced the difficulty courageously, picking here and there, cases which he felt would be most amenable to a small amount of suggestion. Those whom he did not select became selfishly resentful and some of them heckled and insulted him. Some one said:

"Take that little boy sitting there."

M. Coué bent over a little chap whose head was bowed and spiritless, and spoke with him.

"He is blind", the chemist announced, trusting that we would understand that if anything at all could be done for the boy, it could not be done in the few moments allowed for the demonstration.

A woman who had been paralyzed for some years was placed in a chair and told to clasp her hands together. Then M. Coué directed her to say rapidly, over and over:

"I can not open them! I can not, I can not, I can not!"

He told her to continue this and to try to open them at the same time. Apparently she could not open her hands.

"Now say: 'I can open them'!"

She followed his instructions and finally opened her hands.

Then M. Coué briskly rubbed her legs, repeating rapidly, and asking the patient to repeat with him:

"It is going! It is going! It is going!"

Next he raised her to her feet and told her to think:

"I can walk! I can walk!"

Supporting her on one side, M. Coué slowly drew her along as she raised one lifeless limb after the other in an effort to walk.

She did walk! At first slowly and then more rapidly. Finally the great exponent of auto-suggestion was running with her back and forth. A moment later he released his hold upon her and she ran unsteadily, but un-

supported by other help, on limbs which had not been used in years. Breathless but happy she was turned over to her friends with the admonition to continue using auto-suggestion and to express the results in regular exercise until the health had become permanent.

Undoubtedly the impressive conditions at the clinic, with the weeks of anticipation which had preceded the treatment, had played a most important part in the cure. The excitement of the moment also tended to bring about a high degree of concentration not far removed from the phenomena of hypnotism. In the writer's opinion the cure was permanent in proportion to the patience in following up the auto-suggestion for weeks and the recognition of the laws of normal health.

Case after case received much the same attention by M. Coué, the results being modified by the progress of the disease itself and the degree of faith produced in the mind of the patient. The individual who is classified by Dr. Parkyn, author of "Auto Suggestion," as the suggestible somnambule was the most susceptible to the suggestions of M. Coué, and although in my conversation with the Frenchman he did not recognize this type in his work, there was no doubt but that his preliminary experiments with each case were for the purpose of determining the degree of suggestibility in the patient. If the tendency to react to suggestion was low, M. Coué did

not waste time with the patient but tried the next one.

I have witnessed much the same sight at exhibitions of "divine healing" with four marked differences.

There was no singing, praying or sensational religious exhortation at the clinic of M. Coué. Neither was there any claim of divine powers, by the operator. The Frenchman carefully selected those cases which had a favorable prognosis, a point which is ignored by the "divine healers" whom I have watched operate. And the little chemist attempted to awaken self reliance in his patients rather than to make them dependent upon him or on any symbolism.

M. Coué says that he believes in "the soul". He states that one may add "By the help of God" to any affirmation that is used. But he tries to impress upon the people who come to him that "God helps those who help themselves." And the burden of his song or message is this:

"The power lies within yourself. You must set it to work intelligently and, by the use of auto-suggestion, patiently and persistently work out your own destiny."

M. Coué brings nothing new to American psychology. But he has done what no American psychologist has been able to do and that was to stimulate the imagination of American newspapers on a large scale. And he is a living example of his philosophy.

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## Evening Prayer For Sleep and Protection

By SARA D. M. FENTON

*"God gives me restful, healthful, peaceful sleep. He gives it to me now. And this I ask in the name of Jesus Christ."*—BISHOP OLIVER C. SABIN.

*"Give me rest, peace, ease this night."*—MRS. RHODA O. WEEKS.

**G**OD gives thee restful sleep this night,  
Secure from all alarm.  
He folds thee in His tender care,  
There's naught can do thee harm.

Then rest thou safe in Love Divine,  
His health thy being fills;  
Protected by His watchful eye,  
Thy every fear He stills.

And peace, His peace enfolds thee now  
Through watches of the night.  
Yea, "rest, and peace, and ease" are thine  
Until the morning light.

Aye! more than this, thy soul goes forth  
In quest of heavenly things,  
And thus the night shall bring to thee  
Swift healing on its wings.



## International Sunday School Lessons

*Interpreted for Ministers, Teachers, Students and Others who Study the International Bible Lessons*

**Class Work by ANNIE RIX MILITZ**

June 10. NEHEMIAH, THE BOLD BUILDER.—Neh. IV:6 to 15, or *The Renewal of our Body*.

*Bible Reading:* Nehemiah, chapters 1, 2, 4, 5, 6; 8:9-12; 12:31 to 13:31 (A Survey of Nehemiah's Life).

**GOLDEN TEXT:** *Be not afraid of them: remember the Lord.*—Neh. 4:14.

**NEW THOUGHT GOLDEN TEXT:** *Present your bodies a living sacrifice, holy, acceptable unto God; be ye transformed by the renewing of your mind.*—Rom. 12:12.

NEHEMIAH, a Jew, had been Cup-Bearer to Artaxerxes, King of Persia, when word was brought him of the terrible condition of Jerusalem and its people. This is like a report of a sick and dying body, brought to one's Realization (Nehemiah) by the doctors, and prayer and action are seen to be necessary.

At first Nehemiah mourned and fasted, and then prayed. This is the beginning of the healing. He continued until the King, who loved him, for Nehemiah not only had grace and beauty of person, which a king's Cup Bearer must have, but soul beauty as well, observed his "sorrow of heart" and granted his petition to go to Jerusalem to help his people. As Governor of Jerusalem, with credentials from the King, he was powerful, and came as a Healer from God. The people had "a mind to work," so Nehemiah had complete cooperation and obedience to the command to rebuild the walls of the city, to renew the body and heal it. The story of Nehemiah's proceeding with Jerusalem, well describes the spiritual treatment of a diseased body or an unsuccessful business or other work. His silence as he reviews the situation, going by night to see the condition of Jerusalem, is the first wise step. Then his encouraging words, rousing the fainting thoughts to new endeavor, placing an "objective" towards which they could have faith and work. "Then I told them the hand of my God was good upon me" (Neh. 2:18). The opposition, with its derision and doubt, Nehemiah met with prayer. And, though there were most subtle conspiracies raised against them, prayer overcame them all. The clearing away (spiritual denials) of the rubbish seemed the hardest for certain of the people. But they ceased to complain, and then the Lord (the Power Within) worked for them. They learned "The joy of the Lord is your strength" (Neh. 8:10). So is the law of the rebuilding of the body, God's real Temple or City, shown by the attitude and acts of Nehemiah and the faithful Jews, through their oneness with God.

*Silent Affirmation.*

**Man's Body is rebuilt by indomitable Faith,  
And the Love and Truth of Jesus Christ,  
And no mortal thought can prevent it.**

June 17. ESTHER, THE PATRIOT QUEEN, Esther IV:13-17 and V:1-3, or *The Power of Individual Influence*.

*Bible Reading:* The Book of Esther (Survey of Esther's Life).

**GOLDEN TEXT:** *Who knoweth whether thou art not come to the kingdom for such a time as this?*—Esther 4:14.

**NEW THOUGHT GOLDEN TEXT:** *To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.*—John 18:37.

EVERY life is important and exercises a wide influence upon the world, visible and invisible. A few lives demonstrate this.

Vashti, the rebellious wife of Ahasuerus, put thousands of women in bondage by her resistance, "for he sent letters into all the king's provinces, that every man should bear rule in his own house" (Esther 1:22), a decree of subordination that prevails to this day. On the other hand, Esther's influence delivered a whole race, and she is the type of modest, fearless, loyal and devoted womanhood that is the uplift of each human being and of all the world, "the ever womanly that urges us on." Mordecai is the man who needs only wait, and his opportunity will find him, if he uses wisely what he has, such as the knowledge of the conspiracy against the king.

Esther was a remarkable character, not only radiating a charm that made her loved by everyone, but she was very brave, very tactful and astute. Her weapons were prayer and fasting, and she defeated the enemy of her people—Haman—by wisdom, loyalty and obedience. She moved as the non-resistant Christ among a people, fierce, revengeful and unregenerate. These bloody, cruel and vindictive people can be understood and studied best, only by contrast with the way and methods of Jesus. Previous to his time, war was considered the only way to save a kingdom or a nation. It was the bitter drastic medicine and the surgeon's knife for the times of men's ignorance of the Truth. Jesus came with Truth, and its paradoxical methods of loving his enemies into friends, and trusting in God to win and hold the real Kingdom, before which every other kingdom shall yet bow.

The Jews have changed much for, whereas they used to celebrate this Feast of Purim with cries

of curses upon their enemies and carousing until drunk, the institution is nearly dead. And all because of the influence of one individual who was true to the Truth that delivers *all* men, Jesus Christ.

*Silent Affirmation.*

**Man's Inner Nature reigns within him,  
Queen of his life and the means of all  
His honor, success and happiness.**

June 24. REVIEW: GREAT MEN AND WOMEN OF THE OLD TESTAMENT, or *The Great Ideas that Guide Us.*

GOLDEN TEXT: *Let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Heb. 12:1.*

NEW THOUGHT GOLDEN TEXT: *I am the Light of the world: ye are the Light of the world: let your Light shine.—John 8:12, Matt. 5:14, 16.*

April 8. Abraham, the great FAITH that is the foundation of all the success of our life. Nothing is impossible with it. Find five acts of absolute Faith in the life of Abraham.

April 15. Joseph, the great idea of PROSPERITY that surmounts all opposition, keeps sweet and fine in the midst of adversity and temptation, and becomes a Steward of the Kingdom of Heaven. Find five oppositions that Joseph overcame.

April 22. Moses, the LAW of liberty, that is the preparation for healing—body, mind and affairs; forty years an Egyptian prince, the law of civilization; forty years a spiritual magician, the law of righteousness; forty years a Savior of millions, the law of guidance and deliverance. Find twenty miracles caused through Moses.

April 29. Ruth is faithful LOVE, which includes every desirable virtue. As the ancestor of the Christ manifestation it has no superior. Name seven virtues that Ruth expressed.

May 6. Samuel, the power to hear the INNER VOICE, gives us wise judgment, foresight and preparation for the Cosmic Consciousness. Find six prophecies of Samuel that were fulfilled.

May 13. David is the BELOVED and the Lover that comes nearest the Christ of all the Ideas which precede the Divine Advent. Forgiveness is its strength. Find nine instances of David's forgiving nature.

May 20. Elijah, the TRANSFORMING Idea, that merges heaven and earth. Find three of his mergings.

May 27. Isaiah, our openness to the COSMIC CONSCIOUSNESS, the man of vision. Give four of the visions of this Seer.

June 3. Jeremiah, the COURAGE to overcome every calamity. Name the two greatest calamities of Jeremiah's life, above which he arose.

June 10. Nehemiah, the idea of EFFICIENCY. Name six evidences of the ability of this executive nature.

June 17. Esther, the fearless INNER WISDOM that saves men's lives. Name five deeds of this Queen that show her splendid astuteness and subtle wisdom.

*Silent Affirmation.*

**All that is admirable and heroic in my Ideals  
Are in me now. The grace of God expresses  
them**

**Through me to perfection.**

July 1. JOHN THE BAPTIST.—Luke III:3-8 and Luke VII:24-28, or *Changing the mind, to accept the Truth.*

*Bible Reading:* Matt. 3:1-17; 11:2-15; Mark 6:14-29; Luke 1:5-80; John 1:6-37; Psalm 51.

GOLDEN TEXT: *Blessed be the Lord the God of Israel; for he hath visited and wrought redemption for his people.—Luke 1:68.*

NEW THOUGHT GOLDEN TEXT: *Create in me a clean heart, O God; and renew a right spirit within me.—Ps. 51:10.*

JOHN the Baptist is the state of mind that must precede the ability to accept a new Truth, that is, Jesus Christ. In the new thinking, the words of right denial do this work. There are students of Truth who cannot see through certain statements because they have never loosened their minds from the old beliefs by taking Truth in the form of denials. "Repent ye," means literally, "Change your mind." Change it from believing in evil everywhere, to the Omnipresence of the Good, God; from materialism to spirituality; from the petty self to the Divine Self in all. This is the "washing of the regeneration," the being "baptized with water," the symbol of the Great Negative—"born of water." John is called the greatest born of woman, who stands for the Divine Feminine, the Deep. He was the crowning expression of the Law and the Prophets, all of which prepared the way for the Good News or Gospel. Paul called this step, "putting off the old man with his lusts." This loosening of one's false living was the object of the moral law and the practice of asceticism. John the Baptist is the natural man, and the old religion. Jesus contrasts John's ministry with his own, as to dress, food, place of living, and destiny. John said, "He must increase, I must decrease." So the old religion grows less in influence, as the new thinking increases, until the old forms and ceremonies will utterly pass in the same way as John was beheaded. Then the new ministry will develop with leaps and bounds. The moral law must rule until the new law or grace, which knows neither good nor evil, has been accepted by man.

John stands for the Old Dispensation of sacrifice, crucifixion, penance, repentance, confession, mortification, fasting, self-denial,—the washing away of Sin. He was Elijah come back. Jesus took upon himself the best phase of the former religion, when he let himself be baptized by John. But the New Dispensation, the doctrine of Heaven here and the Resurrection, is THE TRUTH—"old things are passed away, behold, I make all things new."

*Silent Affirmation.*

**I let go of all old false thoughts, feelings and habits.**

**I renounce all faith in disease, poverty, sin and death.**

**I am a New Being in Jesus Christ.**



# The American School Department

Metaphysics

Christianity

Psychology

## The Co-Operative Study Club

Conducted by Elisha Wallace

EVERY Subscriber to *Nautilus* is a member of this New Thought Co-operative Study Club without cost other than the \$1.00 for subscription to the magazine.

He becomes an Active Member of the C. S. C. (Co-operative Study Club) in full fellowship, by carrying on the study club work as given month by month, beginning it HERE AND NOW. Those who are faithful to the work will need no correspondence; *they will find their questions answered in the Silence.* CLUB COMMUNION in the Silence aids all faithful members to the solution of their individual problems. Each for the Good of All and All for Each, the Heavenly Father "doing the works."

LOCAL STUDY CLUBS: Every Active Member of the C. S. C. may aid his friends and himself by forming a local C. S. C., thus entering into the complete benefits of Club Communion, by adding the PRACTICE, or EXPRESSION of Co-operative Study in groups, meditating and expressing together in divine freedom. Such Local C. S. Clubs should consist of from three to thirteen members, each of whom should be a subscriber to *Nautilus*; all of whom may, however, be served by one subscription, if deemed necessary.

ACTIVE MEMBERS of the C. S. C. may become REGISTERED STUDENTS of The American School of Metaphysics, Psychology, Christianity, by sending in a bi-monthly report of work done, each report accompanied by a love offering for the support and extension of the work.

Each month's work well done counts five credits for an Active Member, with a possible five additional credits each month for successful work as leader, president or secretary of a Local C. S. C. All these credits count toward the Master of Co-operative Practice degree, conferred by The American School. Prospectus of the School may be had by addressing The American School, 247 Cabot Street, Holyoke, Mass.

*Key Thought to be affirmed by C. S. C. members in the Silence, the first thing every morning and the last thing at night, also to be affirmed at the opening of every Local Study Club meeting.*

**T**OGETHER we recognize,  
 realize and express  
 God's loving abundance  
 of good  
 To all mankind:  
 We think to them all  
 As we would have them  
 think to us.

—E. T.

## MIND.

BY ELISHA WALLACE.

### IX. WHAT IS IT, AND WHERE DO WE GET IT?

A FUNDAMENTAL principle, familiar to every mechanic, is the fact that we can never get quite as much energy out of a machine as we put into it. There is always some loss in friction, internal resistance, etc. Thus, the steam engine only gives us a comparatively small percentage of the potential energy of the coal that is consumed; much of the coal-power is lost in various ways before it appears in the engine as actual working energy. The best dynamos give back about 95 per cent of the steam power expended in running them; the other 5 per cent is lost in the transformation from steam power to electrical energy. All any machine can do is to transmute the potential energy of nature into kinetic energy; and no machine can give off as kinetic energy quite all the potential energy it receives. Any mechanism or organism which manifests kinetic energy must be simply a machine which receives potential energy from some source, and transmutes it into work-power; the human body can be no exception to this law. If the human body manifests kinetic energy, then it receives potential energy, which it transmutes into work-power; and if thought is a form of kinetic energy, then we receive some form of potential energy which we transmute into thought; or else we do not think at all, but receive our thoughts ready-made. There is absolutely no escape from this conclusion; if we think, then there is some form of potential energy which we receive and transmute into thought.

Now, this brings us back to the stomach proposition. Does thought power come from food? Is there, indeed, a 'wonderful chemistry by which a piece of bread becomes thought? If so, then thought power is supplied to the brain by the stomach. The most plausible supposition would be that it is supplied by the stomach in the form of potential energy, and transformed into thought by the brain; hardly anyone will assert that it is the stomach which thinks, and furnishes the brain with ready-made thoughts. If the materialistic psychology is true, the potential energy of food is changed to kinetic energy by the stomach, just as the potential energy of coal is changed to kinetic energy by the steam engine; and then this kinetic energy is changed to thought by the brain, just as steam power is changed to electricity by the dynamo. If this be true, remember that, according to the law stated above, the brain can only give back a portion—say 95 per cent of the power it receives from the stomach. If the brain is only an instrument for transforming stomach power into thought it must certainly be governed by this immutable law of mechanical action; it cannot give off more energy than it receives; it cannot give off quite as much energy as it receives; and our brain power must always be a little less than our stomach power.

Here the mechanical difficulties begin. We are all conscious that it takes power to run the stomach. Why do we feel dull, sluggish, sleepy, lethargic after gorging the stomach? Even the materialist knows that it is because so much power is required to rid the stomach of its burden that there is none left for work or thought. But do the other organs furnish power to run the stomach? If not, how can they be called upon to furnish power to assist when it is overloaded? If the stomach transmutes bread into thought, how is it that a little too much bread stops thought? One would think that the reverse must be true, and that the more we ate the more we could think. Materialistic psychology absolutely ignores the fact that it takes power to digest food; and tracing all the energy of brain and body to the stomach, is quite unable to locate or explain the power which operates the stomach itself.

But this is not the worst difficulty. If the stomach is the source of brain power, it must, of course, be impossible for the brain to operate the stomach. The law which governs the transmission of power would prevent this. For instance, suppose the dynamo should say to the engine: "Here, hold on! I am going to operate *you* awhile. I will start you when I please, stop you when I please, control you in every way." Well, you know that would be impossible, because the dynamo receives its power from the engine, and can only give back 95 per cent of what it receives; and so the secondary machine cannot control the one from which it receives its power. Broadly speaking, the machine which can start, stop and control the other is the one which is furnishing the power; you will find this a simple statement of an indisputable mechanical law. Therefore, in seeking for the source of thought, we come to the question, Does the brain start, stop and control the stomach, or does the stomach exercise this power over the brain?

No one can study the phenomena of nutrition without coming to the conclusion that the action and conditions, even chemical, of the stomach are largely, if not wholly under mental control. A detailed description of appetizing dainties causes the saliva to flow; "makes the mouth water," as we say. How? The thought of eating causes the power to be turned on to the salivary glands, as well as to the entire digestive system. Dr. Tanner, in beginning a forty-day fast banishes the thought of food from his mind, and resolutely refuses to think of eating at all, during the entire period; and, further, he uses the mind positively to inhibit the digestive organs from acting; and he fasts forty days with little or no difficulty, while thousands of people who believed in the old materialistic psychology and physiology have starved to death in ten days. Do not these things prove that the brain, not the stomach, is the controlling machine?

But take another example: A description of some revolting object will often make people sick; frequently, if held in the mind, will cause vomiting. Now, there can be but one explanation for this; that the mind acts with such power as to cause the stomach to reverse its operation.

Would it be possible for the dynamo, with its 95 per cent of the power to stop the engine, and set it running backward? These questions are so simple as to sound ridiculous; but no materialist has ever answered them; and none ever will without denying the universality of the laws governing the transmission of power.

Again, consider the well known effects of fear, grief, anxiety or shock upon the action and chemical condition of the stomach; do they not prove that it is controlled by the brain?

When I first began to lecture, it did not take me long to learn that it was not best for me to eat dinner before going on the platform, for I found that if I began to speak with a full stomach the process of digestion was completely suspended, and a souring of the stomach contents, with resultant distress was the inevitable consequence. This must have been caused by withdrawing the brain power from the stomach in the intense application of the mind to the labor of speaking; after the lecture a full meal may be eaten and disposed of without trouble. I know many other public speakers who tell me of similar conditions in their own cases.

From the above, and from other facts which the experience of the reader will supply, I conclude that it is not the function of the brain to transform food, or its potential energy into thought. If the brain runs the stomach, it cannot be by power derived from the operation of the stomach. To this conclusion we are inevitably driven if we do not deny all known laws of energy, and of the conservation of power. We now come to the basic proposition of materialistic science—that all the energy of the solar system, including thought, comes from the sun; that as the energy of the steam engine is sun energy imprisoned in the coal, so all other forms of power may at last be traced the central luminary. This makes the body do its physical work by sun power in the food, which we have previously proved to be impossible; and its mental work by the same power, from the same source (food) which we have shown in this article to be also impossible. It may be argued, however, that the brain may receive the sun's potential energy in other ways than through the digestion of food.

*For the next four weeks meditate upon the following scriptures, holding the ideas in thought and thanking Divine Spirit for the new light and new ideas which you will receive:*

WEEK OF JUNE 10: That mind which was in Christ Jesus now directs me.—John 13-15.

WEEK OF JUNE 17: The peace of God which surpasses all understanding NOW keeps my heart and mind through Christ Jesus.—Phil. 4-7.

WEEK OF JUNE 24: My mind is now as a child's mind, ready to receive the thoughts of the Christ in me.—Prov. 15-33 and Prov. 22-4.

WEEK OF JULY 1: I am spirit and the inspiration of the ALL-might-y now gives me understanding of His Will to health, happiness and prosperity in me and through me to ALL.—Eph. 5-17; Luke 24-45 and Prov. 2-6.



## Departments of Ways and Means

For the advancement of the individual in all relations of life. Affording a clearing house of ideas, evolved through practical use of New Thought in thousands of individual problems. Conducted by the Editors and contributed to by NAUTILUS readers everywhere, these departments afford a valuable symposium for a "copious unlocking of energies by ideas"—as William James puts it.

### Things That Make For Success

*A Correspondence Department of Success Ways and Means Conducted by the Editors.*

*Have you discovered something that makes for success? We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless otherwise directed.*

*Letters for this department should be concise, plainly written, on one side of the paper only, not mixed with other matters of any description.*

*To the writer of the most helpful success letter published (as a whole or in part) in this department of each number of the magazine we will send NAUTILUS for 3 years, to any address or 3 addresses designated.*

*To the writer of the most helpful letter printed in six months we will send \$5.00 in money in addition to the subscriptions. Prize winners announced in number following publication.*

—THE EDITORS.

#### Success Letter No. 874.

One year ago I was out of work, in pressing need of money. I was restless and discontented. Life held nothing for me.

One day, after a fruitless search for employment, I was riding home in a trolley car. Just as I was ready to leave the car, I spied a copy of *Nautilus*, which someone had left behind, on a seat. I picked it up and took it home with me. I read it. I re-read it. I studied it.

As I pored over the pages I became conscious of a "power within." In spite of all my adverse conditions, my poverty, my discouragement, I was conscious of a new faith in myself. I started an affirmation: "I am wealth." I repeated it every day.

One day I was reading a newspaper. I saw they offered a \$100 prize for the best last line to a limerick. I said to myself, "I am wealth." I concentrated on that contest for 84 days and finally won \$100. The night before I won I could visualize the money, could actually see myself counting it; could actually feel it in my hands.

A few weeks later I was "broke" again. I started up my affirmation, "I am wealth." Nothing happened for a day or two. Then I saw an advertisement where a baker offered fifty dollars (\$50) first prize for a receipt that would use his Luncheon.

Again I said, "I am wealth." I concentrated for an hour or so. At last I thought up a novel idea and sent it in. Out of thousands of answers sent in from housekeepers it won first prize. I am a *man*. I am a poor cook. I sent the receipt in in my wife's name.

Since then I have studied more and more the Law of Attraction as explained in *Nautilus*. It works. I am becoming more spiritual, and developing more real power than ever before in my life.

The above facts can be verified by writing to Ivin's Bakery, Philadelphia, and *Evening Public Ledger*, Philadelphia.

Luck, you say? Positively not. If I had not read *Nautilus* and started my affirmation going, and kept it going, I should not even have had faith and confidence enough to try to win. The two instances I have given are a positive demonstration the the Bible injunction, "Ask, and ye shall receive," is a literal truth.

One copy of *Nautilus* has proved the seed that has grown faith, confidence and optimism in a soul that had known only unbelief, lack and pessimism.—W. J. P., Philadelphia.

#### Success Letter No. 875.

For some time I have wanted to write and tell you and *Nautilus* readers how much New Thought has done for me.

First, I am a teacher, and, after eight years of work in the school room and the loss of a very dear friend, I found myself a complete wreck in body and mind. My health was gone, my nights sleepless, and on rising in the morning I would cough for as much as an hour, then without breakfast would wearily face my day at school. I had no desire to live. It was tor-

ture, and I would have been glad if doctors had told me I had a life numbered in weeks and days. But they did not. They gave me drugs, and tried to get me to consent to several operations.

On going to a dentist I was informed my teeth were in such condition that it was necessary they all be extracted.

Sick as I was, I could not die, it seemed, and was fast becoming a tool for experiments. I began to rebel—and

About this time a copy of *Nautilus* fell into my hands—I became interested, subscribed for it, and began to study New Thought books. In *Nautilus* I found the names of practitioners. I secured the help of one of these. I continued to study New Thought, and *Nautilus* was read, studied and re-read.

My mind became calm, and I began to sleep like a baby. Also the disagreeable cough in the morning left me gradually. I lived in the open air, did all the farm housework I had strength to do, and firmly believed more strength would soon be mine.

I gained in flesh—the aches and pains soon were on the decline, and people began to tell me how well I was looking.

All the time I kept up the affirmations, "I am strong, I am well, I am happy, I am loved; everything is working for my good. Everything I desire is mine now—even my loved one and I are not separated, we are together, we are happy—since there is no separation in Spirit."

Without fear I went back to the dentist. After examining my teeth he found them firm in the gum and not a single decay in the roots. With the exception of two fillings and one inlay, which were considered necessary, my teeth were in perfect condition. What a joy this was to me! Then, too, I am happy in mind and enjoy living.

I am very thankful to *Nautilus* and New Thought for all the help I have received in regaining my health and peace of mind.—N. A. G., Glenwood City, Wis.

*Success Letter No. 876.*

It has been such a short time since I finished the Course of Four Lessons on the "Realization of Health and Success," by Elizabeth Towne, I know that my development, both spiritual and physical, will have increased many times if I continue their study.

These Lessons by Mrs. Towne are the most satisfactory method I have found of renewing lost hope and ambition. In fact they are truly the Way and the Life to those who need somebody to show them the light of Christ's truth, and this is so plainly done through the Four Lessons on "Realization of Health and Success" that even a "fool cannot err therein."

I became a reader of *Nautilus* about 12 years ago, but discontinued it after a few months, and not until a short while ago, when I came to a place in my life where it seemed that I had everything and nothing, I again began to read *Nautilus* teachings. Later I sent for the Lessons. Before I had finished the fourth Lesson I was "shining" so much that I met a man to whom I am now engaged to be married. I have acquired a lease in the

wonderful oil fields of Arkansas. Have music plates in the hands of the printers with half-tone of myself for title page of a new edition of my original song. I enjoy playing the musical classics more than ever before.

In short, putting God first has led me into the radiant path of achievement and I consider the Four Lessons by Elizabeth Towne worth many thousands of dollars to me. With love and good will to all for your health and success.—M. A.

*Success Letter No. 877.*

To New Thought I owe the realization of health, happiness and prosperity. From a discontented, "ugly duckling" I have been transformed by the renewing of my mind into a happy, radiant child of God.

Always yearned for something I could not seem to get. Now I have realized the greatest of my desires, that of finding my true mate and the joy of soon becoming a mother.

How did I do it? By hard, patient labor. Like others I at times became discouraged, yet no matter how great the overthrow, I was determined to stick to a finish and each time I gained new courage and zeal.

The days were indeed long and dreary, but all the while I was reading and intensely studying *Nautilus* and New Thought, by which I gained feeling and visualization. Realizing that "I am One with All Power" was a long hard drill for me, yet I knew that from this recognition would come the fulfillment of my desires.

How wonderful it all is, was, and ever shall be! From darkness, I have found the light; from weakness and despondency I have gained health and strength.

And why shouldn't I be happy when I know that God is going to give me a sweet little bundle of love in the very near future? I would that I could express here what joy it has been to make those tiny garments.

My good husband is getting interested in New Thought, which will make life's pathway still more happy.—C. W., Marshall, Mo.

**THE PRIZE WINNER** for May is F. G. B., who wrote Success Letter No. 870. We shall be glad to send the prize of three subscriptions wherever the winner directs.—C. H. S.

#### FOR WORLD PEACE.

**WE**, the Rising Generations, demand a United States of the World.

We want our idle vessels and ships to be used in times of peace for a Public University of Travel, a White Fleet that shall tour the world every year.

We want these ships manned with the best instructors in Art, Literature, Travel, History, Modern Languages, Sociology, Human Nature and Universal Brotherhood.

We want the students selected according to all-round merit from the graduates of public High Schools, and Industrial, Vocational and Technical Schools of all the States.

We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically with a minimum naval crew, in all work done aboard ship.

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this end.

—Elizabeth Towne.



A DEPARTMENT OF  
CONSULTATION AND SUGGESTION

CONDUCTED BY ELIZABETH TOWNE  
AND WILLIAM E. TOWNE

*"O wad some power the giftie gie us,  
To see ourselves as ithers see us,  
It wad frae mony a blunder free us  
And foolish notion."*

*We answer in this department the 1001 personal problems that are put to us—as far as space and time hold out. And we make one answer do for more than one questioner when possible. Letters that demand reply by letter should be accompanied by at least \$5.00 in payment. We would answer every letter gratis if it were humanly possible. We MUST curtail, hence the charge for querists who feel they cannot await their answers in these columns. To insure careful attention in our office write "Family Counsel" at head of sheet, and write your subscription order or other business on a separate sheet.—ELIZABETH TOWNE.*

V. M.—If you have the back numbers of *Nautilus* covering the year 1920, read Landone's "Idealizing the Process" series. If you continue to picture the final achievement, the means will gradually unfold in your mind, and you can idealize the steps you must take. But all this must be done without mental strain or effort. Relax thoroughly, mentally and physically, when you are concentrating or using affirmation. It is your imagination, not your will, that is to open the doors of success for you. It seems to me the next step for you is to go where you can earn the money for your art education. With your ability this ought not to be difficult. Anyway, you can make your start toward the desired end by trying to get a position in some city where you can earn money for your course in drawing, or for personal instruction. The main thing is to *act* in some way to bring your desire into manifestation. Are you quite decided in your own mind that you prefer a career to marriage?

MRS. JOHN DOE.—You are doing very well by yourself—and you are doing what, deep down in your heart, you WANT to do. Under the present circumstances you would feel rather slighted and abused if things didn't happen about as they do. Of course, you may not be, and probably are not, *conscious* of this. Suppose you read "Getting What We Want," by David Orr Edson, M. D., published by Harper & Brothers. It will show you how we all act from a few simple, fundamental instincts, and how we disguise ourselves to ourselves, so that we are seldom conscious of the REAL moving cause of any particular act. We do not like to be told, when some such experience as you describe comes into our lives, that we are getting just what we really desire, but it is true, nevertheless. And it's nothing peculiar, in your case, nothing to be ashamed of. It's just something to direct wisely, as you seem to be doing for the most part. When you really DESIRE to keep business the para-

mount interest, your own subconscious wisdom will show the way. You will find then that you are directing your interest more and more fully into channels of business activities that call for creative thought and that this, in a measure, will solve your problem. Do not picture yourself as being continually in the midst of temptation. Instead, select some business goal and picture yourself as focusing all your powers toward achieving it. It has been demonstrated over and over that we *can* become interested in that which we *choose*, or desire, to become interested in. *Attention* is the first step, then devotion, absorption in the work to the point of forgetfulness of self, and by that time your problem will have been forgotten. You don't need to "overcome" anything. You just need to redirect your desire-energy into new creative expression, for the present, in order to best adapt yourself to your environment.

H. H. B.—Keep picturing yourself as a radiating center of good will to attract that which you desire. Read the little "Solar Plexus" book and get into the spirit of it. Read "How I Made Friends" and "The Experience of an Ugly Duckling" in "53 Experiences in New Thought." Perhaps you need to adapt yourself a little more to the world of reality, and need to see the other side as well as your own point of view.

MRS. L. M.—When you ask for a specific thing you are very apt to fail in receiving it. Let the law of attraction express itself, or you will only lay up future trouble for yourself. Affirm and believe that your OWN will come to you and when it comes you will not need to worry about someone else taking it away from you. There is plenty of happiness in the universe and you do not need to rob anyone else to secure your share. Ask All Wisdom to show you what you are to do to realize your own, and trust it to bring you that which you need. Do not be too sure that you always know the exact way in which your happiness should come. It may come, as it often does, from a source whence you do not expect it. Happiness is a state of mind and does not depend upon any one person or thing. It depends more than all else upon self-expression. If, for the time being, you cannot seem to find expression in the desired way, turn your energies into some other channel and center your attention until you become interested. Then, it is more than likely, you will wake up some morning to find that your former great desire is near to being realized.

C. S.—If you will gently stroke the warts and affirm that they are growing smaller and smaller and will quickly disappear completely, it will be all the treatment necessary. If you cannot do this, because of your son being away from home, perhaps you could arouse sufficient faith in him to try the method for himself. The affirmation you suggest for the young girl is good. If she would get interested in physical culture and live an out-of-door life for at least a part of the year it would bring her into health.

Department Of  
**Whole World  
 Realization**

Conducted by THE EDITORS

Would you be at peace? Speak peace to the world.  
 Would you be healed? Speak health to the world.  
 Would you be loved? Speak love to the world.  
 Would you be successful? Speak success to the world.  
 For all the world is so closely akin that not one individual may realize his desire except all the world share it with him.

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

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

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

Each number of *Nautilus* carries in this column the thought to be dwelt upon until the next number appears.

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

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

**KEY THOUGHT FOR  
 DAILY MEDITATION:**

**NEW World,  
 Listen to Truth!  
 You are in true being  
 God's Ideal:  
 Himself  
 Made manifest  
 As Beauty, Joy and Plenty**

—ANNIE RIX MILITZ.



*A Cosy Corner Department where everybody chats and the Recording Angel sets down what she can find room for.*

*She Cites World Federation in Tennyson!—*

Dear E. T.: I have read—in Reality—and also in *Nautilus* many times, and love it, the demand for "World Peace" in a "United States of the World," but I feel that *world prejudice* would be against the name (United States) and think that we cannot improve on what the poet prophet, Tennyson, saw "The parliament of Man, the *Federation of the World*." Wonderful in "Locksley Hall" how he foretold the *air battles*. Love to all and peace to the world.—OLIVIA KINGSLAND, San Francisco.

*Solar Plexus Booklet on Her Lonely Island!—*

Dear Elizabeth: In reading your choice of "10 books for your life on lonely island" (April, 1923 *Nautilus*), I thought it would be a wise decision for you and William to include "Just How to Wake the Solar Plexus." It is always on my center table, and I can pick it up at any time and get a new "broadcast" from your Mental Radio. Read your good stuff over and, you'll believe me! I love you for that and many other good things.—OLIVIA KINGSLAND, Sussex Hotel, 701 Sutter St., San Francisco.

*Hay Fever Helped:—*

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*I have just purchased and partly read the October NAUTILUS. It certainly is a great magazine, and after reading it nearly three years, I must say that I do not see how I can get along without it. During this time I have been enabled through its teachings to become a better, stronger man, a more successful salesman, an owner of a good-sized bank account, property and the good-will and confidence of people with whom I deal or associate. In short, today I am a strong, self-confident, self-reliant, happy and successful man.—MR. PAUL F. MCGEE, Naval Y. M. C. A., U. S. Receiving Ship, League Island, Philadelphia, Pa.*

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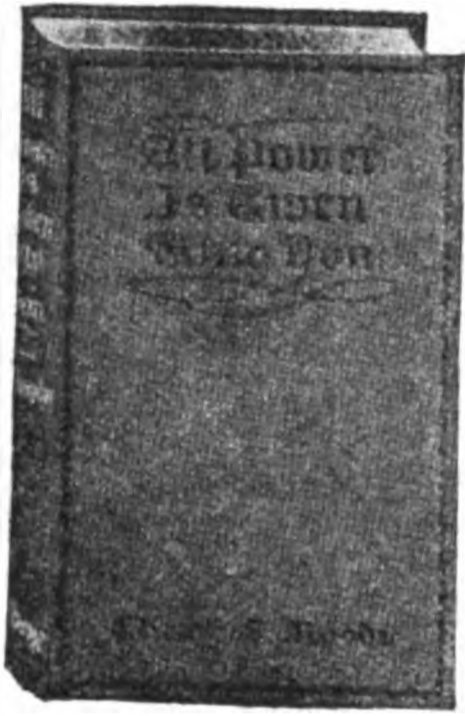
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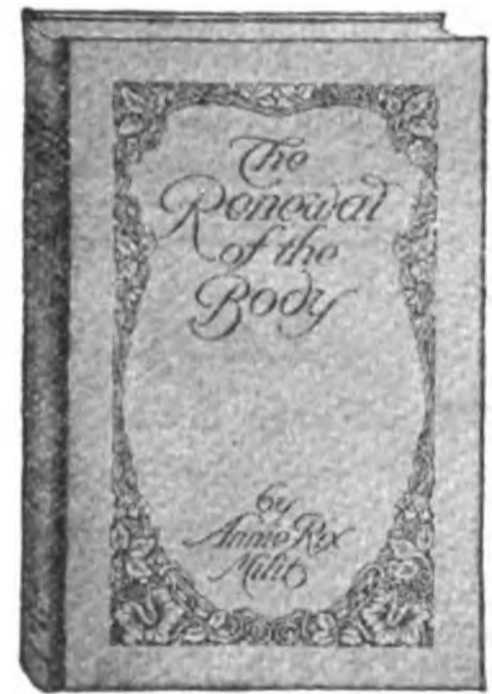
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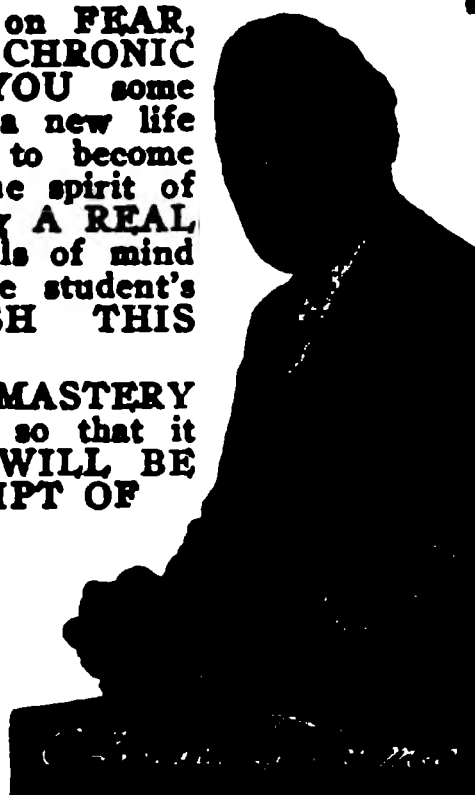
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