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Spiritual healing has existed among all rac in all times. It has now become a part of t science and art of living the life more abundan We affirm that the universe is spiritual and are spiritual beings.

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"I know God directed my girl friend to pass a copy of NAUTILUS to me during one of my darkest moods, and I am as thankful as can be. I have been a member of

my church for nine years, and all the time I have been going I sometimes couldn't understand the sermons, but since I have been reading NAU-TILUS I am better able to understand the Bible and also enjoy the Sunday sermons more. Life seems so different to me."—F. Y., Ohio. Here is a rather unique letter from a retail druggist, enclosing check for his renewal to NAUTILUS: "I am in the retail drug business and am naturally thrown in contact with many sufferers. Not infrequently I recommend NAUTILUS in place of pills and potions, though of course I would be classed as very unethical by the pharmaceutical profession—and probably a poor merchan-

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diser as well. My profit does not come in dollars and cents, but in the satisfaction of feeling that I have really helped some one."—L. M. People do get acquainted with NAUTILUS in interesting and round-about ways. Here is a contribution entitled, "How New Thought Transformed Me from a Timid, Self-Effacing Girl Into a Happy, Self-Reliant Woman." And this is how she found her first copy of NAUTILUS: "Several years ago I was cleaning up a room in my sister's home, and from a habit of examining most everything in the way of reading matter, I picked up a copy of NAUTILUS magazine, which a young lawyer had given her brother-in-law to read. How is that for an example of keeping NAUTILUS circulating?

A BANK BALANCE AND A CAR. SEE MAY NAUTILUS. "Healing Blues, Sickness and An Empty Pocket-book" is one of the most interesting of the articles coming in May Nautilus.

A photographer in a small

town had no business, no money and was worried into indigestion. Of course he hated his

work and his environment. He found affirmation didn't help. It didn't help because deep in his subconscious mind there was a certain mental attitude—a spiritual kink—that was ruining his business. When he discovered and changed that attitude, he was cured of blues and indigestion and soon owned a good bank balance and a car. Be sure to read this in May Nautilus.

"THROW AWAY YOUR GLASSES."

This is the rather sensational title of an interesting contribution in this number of NAUTILUS. It deals with a new principle of re-

storing sight, discovered by a New York oculist. The basis of the method is this statement, by its originator: "We see only what we imagine, or what we think we see. We can only imagine what we remember." Alfred P. Shultz, M. D., has sent us a very interesting extract from his book, "Nutrition and Health", which we shall publish in the "Little Visits" Department soon. It is entitled "Errors of Refraction Necessitating the Use of Eyeglasses Are in the Mind Before They Are in the Eye."

Coming In May Nautilus



Genter of Life, Light and Happiness You Were Intended to Be," by D. F. Davidson. This unique contribution comes from a ranchman living in Alberta, and is like a refreshing breeze from his own far-off prairies. He gives here a complete program by which to live, and includes a brief resume of the work of Bose, the East Indian scientist, who has proved that flowers and plants have emotions and feelings and that ALL LIFE IS ONE.



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D. F. DAVIDSON

Viola Gertrude Rich. An interesting delineation of the experiences of a group of highly intelligent men and women who investigated Telepathy, Thought Reading and allied psychic phenomena over a period of five years. Some of the experiments: Finding Hidden Articles; Sensing the Contents of Closed Letters; Describing a Hidden Pencil; Describing an Unknown Photograph, etc., etc.

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THOUGHTS and Bones," one of Rev. George C. Golden's True Stories of a Metaphysician. Wong, the author's Chinese laundryman, brought to him as a patient a young lad of seventeen with one leg an inch shorter

than the other as the result of an accident. How metaphysics was applied in this case, and the result, makes interesting reading, we can promise you.

the Soil," the first of a series of four articles by William A. McKeever, A. M., LL. D. Mr. McKeever was for thirteen years teacher of psychology in a Western college, and studied the subject under such great instructors as Dr. G. Stanley Hall, the late Dr. Josiah Royce, of Harvard, and others. These articles will help you to make a better use of your mind. Don't miss them.

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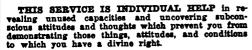
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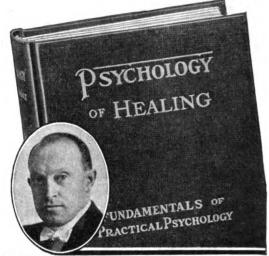
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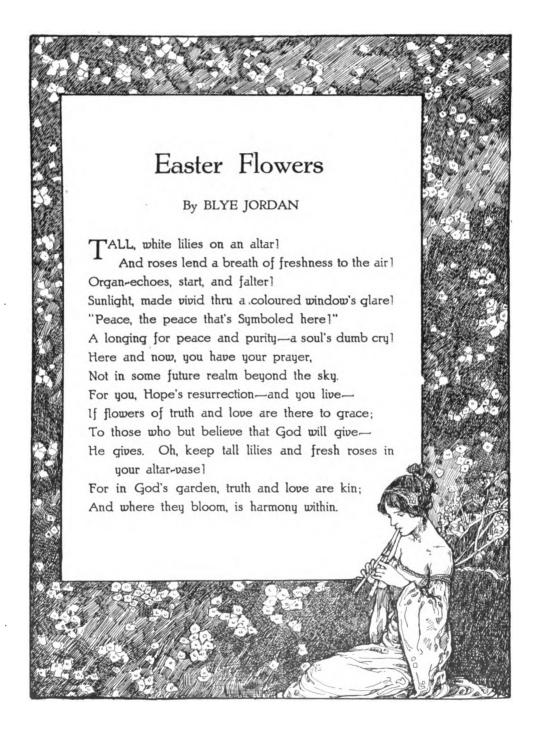
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APRIL, 1927

Vol. XXIX No. 6



EDITORIALS by Elizabeth Towne

"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 -Holmes' "The Chambered Nautilus."

Women Aldermen of Massachusetts.

O, I am not the first and only woman alderman of Massachusetts! After my editorial was in type for February Nautilus I learned that there are other women aldermen in the state, or have been. Mrs. Brigham of Springfield served one term as alderman. A letter from Woburn, Massachusetts, dated March 3rd, states that I am not the first woman alderman of Massachusetts, but that I am the first married woman alderman! There may be others. I am glad to make correction of this particular item, and to find that I am not the only Massachusetts woman harbinger of a new political season.

Miss Martha Nutting Brooks made her appearance in politics as alderman in 1923. and is now a member of the State Legislature, with Miss Sylvia Donaldson of Brockton, and Mrs. Florence Seaver Slocomb of Worcester. May our tribe of women legislators increase.

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The Five Principles of Artistic Dress.

BY PRACTICE a woman grows in the wisdom and the knowledge of expressing herself in the artistry of her appearance. Every day she grows in this art, and it is this growth in artistry in all women-and some men who are natural born dress designers and hat designers—which causes the everlasting change in styles.

Through the co-operation of all women in expressing their best and most beautiful ideas and circulating these ideas to all other womankind—through this we really are making progress in dressing ourselves. All women are learning the first principles of true art in clothes, namely:

- 1. Utility, or appropriateness to the occasion upon which the clothes are to be worn.
- 2. Simplicity of line to allow freedom of movement.
- 3. Adaptability, so that one may dress for the street in the morning and find herself suitably dressed for all day, for business, a walk, luncheon, a lecture, tea, dinner at a restaurant, and the opera afterwards: one dress and wrap for all these functions which will be so universal in its adaptability and beauty that she will at no time feel either conspicuous or out of harmony with the occasion.
- 4. Beauty of material and adornment: adornment which will follow the lines of natural construction of the garment. To adorn construction is true art, but to construct adornment is an expression of over concentration on appearance, or over concentration on sex.
 - 5. Originality of effect.

To dress in such way as to express one's. own sense of beauty, is true art and divine nature. This is New Thought, and the principle of its expression is at least as old as the Greek culture. Above the door of the temple at Athens were carved these two principles

EDITORIALS by Elizabeth Towne

of artistic expression, which there applied to the media of sports; on one side appeared these words "Know thyself" and on the other "Nothing in excess."

To put it in a New Thought way, look within for your own divine desire to express beauty; take stock of yourself, consult your looking-glass and your husband as to what your strong points are and your not so strong ones, and then make the most of them in your dress. Express your kind of beauty, and do it in the simplest and most natural way, according to these principles. And taking pains to adapt your media of expression to the size of your pocketbook.

A wife's clothes can do a lot toward making or breaking her husband. Simplicity, adaptability, utility in line and number of garments, and immaculateness; with modesty, reserve and appropriateness of decoration, will go a long way toward "making" a husband. Lack of reserve, in-appropriateness, overdoing the thing, over concentration upon appearance, will go a still longer way toward "breaking" him in pocketbook and in the eyes of his associates in business.

Of course rouge, powder, hairdressing, hats, shoes and jewelry are all a part of the media which make up the ensemble of dress which is either truly artistic, or more or less inartistic.

Every woman loves to express her art in dress. Practice, study makes perfect. All women TOGETHER are working out the artistic clothes which will be worn in the Kingdom of Heaven on earth. Have patience and sympathy for us in the dress art "sketches" which we are learning by, and such as any artist has to learn by and discard on his way up from dilettantism to the hall of the immortals in fine art.

Hundreds of years ago men were expressing their sense of beauty in clothes, satin breeches, silk stockings, diamond buckles, silly pointed and high heeled boots, satins, brocades, laces, cocked hats and feathers. Now they all dress alike, in rather practical garments. Differing in materials only, according to the length of their purses.

Who knows but women too will finally achieve a universal garment suitable to their needs? Differing only in material, form of decoration, color, etc.

"Let My People Go Free."

M EN and women alike are sloughing off the UNCOMFORTABLE features of their clothes.

The whole world is sloughing off unnecessary burdens and going FREE.

We are getting ready for the Kingdom of Heaven on earth, where nobody is burdened with anything; and where everybody will have what he wants when he wants it, and no longer, and where music, games, pageantry, conversation, invention and art for happiness' sake—new expressions of art every day!—will be the order of daily living, if one is to believe the prophets. And why not—since so many prophecies have already come true, and so many more fulfillments appear to be imminent.

All nature, to paraphrase Pope, is but NEW THOUGHT, out of which is growing the New Thought of tomorrow and the day after, just as human beings and all other beings grow out of mothers, are cut loose at the umbilicus and run away to become mothers and fathers of yet new offshoots of themselves.

⊽

Let the Artist Spirit Play.

THE old thought is to make art forms and then enforce them upon the next generation. The New Thought is to let art forms live in their spirit, not in their form—to let them increase and multiply and bring forth new forms day by day, world without end. The young people of the world are already living in this New Thought: no longer are they submitting to the imposition of the art forms imposed by mothers and fathers.

To understand this, remember that ALL NATURE IS BUT ART—including human nature.

Let us rejoice with the new art expressions of today, and see through them to the ETER-NAL SPIRIT whose will it is to play at new art every day, in the same spirit in which children play at mud pies.

Let us quit taking art forms and dress fashions seriously. Let us play with the Spirit, in the Spirit, in its infinite diversities of form! New personalities, new thoughts, new fashions! Let us glory in them as the ex-

EDITORIALS by Elizabeth Towne

pression of other people's arts, while we ourselves go on expressing ourselves in the forms which we ourselves prefer.

To worry about what our children are doing or will not do, what our neighbors are doing or will not do, is to breed little devils that destroy our own art, spirit, soul and body.

The keeping young of the human body is one of the finest arts of all, and the little devils of worry, resentment, resistance, wilfulness toward other people are what spoil the artistic expression and symmetry of the body.

V

The Art and Practice of the Presence of God.

WHY can't we realize that God is just as much expressing His infinite art through each and every soul on earth, as through our own self? The answer is, because we have the habit of thinking that we have to make other people be good after OUR pattern. It is the habit of thought of the old order which is passing away.

Let us wake up and live with the NEW order! The New Thought of God in every soul expressing Himself in infinite diversity. Let each of us cherish and express that unique self and art which He is expressing in us.

New Thought is the SCIENCE of the practice of the presence of God in one's own consciousness.

And one's own consciousness includes every individual in the world: It includes every individual you are "conscious" of, and every individual you are only sub-conscious of. In other words, we are all members of each other subconsciously, and our consciousness includes the heathens and the people that we have not yet waked up to, just as it includes the persons with whom we associate in every day life.

New Thought is the ART—the art side of life is the doing side—of recognizing, realizing and expressing God from within one's self, at the same time recognizing that every other human being is the same kind of an artist that you are, that he too is living New Thought the best he knows how, in recognizing, realizing and expressing God from within himself.

If you really believe that God is moving

you to expression and moving every other individual to express according to his own divine urge, how can you for a moment think that it is your duty to worry over any other person, or to resist and resent and try to reform any other person or organization of persons? Respect them and cheer them on, as God does.

Let us know that practice is the only thing that makes perfect in the fine art of being God's divine human being, and that everybody in the world including ourselves is practicing the best he knows at the present time. By practice we learn to do better.

Think of all the years of practice that go to make up a Paderewski's art and yet even he can strike a false note once in a while.

All human beings are working out the fine art of living together in the Kingdom of Heaven AT HAND—in what we do to each other and to All of Us. Let us know that our ideals and aims and practice will be brought to perfection in our children and our grand-children world without end!

Let us know God now and every day, acknowledge Him in all our ways and in all the ways of everybody else. He does direct our paths, impel our efforts at the fine art of living, whether we think so or not. Let us think so, no matter what the appearances.

TO THINK that God is the one and only power moving to the expression of fine arts through each of us and all of us, is to admit to our own hearts, from the Infinite Source. that "more abundant life" which Jesus the Christ came to release within all of us to all of us.

Our ideas unlock our energies: let us have those ideas which were in Christ Jesus, that we may fulfill the deep desires of our hearts ir. the expression of God and the enjoyment of God forever.

The SPIRIT in you is fresh and new every day and it wants to play at everything you do. Let it. Express its way in you—don't make it follow somebody else's rules.

Be yourself—not somebody else.

(Continued on Page 42.)



Grudges

By CHESTER H. STRUBLE

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FOR twenty years two English bar-maids worked in a space so restricted they were constantly touching, yet never spoke to one another. All that time they attracted trade because they were so pleasant and cheerful to customers. Not once did they injure each other by word or deed. To each other they simply did not exist.

What a wonderfully foolish feud that was. Here were two compelled to co-operate in their work who might have enjoyed endless pleasure through companionship, but for unforgiving hearts.

Strangely enough the persons who most often indulge in endless grudges have charming personalities. These people feel that they never do anything to injure others and therefore no one should tread on their toes or violate their sacred feelings, But a smile is no substitute for an understanding heart. To be unforgiving is worse than to be occasionally offensive, An offense comes not from the heart but from the head, while a grudge is heart disease pure and simple. A brain storm makes bad feeling, but only an unrelenting grudge can perpetuate a misunderstanding.

Harbor a grudge and you lose a friend. Lose a friend and you die a little—by your own hand. A fit of temper is an unfortunate incident but a lingering grudge is the woeful, wicked, wanton act of shutting the sunshine of friendship out of your life.

Suddenly I Found Myself Face to Face With the Biggest Worry I Had Ever Met

By Rafael Santoris

An Ex-Service Man Dissolves the Worry Complex Once for All

HAVE learned so many lessons that I do not know just which one I should take up this time.

Perhaps that of the conquest and conquering of my biggest and worst enemy, Mr. Worry, will interest and help you more than all others.

To start at the beginning, let me say that throughout my life, worry has played an important part in holding me back, and acting as an inhibition which prevented me from doing the many things I dreamed of accomplishing.

My first worries were centered around childhood. I might do something I had been told not to, thereby receiving punishment, or my parents might die and leave me all alone, then what would I do?

In school, I worried over whether my work would suit my teacher, or if I would be able to learn and remember everything I was taught.

When I went to work, after leaving school, I was always worried over my job. Later, when I rose to a more responsible position, I worried whether I would be able to meet the problems which would arise, or if I would always remember to do every task just rightly. Because I was so painstaking, my boss called me one of the most conscientious men he ever knew.

That was funny to me. Here I was worrying my head off over my responsible position and my boss complimenting me upon it. I tried hard to solve this riddle, but at last gave up and continued to worry.

As you who have read my first experience know, I finally, with New Thought practice, brought upon myself the full responsibilities of a home. Here was a new source of worry. First, it was that I might not be able to pay my bills; later it was that I might not always have it, etc. In short, from the time I awoke

in the morning until I closed my weary eyes in sleep, worry of some form reigned supreme.

At Last I Had Real Cause For Worry.

Matters might never have changed for me, and I might today be a worrying fool, had it not been that I had real cause for worry in the fall of 1924.

I lost my position, two bills came due at the same time, and a relative became very ill two days later.

Now, friends, I do not want you to think I was not faithful to my New Thought, while I was doing all this worrying, previous to the loss of my position, etc.

The fact is, I was exerting myself consciously to use affirmations and feel things which in the material did not exist, but underneath it all ran that constant, insidious, secret fear and worry of all these things which might happen to me.

But to one who now had real cause for worry, came a new wrinkle which puzzled me greatly.

It was the sudden and stupendous realization that I could not worry.

This Was A Pretty State of Affairs.

This was a pretty state of affairs. Now that I had real cause for worry and should have been driven almost frantic in my mind with worry, I could not worry, no matter how hard I tried!

Instead, I was actually happy. The world had never looked so fair. My friends imagined I had lost my mind. So did I.

This lasted over two months. My bills remained unpaid, my relative grew worse in health and I was unable to find any kind of employment.

In spite of it all, I could not worry. I tried hard to be anxious, to feel concerned

about it all, but I could not. So, I calmly resumed my practice of New Thought.

In less than a week, I was working regularly. Two weeks later, paid my debts and received word that my relative was again well.

I thanked God sincerely and redoubled my efforts with my New Thought practice, feeling sure worry had at last been killed inside me.

My Mind Was At It Again!

Imagine my dismay to awaken the second morning after all my troubles had actually disappeared and left me nothing to worry about, to find my mind at it again.

This time it was worse than ever. It got so bad that I began to lose weight, felt tired and listless practically all the time, and was so irritable that my friends avoided me.

I looked into books, magazines and periodicals, often hoping I would find the remedy, but found nothing I could apply or use.

At last, in desperation, I turned to God within me, and asked for His help. No sooner had I asked than I found myself repeating, "God helps those who help themselves."

While I was idly wondering why that thought had flashed, I suddenly heard myself say aloud, without thinking the thought, "Right about face."

Now, at that time I had been out of the army of reserve less than a year, and as my mind was constantly bringing up some incident in connection with army life, I dismissed the words, "Right about face," as a subconscious prompting, and rising resumed my work.

I Knew This Was My Answer.

I had scarcely picked up my tools when suddenly it flashed again into my mind. This time I knew this was my answer. All that day worry had a rest while I puzzled out the meaning of that command, but it was not until the next day, that I received more enlightenment. This time when I went into the silence, I suddenly discovered I was singing an old religious hymn I had often heard. It was, "Face to Face, I shall see Him."

Remembering my previous experience, I sought in this song for a clue. I tried hard to think what it meant, but I failed. So giving up, I again resumed my work for the day, while worry kept up a secret attack against my composure.

Three days later, I was busy trying to solve my problems, and again I asked God within me to show me in some material way how I could overcome worry. Instantly, I felt an inclination to pick up a magazine. I did so, and found my hand placed upon an advertisc ment with three words standing out in inch letters: "DO NOT BE A COWARD."

Now I knew the full meaning of each thing. I was a coward because I would not right about face and face my worry's face.

Accordingly I said to myself, "All right then, I'll face worry, but I wonder what the first step is."

Instantly, worry started over a large obligation I had assumed. The exact instant, it flashed this worry across my mind: "You will not be able to meet that bill." I savagely turned on it and asked:

"Well, you imp of satan, suppose I did not pay that obligation which must be met at the end of the month, what then?"

"Why, you will lose the money you have paid on that article. This will cause you much inconvenience, if you allow it to go back. People will call you foolish and, oh, a thousand other things," retorted Worry.

sand other things," retorted Worry.

"Well, I grant that can all occur, but even if it did, would that loss or the opinions of others harm me?" I asked quickly.

Worry was silent for a minute, then back he came:

"No, but you don't want that to happen now."

Instantly, the same old fear and worry came back harder than ever, flashing through my mind the actual conditions which existed in the material. Had I yielded, he would have won an easy victory, but now that I was facing my enemy I determined to back Worry down to his lair, so I said:

Dissolving The Mental Conflict Once For All.

"Stop. I refuse to be terrified any longer. You and I are going to fight this out to a bitter finish. You have admitted the loss can do me no actual harm, and yet YOU want me to keep my mind in a constant turmoil in order to give you activity. Now, I know there is no cause for worry. I have been carrying a lot of overhead. I can get along without you, so you're fired. Get me! You're done! Through! GET OUT!"

From that time on I faced my fears because I had realized one important truth.

As soon as I realized, by actually convincing myself of the truth, the futility of worry, I discovered that worry was gone.

Because in convincing the Conscious Mind, I had aroused interest, impressed my desire, and commanded the Subconscious Mind to carry it out.

This was my first important discovery: FACE WORRY AND IT WILL FLEE FROM YOU, while my second was, CONVINCE YOURSELF AND YOU IMPRESS THE SUBCONSCIOUS MIND.

Need I mention the bill was paid entirely three days ahead of time, and from that day I faced every worry that aroused my mind too much.

For a time, I was satisfied. But after a year's practice of bodily throwing worry out of my door, I began to wonder if there was not some way I could keep that mischievous imp out of the house, for I was sick and tired of kicking him out.

The One And Only Cause of Worry.

But it was not until I made the important discovery that I must think my own thoughts, and free myself, that I again tackled this problem for a solution, once and for all: JUST WHAT WAS THE CAUSE OF WORRY?

Using my system, I first asked myself, "What is worry?"

Then, answering my own question, I reasoned that "Worry is Fear."

I next asked myself, "What is Fear?"

"Why, Fear was being afraid."

"Afraid of what?"

"Why, anything that might harm me."

"Oh, I see. Fear, then, was being afraid of anything that might harm me. Why, how absurd; nothing could harm me, for I was a part of the One Life made manifest in the flesh. Who was this me that was so afraid of things?"

"Why, that was Myself."

"Who was this Myself?"

"He was not known to I AM."

"Who was I?"

"Why, Myself was my personality and my individuality."

"What right had my personality and individuality to pose as I, when they were not I at all?"

Then suddenly came the answer. "Oh, that is Self."

"So it is Self that is afraid, is it?" I said aloud.

"Well, Self, from now on you are going to love the Cause of Worry and Fear, because the reason you are afraid is because you hate them. Love them and they will not harm you."

Having once convinced my mind of the actual cause of worry, and having found at the same time the real cause of fear, I at once applied it to the small worries that came up, and it was marvelous the way they vanished. Meanwhile, I gained confidence and assurance each day, until three days later, when I suddenly found myself face to face with the biggest worry I have ever met. I was thoroughly prepared.

I will not weary you with details. All I will say is, that when my home was taken from me last winter, I disposed of my furniture by allowing a very dear friend of mine to have it, while I went on paying the bill. But in less than a month, another soul wishing to teach me a lesson (some would call him an enemy), informed the firm who sold me the furniture of what I had done. A friend notified me that the people were hunting me and advised me to go to them.

I received the word in the late evening. I continued my work, and through resolutely refusing to allow my mind to think worry thoughts or those of anxiety, and keeping my mind centered on asserting my divinity, I was able to look at the situation cooly and collectively from all angles and get a good night's rest.

I Sent Kind Thoughts To the Cause of My Worry.

The next morning at six o'clock, I arose and immediately sent the firm kind thoughts. I continued this for twenty minutes, then visualized their business increasing and prosperity coming to them. This done I next fixed my mind upon the man I must see in less than three hours, and from the source of my being poured out my heart, mind and soul in brotherly good will and kindness to him. I desired earnestly that his desires would be fulfilled, and that he might be happy and prosperous. Last of all, I felt joy and thankfulness that he would have all these things, and that the firm would prosper.

Results were swift and sure. I faced my man, admitted I had done wrong, and told

him I was not complaining regardless of what they would do to me.

In less than five hours, through the assurance and aid of an entire stranger and a close relative of mine I was relieved of any further thought on the subject, except to keep steadily at work.

Friends, this article has been written for

your special benefit. For no other reason would I consent to reveal private episodes of my life. I am free. I want you to be the same.

Always remember, BY LOVING THE SOURCE OF WORRY, YOU REMOVE THE CAUSE.

(In May NAUTILUS: "A Subconscious Memory Method That Has Never Failed Me.")

The Hindu Method of Restful, Body Building Sleep

By Katherine Gaylord

How to Train Your Subconscious Mind to Stay at Home and Work for You While You Sleep

The biggest part of you—the subconscious mind—can be trained to solve your vital problems while you sleep. This article tells you WHAT TO DO with your subconscious mind before you go to sleep so as to have it help, heal and benefit you before you awaken.

T HAT nature has given us sleep for the refreshment of our bodies is questioned by no one. But to arise in the morning seemingly as tired as when we laid down the night before is evidence that we have not gained the full benefit of this kindly plan for our recuperation.

Who, at times, does not experience the feeling of having worked all night, or of running innumerable blocks with heavy hand baggage to catch a train, or in dreams has vainly tried to find a hiding place from pursuing animals or Indians? Such exhaustive dreams are almost as tiring as if the experiences were physical, and the body cries out for its needed rest.

This explains the exhausted morning condition, but what is the remedy?

To begin with, the conscious, or "every-day" mind goes off duty, as it were, as we sink into the relaxed and usually thoughtful condition that preludes sleep. Because of this relaxed condition the subconscious mind comes into control. Life never leaves us without some problem to be solved or some

plan to work out, and it is but natural that we should be thinking of the thing that is uppermost in our mind at this moment of quietness.

Your Subconscious Self Never Sleeps.

Our body gradually goes to sleep, but as our subconscious mind never sleeps, and can only do as it is commanded to do, it goes right on with the problem we started it on before we went off to sleep and left it. So all the time we say we are "asleep," our subconscious mind is working on that problem—like a private soldier who goes on duty at the command of an officer and stays there until called off.

"But what about the unpleasant dreams?" you ask. Are we to accept the dietitians' theory that they are the result of indigestible food, or late suppers? Let us see.

Remember that the subconscious mind often expresses itself in symbols, and concede that we may not always understand its metaphor. To illustrate, the dream of pursuing animals is especially common to childhood. Liken the animals to paternal authority, and it is easy to believe that there are few children who do not, at times, wish to escape pursuit.

Do You Dream Like This?

Have you not earnestly and almost hopelessly exerted all of your efforts in some direction, and then in your dreams exhausted your body in the seeming effort to reach the railroad station, or some other place? "Why this night-mare dream?" you ask. Because you did not otherwise direct your subconscious mind when you went to sleep, and it was still going on with the problem that had occupied your day.

You see, the biggest part of you—the subconscious—is working on some plan or problem that is of vital interest to you, and you are being tired bodily through its uncontrolled activity.

What, then, shall we do with the subconscious mind when we wish to rest?

Keep it at home!

How can this be done?

First of all, when you are ready to go to sleep, lie flat on your back, limbs extended straight, and if possible, cross the feet at the ankles. This you can quickly learn to do with ease unless you are burdened with too much flesh. A small pillow at the foot of the bed is a comfort to press the feet against.

Fold the hands. Head in any position you choose—to some it is most comfortable if the pillow or blanket is loosely rolled under on either side, thus forming a sort of depression, and at the same time supporting the head, and preventing any uncomfortable straining tendency of the head to turn over.

The Hindu Sleep Exercise.

Now refuse to think of anything but your feet! If the mind wanders to more interesting subjects, call it back and think of your feet!

Begin with the toes. Review their relative size, shape, etc. Think of them as perfect, not cramped or pinched into corns or bunions, but perfect, without ache or blemish. When you feel as if you have exhausted the subject of toes, travel on to the ankle, the heel, etc.; but keep your mind on your feet until they are comfortably warm. Energy follows attention, and consciously directing energy to cold feet will warm them. This is a psycho-

logical principle which is constantly employed in the achievement of any purpose.

If you are not asleep by the time the feet are warm, go on to the knees, dwelling on the wonderful mechanism of the joints, etc. When the knees are warm, let your mind travel to other parts of the body, always thinking only in terms of perfection—never of any disease or deformity you might have in any part of your body.

Remember that the subconscious builds according to your direction—your thoughts—and be very careful that you do not suggest a stiff joint or a strained muscle, or any other lack of perfection.

You will soon be asleep, leaving your faithful servant, the subconscious, at work repairing your body according to the perfect plan, if you have not countermanded directions by negative thoughts.

Directed thus to the body, the subconscious will not roam but its ceaseless energy will be used in repairing the wear and waste of your physical day.

If you have not been in the habit of sleeping on your back, you may find it hard at first to do so, but you can learn, and you will soon feel the restful benefit of this prone position alone. Don't say, "I can't lie on my back." Many incorrect habits are formed because we have not known better ones, but any habit can be broken when we become convinced that other methods will be of benefit

"We needs must love the highest when we see it," said Tennyson.

Learning To Sleep in the Right Way.

One example: A woman of middle age who thought she had a "weakness" and must always curl up in sleep like a letter S to ease herself, mastered this method after a short period of real effort. At first she found it difficult to lie straight, but persisted in doing so. Soon she became aware that her back felt rested and young instead of aching as had been its former habit when she arose in the morning. The muscles of her lower back that had been nightly stretched for so many years were now quickly refreshed by remaining in normal position. Perceiving this benefit, it was not difficult for her to go on with this method of sleeping posture, until she naturally and gratefully settled into the "Hindu Method" when ready to sleep.

Less Sleep Required If You Sleep Like This.

Because of the quickness of recuperation, it will soon be discovered that less sleep than customary is required. This is a welcome surprise to many who covet longer evenings for reading or other diversions.

Recapitulation:

Lie flat on the back. Limbs stretched out straight. Feet crossed if possible. Hands folded across stomach. Concentrate on the feet.

HOLD THE MIND THERE.

If not asleep when feet are warm, move the thought to some other part of the body.

KEEP THE MIND IN THE BODY.
This is the priceless secret of restful, body-building sleep!

How To Train Your Subconscious To Solve Your Problems.

After you have thoroughly trained your subconscious to stay at home, you may demand of it another nightly service.

Take your problem to bed with you, concentrate on it a few moments and speak to your subconscious as if to another person. Demand a solution of that problem. Demand it—command it. Then drop it from your thought and begin your sleep program, give attention to your feet, etc.

Now when you awake in the morning, before opening your eyes, arouse yourself enough to recall your demand of the night before. Lie awake, eyes closed, relaxed and expectant, and recall some impression that came to you while you slept—some suggestion, idea, or helpful dream. Do not limit your answer to any certain or expected form. Remember that the subconscious "speaks a various language."

Act upon whatever suggestion comes to you as quickly as possible—any failure to do so re-acts as a check upon the activities of the subconscious, and if continued will in time close this door to your storehouse of wisdom.

At first you may not get your desired answers quickly, but be not discouraged, for if you faithfully persist in your demands, the subconscious will become like a well trained servant in the house, and will do your bidding with all possible haste.

A word of caution: Do not discuss your inner source of wisdom with any one unless it be some rare mortal who is one with you in understanding and belief; to speak of it otherwise lessens its power for your use. Act upon your own suggestions, and do not be moved by any contrary advice that might be offered you.

Success cannot fail you if you are wholly led by the wisdom of your subconscious.

(Read next month, "Thought Radio Man's Next Invention." It gives the story of five years' fascinating experiment with Psychic Phenomena.)

HOW YOU CAN BECOME

A Radiant Sun Center of Life and Happiness

Read this unusual contribution—written by a western rancher and practical business man—in May NAUTILUS

A Change in Mental Attitude Adjusts Mr. Starkweather's Income Tax

By George C. Golden

This is No. 10 of the True Stories

It is sister had given him an ample block of stock with the proviso that it was not to be sold until its market price reached such and such an amount. The stock, like all its kind, jumped up and down. Then there was, in the company, a new issue, involving more and more complications for Mr. Starkweather. Finally, the mercury of the selling price stood still at a pleasing advance. He had sold and reinvested until the thread of his sister's gift was a golden strand running through the warp and woof of his own individual interests. It was all exceedingly complicated. To conceive of the entanglements made the mind of a layman grow dizzy.

How much of Mr. Starkweather's present extensive interests was capital and how much was profit—that was the question. It wasn't a matter of speculative curiosity. The government wanted to know.

Mr. Starkweather's accountants and attorneys wrote long letters and posted lengthy statements to Washington, but after five years, the settlement of the difficulty seemed "more up in the air than ever."

"If I pay the tax they levy on me—I'm broke as flat as a pan-cake," Mr. Starkweather informed me as he sat in my office.

I am not a tax expert. As for determining the amount he owed the government, I had no opinion. That wasn't my responsibility. My present business was only concerned with the state of Mr. Starkweather's spirit. Apparently it was also broke—"flat as a pancake." He was dramatized dejection. He declared that the state of his interests had "got" him.

"Let's get down to the bottom of this case," I said after he had outlined the main points, reciting the details in a plaintive, spiritless voice with a precision that betrayed many repetitions. "We must go over the ideas concerning it and separate the truth from the

error in your mind. Why have you so many attorneys on the case?"

"One needs to be prepared to meet those people in Washington," he replied, "for they seem determined to break a fellow."

"We have our first recovered foundation here in this statement corrected." I shoved him over a tablet with instructions to jot down the main points. "Write this as our first recognized truth: It is against the best interest of any government to do anything to cripple business enterprise and we are assured that the federal agents are as desirous of a just settlement of this problem as we are ourselves."

After he had considered the written sentence for a few minutes, he looked up with a disgusted glance and asked me:

"Don't you approve of my engagement of lawyers in this case?"

"It all depends on the spirit in which you employ them," I replied. "If you surround yourself with a corps of legal minds on the erroneous hypothesis that the federal committee is determined on your business extinction and that you are playing a game of shrewdness, you then come under the condemnation of those who must perish because they have taken the sword. Your very thoughts and beliefs, in such a mood, suggest calamity and the external decree will be but the manifestation of your own fear-thought."

"Well, would you engage an attorney if you were I?" he asked.

"A legally trained mind is invaluable to you," I told him, "if you engage and use that instrument with the spirit and object of it being an aid to justice and fairness. There is a fine line of demarcation where all these legal aids may tend to become ends in themselves.

"Our second statement then will be: "Our legal friends are openly and wisely giving in-

telligent aid to both our side and to the federal commissions."

"How can that be?" he demanded. "The federal commission wants to win. Its object cannot be my purpose."

"That is the error that you have created in your own mind." I was delighted with the progress we were making in separating the chaff from the wheat. "Because you believed in federal opposition instead of federal cooperation, you approached the commission with antagonism and the men on that board would not be human if they did not feel and reflect your attitude.

"Because you believed in federal opposition," I continued, "you went to your attorney who, likewise being passive to your positive spirit, immediately scented the blood of war in the air and prepared himself for a hard fight."

We cleared up these and a few minor points in his consciousness where he had cultivated and cherished fertile fears that had brought the things dreaded down upon him.

"If I were you, I would have your attorney write a frank, open letter, expressive of good will and cooperation to the commission," I concluded as impatient coughs were coming from my waiting room. "You have unnecessarily been protecting yourself against a spirit of ill will which does not exist. We will see what the spirit of reasoning together will accomplish."

Five years had been spent in contention and argument but in less than that number of weeks, word came from Washington that Mr. Starkweather might have one more hearing. A small commission would be holding sessions in one of the northern cities of the Coast and, if he desired, he might meet the men and aid the government with any further light he could throw on his case.

"How shall I proceed now?" he asked. "Shall I take my attorneys."

"That is purely a matter for your legal advisor to tell you," I answered. "As your practitioner, I am only interested in the spirit or attitude of mind that you maintain. Your defense lies in your firm, constant and unwavering confidence in the fairness, justice, intelligence and cooperation of the commission. Any means your lawyer advises that will not contradict that policy is entirely in accordance with my wishes."

Mr. Starkweather telegraphed me from the north, informing me of the satisfactory result of his interview with the commission but I waited rather impatiently to hear the details. I was especially anxious to note the result on the demeanor of my client.

"They are really fine men," he declared, not yet having sufficiently recovered from his old picture of erroneous mind to accept the new revelation of truth in the light of every-day events.

"I had Helser, my bookkeeper, who gave them the information they wanted," he continued, apparently enjoying the opportunity to once again narrate his adventures. "We all sat there—the three men on the commission, Helser and myself. They would talk and smoke and there was no more formality than there is between you and me.

"Sometimes they would get up and walk around." He demonstrated by strutting about my office. "Then they would think of something else and ask either Helser or myself.

"That's all there was to it," he concluded. "It was like it says somewhere in the Bible, 'Come, let us reason together.' I really believe that the Lord was there in that hearing!"

"Most assuredly," I replied. "God is Life, Love and Truth and wherever these are—or even wherever one of them is manifested there He is."

("Thoughts and Bones" is the next True Story.")

How Jim's Mind Reached Out To Mine Through The Mind Telegraph

The Wonderful Experience of A Mother Read It in May NAUTILUS

Joyously Dance to Cure Lack of Hearing

By Brown Landone

Article III

H, I presume you will be very much surprised at my assertion that the condition and activity of the ankle affect the ear, and that the inactivity of stiffened ankles often causes lack of hearing! Yet, in spite of surprise, it is true—and the Scriptures are right—we are "fearfully and wonderfully made!"

In the first article of this series, I revealed that resentment—and its desire not to hear certain voices—is usually the cause of the beginning of the lack of hearing. In the second article, published last month, I emphasized the Truth that lacks of hearing is often made much worse and seemingly permanent by spiritual laziness—that is, laziness to produce tone from within the self so that it will vibrate up through the bone structure to the ears, and keep all of the hearing structure clean and in active condition.

So now, in this article, I emphasize the absolute necessity of joyous dancing to restore perfect hearing.

Let me explain a little.

Throughout ages—yes, for millions and millions of years—whenever any man has listened intently, he has *lifted up* his body a little, on the balls of the feet!

Test this out for yourself. Stand up; then, with the right foot forward, put the weight of the body on the right leg. Now, imagine that you are listening for a sound which you can scarcely hear. Imagine that it seems to come from in front of you, a little to the right.

Listen! Listen intently! As you do so, you turn your right ear toward the direction of the sound which you can scarcely hear. And you lean forward slightly; lift your heels a little from the floor, and thus lift the weight of your body a little.

The effort, which lifts the body a little on the balls of the feet, is sustained at the ankles, and sustained by the ankle muscles.

Since, whenever listening intently, these ankle muscles have been functioned in this way for millions of years, the *nerve center* controlling these muscles has become neutrally related to the brain center of hearing.

So also, the *consciousness* of this muscular effort has become directly related to the consciousness of hearing.

Thus, these muscles always tend to function actively whenever the upright animal or man listens intently.

Thus, their activity has become closely connected with the functioning of the brain center of hearing.

Thus, as you bring the ankles into greater activity, you help in awakening the consciousness of hearing.

Do not misunderstand me: the activity of the ankles is not the cause of hearing; but, since these two functions have always been correlated when hearing has been most intense (and correlated again and again, millions of times through thousands of years) the structures are correlated in action, and we can help awaken one, by the increased activity of the other.

Take two curtain rings, and a string two ieet long. The one end of the string to one curtain ring. The the other end to the other ring. Lay the two rings, which are thus tied together, on a table. Call one ring, Ring A. Call the other ring, Ring B. If you pull Ring A toward you, Ring B will also move toward you. But Ring A does not cause Ring B to move toward you. The real cause is the action of your finger, directed by your mind.

So also in this work, God is the operating cause. The brain center of hearing is represented by one ring; the ankles by another. Because of centuries of co-functioning, they are tied together and correlated in action. And, although the activity of one is not the cause of the other, yet, when one is awakened to greater conscious activity, it does awaken the other.

Here is but one case: a few years ago a young man, whom musical authorities considered a coming genuis as a violinist, began to lose his ability to always "play true." It seemed impossible, for his ear since he had first studied music as a child had always been perfect in perceiving tone. The master who was teaching him, wondered what could be the matter with the young man. He had had promise of becoming a truly great violinist. Yet, he was losing his ability to hear tone correctly, and for a year he had not always "played true."

It was very serious. It was tragic. Unless it could be remedied, his career would be ruined. His mother believed in Truth. So did the young man. He was treated. Another year passed, and as he was no better, he went to practitioner after practitioner. Then medical and ear specialists were em-

ployed. But he did not improve.

At first, I did not know the cause, but when I learned that, two years before he began to lose his hearing, he had had a very serious attack of rheumatism, when I learned that it had centered in his ankles, and when I learned that he had not been able to walk easily for nearly a year—I realized that the cause of his lack of hearing was probably due to the stiffened inactivity of the ankles.

So, I asked him to do that which was almost impossible—I asked him to try to forget that he wanted to improve his hearing! This was necessary—for as long as he thought his lack of hearing interfered with his music, he worried, and, freedom from worry, of course, is one of the basic conditions of soul cure.

I asked him to stop all affirmation that he could hear well—for I realized that every time he "made" such an affirmation he thought, "I can't hear well, and I am making this affirmation to help me hear better!"

Then, I insisted that, each day he should vividly image himself as a soul (hindered as Annette Kellerman had been by crippled ankles), but determined to become a great dancer. I insisted that he image himself as a dancer, and that he should work out his sal-

vation, just as Annette Kellerman did, by making her ankles the most supple and the most beautiful ankles in the world.

At first, he thought it was ridiculous, but he worked at it. He worked at toe dancing. He danced about his room to the music of a phonograph, and danced even though it caused him pain. He began a little at a time—at first, only a minute or two at a time, and repeated it several times a day. He did persist—for he was willing to pay the soul price of conscientious and continued effort.

Within six months all trace of the former rheumatism was gone. His ankles were as supple as are the ankles of a boy of nine or ten, and his hearing was again perfect!

Oh, why do we not accept that wonderful Truth of the Scriptures, that we "are fearfully, and wonderfully made." Every part of the body is related to some other part. In fact, I sometimes think that each part is definitely related to all other parts—for after all, since the soul is a divine unity, the body must be a unity—unified in action as well as in form.

Of course, if you merely dance—merely train the ankles to make them more supple, and more youthful—you may not obtain the unified value of the spirit working within you.

It is not enough merely to use the ankles in dancing. Instead, to change the hearing condition, you must actually *change* the condition and activity of the ankles.

When you recognize that every movement of the ankles is the joyous, mirthful action of a dancing soul—dancing in its body, dancing on tiptoe—and if you know that God is vibrating with you in joy and lightness and mirth, then, as you sing this joy within yourself, and dance it into expression, you will produce such a reaction that the ear will begin to hear—begin to hear the soul of God singing to you as you dance!

When the God in you sings to the ear, and dances in mirth to the song, the ear must hear!

F THE soul were once deprived of the possibilities for growth
All that has yet been attained would prove valueless.

We are to be creators of new values—
And nothing less can truly satisfy the soul.

—VICTOR E. SOUTHWORTH

Throw Away Your Glasses

Ву Н. С. Н.

WITH MY work piling up, lots more on the way, my eyes refused to stand by so I just had to lay to. My first inclination was to call for help from an optician who had previously supplied me with stronger glasses; but, then, after reflection, I reasoned: "What can I expect from him? Stronger glasses, and possibly later on again stronger glasses, my great desire was not for stronger glasses, but for stronger eyes to use as God intended them. Where to go and what to do to get relief I knew not, so I just sent out an S. O. S. call:

"Prayer is the soul's sincere desire, Uttered or unexpressed; A holy flame, a heavenly fire, A throb within the breast."

---Montgomery.

Desire is the urge of the soul to become real. It daringly goes out from self demanding the thing desired. My call was not long in being answered, for within a few days, in a magazine which I picked up, my mind was directed to a little article entitled, "Throw Away Your Glasses." There was my saviour, my S. O. S. answer!

Now, after forty years of using glasses, I am free. Through the help of the magazine and the author of the article I was not long in getting in touch with a famous New York occulist and from him I learned the way which I found, like all great truths, to be so simple a little child can apply it.

The generally accepted cause for most eye trouble, particularly with advancing age, is said to be due to the hardening of the lens, but the true cause is now found to be due to a strain or an effort to see. When one reads, attention is almost entirely directed to the black print whilst the white spaces between the lines are ignored. It is contrast that makes distinctiveness, and since seeing is said to be 90 per cent mental, the treatment lies in building up in consciousness the image of the white spaces between the lines, and thus establishing distinctiveness or perfect vision.

TREATMENT.

For near-sightedness, secure a card or leaf of very small, clear, black print on white paper. Take a comfortable chair beside a table or desk, resting the elbow thereon and holding your card in the hand on a level with the eyes at a distance of six inches. It is essential to have very good light on the card. Close the eyes and then image something much whiter than the white card, such as snow, white enamel, white dove. Hold your image in mind for about half a minute, then snap the eyes open just for a second, looking at the card, but do not try to read the print.

Remember, your work is to improve your image of the white spaces, and when this is done the black print likewise improves and stands out much blacker. Through force of habit the temptation to try to read the black print in the quick glance is very great, but this should be strictly avoided until you can read it easily and comfortable. Do this excreise one hour twice a day.

At the beginning of the work, the glasses should be discarded, for thus only are quick results attained. If one hangs on to the glasses and uses them as little as possible, results may be obtained, but it takes longer.

Many people rarely blink their eyes. This should be done frequently, and also as often as possible. Whatever you are doing, shift the eyes from one point to another, holding the head steady. This exercises the muscles of the eyes. If the eyes become tired in the work, cup them for a few minutes (close and cover them with the hand oval shaped).

The sun treatment is also very restful and vitalizing for the eyes. Close them, letting the sun shine directly on the eyelids whilst you slowly move your head a short distance from one side to another.

For far-sightedness, apply the same method, only use an optician's wall distant-test card at 15 feet away, looking first at the letters barely discernable until by the treatment they clear up and then drop to next line, until all are read. Don't forget to blinkety-blink often!

The First Requisite of Success

By J. A. Eichwaldt

How to Apply the Serving Principle of the Subconscious Mind

WE EXTERNALIZE that with which we are mentally identified. In other words, our external conditions are the reflection of our habitual mental activities. This may seem like a trite reiteration of the timeworn truth, "as a man thinketh in his heart so is he." But it is the prime requisite of all human achievement and its importance is sufficiently vital to warrant further explanation to many who do not seem to grasp it readily.

Everyone who has had dealings with the public as a teacher of mental or psychological application is now and again confronted with individual instances of conspicuous lack of progress in spite of avowedly perfect understanding of the New Thought philosophy, followed by allegedly earnest application of the psychological principles involved, in some instances for years without any perceptible results. An analysis of each of those individual instances will generally reveal the underlying cause which, in its general aspect, is the same in all cases and which is best illustrated by a concrete example.

In March, 1925, I received a telephone call from the St. Francis Hotel in San Francisco. I could not identify the name, but arranged for the desired appointment. On meeting the man the only thing I found familiar about him was his voice, and I could not identify that either until he referred to a little California town and to the man who managed the Italian-Swiss colony interests in that vicinity about cleven years before.

Then it came to me like a flash that I first met my visitor in 1914, near the town referred to. He was then a "bum"—a migratory worker out of work. My attention was attracted to him while he was talking to, or addressing, a crowd of other migratory workers encamped in the open, outside of the town limits. His contention, as he explained in his speech, was that no agricultural laborer could be anything but a "bum" during the

idle period between working seasons. He was convinced of that and so was his audience.

Observing his six feet of robust physical manhood, I decided to select this self-avowed, self-sentenced-to-bum-dom individual for an experiment in constructive psychology. My first act was to get him a "job" which paid the usual off-season compensation for common labor then and there in vogue, \$1.25 per day, and "chow;" also a fairly comfortable shelter to sleep in.

The Secret of Realization.

Friendly relations were thus established and it did not take much "psychoanalysis" to show that my newly made friend was mentally and emotionally so thoroughly identified with his conditions—tied to them in fact—to such an extent that, in addressing those in the same circumstances, HE WORKED UP TO THE HIGHEST PITCH OF THAT STATE OF EXALTATION WHICH IS INSTRUMEN-TAL IN INVARIABLY BRINGING INTO REALIZATION WHATEVER MAY BE VISUALIZED. His entire power of imagination continued in the visualization of even worse conditions for which he saw no remedy outside of the "direct action" of sabotage and even in that he did not recognize a remedy but only "revenge."

Nearly every day for about two months my friend spent a portion of his lunch hour in my office, and I made the most of my opportunity. Realizing the futility of preaching any brand of scientific truth or philosophy or religion to him, I used his inherent love of home and family in first dis-associating him, mentally, from his environment. My next step consisted in showing him the possibility of having a home of his own, a wife and children; the desire for these conditions was strong within him, but had been buried under a thick layer of negative mental rubbish.

I realized the necessity of fully separating him from his environment in order that his newly-awakened enthusiasm might not be damped by memories of past experiences. In fact, I outlined his course of action for the immediate future. The constructively sensible agrarian policy of the Canadian government is a practically helpful one to approved settlers on government lands of the Dominion. It was decided that our friend proceed to Canada. In the following spring therefore, he "beat" his way there and told me that the entire journey did not cost him over seven dollars cash. His adventures, while interesting, would extend this article beyond the space allotted for it and will be omitted.

The First Step Toward Success.

Having first become mentally as well as physically disassociated from the conditions he did not want, this man next formed the necessary mental connections with the conditions he did want and thus transformed himself, during a period of a comparatively few short years, from a helpless, penniless and pessimistic "bum" to a respected, influential and prosperous farmer, the husband of a fine, motherly woman and the father of four splendid children. Instead of the sickeningly negative philosophy of a few years ago, this man now enjoys a sound mental outlook upon life. Besides being a pillar of his church, he has become self-educated in several lines of scientific and philosophical research and is determined that his children shall receive all the educational advantages possible.

The first requisite of success in getting results from New Thought Philosophy or Practical Psychology, or Christian Science, or from mental application under any other name, or without any name at all, consists of first severing all connections with the undesirable and undesired actualities, and next in forming

mental connection with the things, conditions or circumstances desired.

Such a connection is best accomplished through the Law of Love. If you really and sincerely love the thing or condition you want, it will not be difficult to form a binding mental attachment and connection with it. But you cannot love success and failure at the same time and you cannot attract success in its fullest measure, no matter how much you love it, until you first cut adrift failure by completely disassociating yourself from it mentally.

This, of course, means that you must also cease fearing the conditions and things you do not want. Fear is an emotionally powerful mental process, and, as long as one condition is feared and the opposite loved, the individual will remain a house divided within itself, one who is endeavoring to serve two masters.

Such an individual will meet with both success and failure, and his business or family affairs or both, are generally in a state of chaotic turmoil.

The condition of health is affected in a similar way: because the Serving Principle of the Subconscious Mind always obeys every prolonged impression for good or for ill, for harmony or for discord, for health or for disease, for prosperity or for poverty, for love or hatred, for happiness or misery. This Serving Principle has no choice because its office is to execute orders.

The power of decision, of choice and of command is expressed by the individual Ego through the Reasoning Will. You may call it by some other name. What's in a name? At least a rose cannot be turned into sauer-kraut by calling it a cabbage.

("A Better Crop of Ideas," by William A. Mc-Keever, A. M., LL. D., will be a feature of May NAUTILUS.)

Gratitude for Spring

By Evelyn M. Watson

T HANK God for Spring, for tinted eerie sprays
Of tiny leaves—dotted with luring light
Of fairy fires. Thank Him for blossoming
Of tiny crocuses—mauve and white.
Thank Him for starry distances of night—
Far, lighted spaces beckoning
The Soul, to seek its own in farther flight
To grow!
Thank God who made it so

Mental Direction of Motion Pictures

By Pierson Worrall Banning

Part XI of The Power of Mind

T IS NOT generally known outside of the profession, but many of the most successful moving picture producers, stars, directors and assistants are deeply interested in one form or another of metaphysics. A great many of them are wonderfully successful workers in this field of thought. So when you read of the remarkable results obtained at critical noments in filming "THE TEN COMMANDMENTS," as personally told by Cecil B. De Mille who produced the picture, you will the more readily understand what was back of these manifestations.

Luck, good fortune, Providence—call it what you will—is said to have saved Cecil B. De Mille nearly \$1,000,000, during the taking of his production, "The Ten Commandments", the story of which was written by Jeanie Macpherson.

"Were I inclined to be religious," said De Mille whose work at North Beach attracted thousands of curious onlookers, "I would have been overwhelmed by the strange coincidences which have cocurred in ways not only to save money and time, but, more important, to vastly increase the artistic import of special scenes.

"In San Francisco we have had a manifestation of the most amazing run of 'luck' in my experience.

"Shooting down on the crowd of sightseers gathered outside the Church of St. Peter and Paul, in Washington Square, we wanted to get an expression of fear and awe on their faces.

"These people were not actors. They were citizens of San Franscisco. We were 'cranking' what we could get despite the lack of proper expression, which naturally we could not expect from untrained people not retained by us.

"Suddenly a bell sounded; a bell announcing a funeral. Hats came off. Silence settled over all. Many crossed themselves. And we secured an absolutely perfect scene.

"At Gaudalupe, where we used 2,500 people in the Biblical prologue, we finished work in two weeks that we did not think it possible to do in less than a month.

"When Theodore Roberts, as Moses, opened the Red Sea, a sudden shaft of light through menacing clouds illuminated him like a halo at a time when we feared the loss of a great scene. So startling was this manifestation, that the players were lifted to such heights as to give us a performance that no ordinary situation could ever have produced.

"And again was the crowd awed when a thick morning fog broke just five minutes after the rehearsal had finished on the largest scene of the picture, representing the exodus of the children of Israel from captivity.

"So startling was the sudden appearance of the sun that a group of orthodox Hebrews, old, gray-bearded, started the age-old chants which the Hebrews of the original exodus sang five thousand years ago.

"Only such a coincidence of weather, if you choose to call it that, could have given to such a scene a deep spiritual note which brought tears to the eyes of all who saw it.

"I have made fifty-five pictures, but never has 'luck' or what you will, been so uncannily with me."

We are not at liberty to mention names of those whom we have in mind, responsible for the success or failure of this masterpiece in motion pictures from the standpoint of their interest, their knowledge of, and work in, and dependence upon the very same power that Major Fisher made use of in the preceding story.

However, their interest and understanding of these powers were the same. These last two stories are given to show that the divine Mind is not restricted or limited to any phase or field of endeavor or helpful reaction. It is applicable equally well in business, health or conditions we have to face.

CHARACTER is nature in the highest form—Emerson.



Views and Reviews by William E Towne



LIFE SHOULD BE AN ADVENTURE.

THE driving force in human life is the will, the desire to live, to love and to

Whatever discourages or depresses this act. fundamental drive, causes the individual to deteriorate and finally, perhaps, to become unhappy and diseased.

But whatever feeds and encourages this fundamental drive, gives a fuller sense of life, greater happiness, more health and even

Now the spirit of adventure must be ever present, to keep alive the desire and will to

act and to love.

Everett Dean Martin, in his printed volume of lectures, "Psychology," says: "When life ceases to be an adventure there is a distinct psychic loss—a listlessness, inattentiveness, a withdrawal of interest which psychopathologists describe as 'an introversion of the libido.' The vital interest turns from objects to which the individual no longer can react with satisfaction, and is directed inward toward the ego ideal itself. In such cases there is commonly a serious disturbance of the whole personality."

There are numberless ways in which the spirit of adventure may be kept alive in the human heart. In a general way, we may say that this desire is satisfied so long as the individual is progressing toward the realization of his leading desires, and ideals. If he finds sufficient outlet for his energies in constructive, creative activities, he will get his satisfaction of the desire for adventure in that way. So long as he is progressing the individual is undergoing new experiences each day and that satisfies his desire for adventure. Every day means a day of new accomplishment to him, a few steps nearer his goals.

This is one reason why work, if at all suited to the individual's temperament, always tends to contentment and satisfaction. Work is the path to many an interesting adventure, to a day-by-day achievement that feeds and satis-

hes the desire for power that is inherent in every individual. Work that results in financial success, business undertakings that grow day-by-day in power and success, become of absorbing interest to those who engage in them and the spirit of adventure is satisfied.

The pursuit of knowledge, the study of science, the search for what is new and undiscovered in science and art, supply a abundance of opportunity for adventure to

those engaged in such activities.

All of these various activities provide for self-expansion, the expansion of the ego sense, the growth of the sense of power, without which the individual becomes stale and dissatisfied and ultimately regresses in health

It is action upon the world outside the inand power. dividual that brings to him an ever increasing interest and self-expansion, when there is a suitable adjustment between the individual

and his environment. "Th expending of effort is the expansion of ego," says Wilfred Lay. If the individual sinks back within himself and refuses to act, he soon loses his sense of power. His desire for adventure and power can only be normally satisfied through action. To attempt to satisfy it (as many do) through day dreams and phantasy, is to invite trouble, unless one belongs to the type of creative artists and can create in this way that which is worth-while in literature.

It is especially desirable that children should have the opportunity to satisfy the desire for adventure in normal ways. Upon the wisdom of parents and instructors in this matter the future welfare of the child largely depends. A certain amount of constructive activity is essential for the child.

Too much idleness, especially the idleness which results in loaning and drifting about with no definite aim in either pleasure or work is bound to result disastrously. An English writer on psycho-analysis relates the interesting incident of the son of a London doctor who was debarred by an incurable





skin disease from "practically every natural outlet to his energies." He was fast sinking into a state bordering on imbecility when a young assistant in his father's office conceived the idea that the boy might be taught a skilled handicraft. A turning lathe was purchased for him and he was taught carpentering and cabinet making. The intense satisfaction—the sense of power—which this outlet gave the boy, saved his reason. His desire for adventure, and the sense of power which comes with the venture into new fields of activity, was entirely thwarted previous to his taking up the carpentering and cabinet making. As soon as this desire found an outlet, in a constructive way, life again became worth living to him.

GROUCHES MEAN DAMMED UP ENERGY.

IT IS all right to preach about grouching, and to point out the general cussedness of the groucher. It is doubtless true that grouches often cost money, that they are, indeed, an expensive luxury which only the rich can afford. (The author of a recent magazine article estimates that grouching cheated him out of two years of happy married life, by retarding his financial success.) But what interests the victim of the habit is to know WHAT causes it and HOW to overcome it.

Thanks to some of the earnest experimenters in modern psychology, we have received considerable real light on the matter.

To begin with, it is not far from the truth to say that a really healthy, normal person seldom grouches. But whenever the habit becomes well established, it means just one thing: somewhere within the heart of the groucher there is a thwarted desire that is very powerful.

For instance, if you observe those who are deformed or badly crippled, you will frequently find that their attitude toward the world is one of chronic grouch or resentment. This is because their desire for power has been thwarted and repressed, often over a long period of time. The inferiority complex comes to the fore. The desire to be like other people is intense and this desire draws to itself energy, but the energy finds no adequate out-

let. Whenever a crippled or deformed person does meet with success in overcoming his handicaps, he may become one of the most cheerful and contented of individuals.

But the majority of grouchers are neither crippled nor deformed. They are simply the victims of mental mal-adjustment. Somewhere and somehow they have failed to fit into their immediate environment.

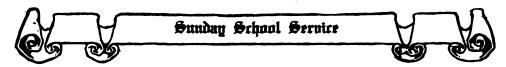
If you are a groucher, ask yourself what you want very much to do that you feel you cannot do, or what you want to become that you feel you cannot become. The answer, if it be a true answer, will quite likely reveal the source of your grouch.

And the remedy? There are always substitutes for any course you want to follow, for any desire you may conceive. The remedy for the grouch, in most cases, consists in accepting a social for an anti-social activity. For it is the anti-social desires that are most often repressed.

The psychologists have invented a very useful little word called "sublimation" to apply in such cases. It really means just the substitution of a "higher" for a "lower" desire or aim, and that in turn may be reduced to the simple choice of a social for an anti-social desire.

But to make a success of sublimation you must focus your imagination and your choice upon the substitute course of action. Otherwise you will not successfully release your energy into the new channels.

From an English work on Psycho-Analysis ("Psychoanalysis for Normal People," by Geraldine Coster) I quote the following on sublimation; "It has already been shown that a successful sublimation is, in effect, an adaptation to environment. Like the social reformer the analyst aims at bringing about a way of thought and a method of life which shall afford an adequate outlet to the individual in the environment in which he is Such an adaptation, must satisfy three conditions. It must be pleasurable to the individual; it must be useful to the community; and it must in some measure consciously fulfil the individual's ideal of himself."



International Sunday School Lessons

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

Class Work by Rev. GEORGE C. GOLDEN

April 10. PETER'S LESSON IN TRUST or THE GOAL. St. Matt. 14, 22-33.

Bible Readings: St. Matt. 14, James 2. GOLDEN TEXT: Be of good cheer, it is I, be not afraid. St. Matt. 14, 27.

NEW THOUGHT GOLDEN TEXT: Faith without works is dead. James 2, 20.

ST. CHRYSOSTOM, the early teacher of Christianity, in commenting on this parable of St. Peter walking on the water, says: "Peter walked on the water but feared the wind; such is human nature, often acknowledging great things but at fault in little things." He makes us realize that human nature has changed very little.

In this symbolic narrative, Peter is successful in walking over the turbulent lake as long as he keeps his eyes on his Master and walks towards Him. Faith and works-visualizing and actionthese are the two mighty aids to enable us all to surmount discouragement and failure.

The waves in the text symbolize negative, destructive material thought. The discouragement that would convince us of the impossibility of our undertaking, the estimate that would persuade us of the intangibleness of our vision and the fear that would prompt us to give up an ambition for mediocre, spiritless living-all these things must be put under our feet even as the ecstatic apostle, with uplifted face and glorified gaze, was able to reckon the cradle of the deep but a step-ping-stone to the Christ when he possessed the radiant faith.

It was a simple product a man had made—some goods that were designed merely to give pleasure to children. We told him of the lesson of St. Peter walking on the waves-of the protection for those who keep their eye on their goal. We had him visualize all America with his goods in the hands of every child, and we assured him that seeing that vision and working towards that end made it possible—yes, positively certain. He felt the "waves" of "misplaced confidence," of "hard times" and of "overcrowded markets," but he said to himself: "These things are not true—I see only the successful, artistic, unique demonstration of the program Spirit has outlined for me. Hewing straight to his vision and each day making a step towards his goal, he awoke one morning to the realization that he had "put over" his idea.

Faith and works, vision and action, these are the two effective tools. We may see our goal. The vision is waiting for our perception. Then the action and the work of re-creation teaches us the undreamed-of joy of living and serving. Silent Affirmation.

I know the ecstacy of living because I have caught the vision of my glorified Self and know the joy of bringing it out through my actions.

April 17. PETER'S GREAT CONFESSION or THE GOD. St. Matt. 16, 13-24.

Bible Readings: Exodus 20, St. Matt. 16.
GOLDEN TEXT: Thou art the Christ, the
Son of the Living God. St. Matt. 16, 16.
NEW THOUGHT GOLDEN TEXT: Thou

shalt have no other gods before me.

S ACRED writings advise us to "trust in God." Emerson, in his essays, says, "trust thyself." Do these two admonitions contradict?

Man has sought for God, for aid in adversity and inspiration in doubt, in the sun and in the fire, in the wind and in the storm, in shrines and in images, in "blessed" amulets and in "bewitched" talismans, in medicines and in herbs. He has found that at times he was benefited and again he received no profit. Then, like Quimby, he discovered that the emolument resided in himself and externals were only useful as they aroused his faith.

ThySELF—the great, unconscious, formless, omniscient SELF—is the Universal Life, Love and Truth in thee, the enclosure of all things, the enfolder of all life. Perceiving this, Stirner is inspired to chant his message to men who know not where to look: "Therefore turn to yourself rather than to your gods or idols. Bring out from yourselves what is in you, bring it to the light, bring yourselves to revelation."

I have a client who is a salesman for an expensive make of car. His approach to his patron is easy, his manner is assured and prepossessing at all times. He has a reputation among his colleagues for being an expert salesman and it is reported that very few of his sales are ever "turned back." Asked to explain himself, he gives this interpretation: "I realize that all success is in me just as the story is within a book. I know it and my prospect knows it. Our transaction is not making new history—it is simply the dramatization of an event written in the unconscious of our minds. When I meet him and talk with him, I simply bring this knowledge to his attention as I might remind him of a name. Yes," he replied in answer to a question, "I treat him. But not 'to buy.' I treat him that he may realize his infinite supply and so be able to easily purchase the machine which he would own. I want to leave him the richer in self-knowledge for his

contact with me.

Self-knowledge! That is a big word. Just as the white light of the sun may be resolved into all the shades and semi-tones, so the Self within us, being formless, is the container and creator of all forms. By faith in that Self we cast down into the sea that abounds in pearls of priceless value to bring to manifestation that career, that life, that personality which we have so long sought for everywhere but in ourselves.

Silent Affirmation.

I believe in myself.

April 24. PETER AT THE TRANSFIG-URATION or THE BODY CELESTIAL. St. Mark 9, 2-10, 2 Peter 1, 16-8. Bible Readings: St. Mark 9, 2 Peter 1, 1

Cor. 15.

GOLDEN TEXT: There came a voice out of the cloud: This is my beloved son; hear ye Him. St. Mark 9, 7

NEW THOUGHT GOLDEN TEXT: There are also celestial bodies. 1 Cor. 15, 40.

R ELIGIOUS literature abounds in incidents, such as this record of the transfiguration, of adepts seeing visions of celestial manifestations. The artists and musicians and poets of all time tuned in to catch vibrations of inspiration— Mozart, Tennyson and Balzac having left rather full accounts of their experiences. Even such practical workers as industrial inventors and railway promptors, like Tesla, have confessed that their "business sense" originated in a form of subjective phenomenon.

The harvest that is brought back from these little visions of the higher self is more than simple imagination. There is no toil, no strain, no confusion and no mystery to the conception gleaned. Mozart, telling of his revelations, said: "I can see the whole of it in my mind at a single . . all at once, as it were. It is a rare feast. All the inventing and making goes on in

me as in a beautiful, strong dream.'

We might be inclined to believe that these ex-periences were for the "chosen few" if we did not know the "chosen" are only those who have the courage to assume that they themselves were "chosen." They belong to that class who, the Master declared, take the Kingdom of Heaven by violence.

Prof. William James, in his studies in psychology, finds this phenomenon no rare thing. He declares: "Under certain conditions, there is an influx of a higher order of consciousness; something from above takes hold of the lower part of itself, quickening it with new vitality, often utterly

re-creating the outer man."

"Bergson, the learned philosopher on the question of evolution, has pointed out that the next quality to be evolved is going to be the intuition. Now, intuition differs from intellect; intellect looks outside at the qualities of a person or an object; intuition goes inside and looks outwards, identifying itself with the life instead of studying the form."—Annie Besant.

Silent Affirmation.

Through love, I open myself for mySELF to

transform me into the efficient, unique and serving one.

May 1. PETER'S DENIAL AND RE-PENTANCE or METAPHYSICAL DENIALS. St. Mark 14, 53, 54, 66-71, St. Luke 22, 61, 62.

Bible Readings: St. Mark 14, St. Luke 22, GOLDEN TEXT: Let him that thinketh he standeth take heed lest he fall. 1 Cor. 10, 12.

NEW THOUGHT GOLDEN TEXT: Wash me and I shall be whiter than snow. Psalm 51, 7.

THE person who is not familiar with the technique of metaphysics is frequently unable to understand our use of "denials." To him they appear utterly illogical. For Peter, after the denial of the Master, to affirm himself a loyal servant of the Christ seems, to them, untrue.

The "denial" is a mental device, like absolution,

to free the mind of the individual from self-condemnation. Peter made mistakes, but in that he had the same experience as every individual who ever lived. They who measure themselves by their errors commit themselves to a life of uselessness and despair, but he who is able to declare, con-cerning his failures, that they never were, is prepared to express his highest efficiency and intui-

There is an old saying that the burned child dreads the fire. It has been handed down to us as one of the unfailing laws of mind. Many of us have even considered it beneficial, never realizing that by its use we were only writing our own failure through the fear we held in mind.

I once listened to Jones, a brilliant lawyer, pleading his case in court. His ease of manner, his ability to think on his feet and his ever-ready discrimination were pleasingly patent. A young law student, sitting beside me, remarked: "You can tell by Jones' manner that he has always had things coming his way." The old clerk, who overheard the remark, laughed at him, saying: "That's where you're wrong, young man. We all thought, when Jones began to practice law, he'd never make the grade. I think he had more failures than any other beginner-and some of them were pretty bad ones, too. But he took up metaphysics and wouldn't let himself think about anything but the success he was determined to have, and look how he has put it over!"

The chief trait that makes us cling to selfcondemnation is because there is still in our mind a belief in a personal God. It is the subconscious appeal to the divine pity. We feel if we are only sorry enough for what we have done, then some power will interfere in our behalf.

God is principle and law. Success comes only by understanding and applying that intelligence. There is no pity mixed up in it. Two and two are four both for the deserving and the undeserving. We may "feel very sorry" for the child and yet we cannot make two and two five just because we think he is worthy of a little encouragement.

Self-confidence (that results from the intelligent denial of our mistakes and failures) generates zeal and enthusiasm and vigor and spirit. In this atmosphere intelligence grows and unfolds at its

Silent Affirmation.

I put all my failures out of mind and think of them no more.

Parents And Children

Helps that will bring



them closer together

Ironing Out Your Child's Complexes By Marie Winchell Walker, M. D.

How Parents Can Help Their Children to Lead Normal and Happy Lives

S THERE anything in the world that you value more highly than your child's mind? Probably not. Your greatest privilege, your chief business, then, should be to protect and to train this wonderful, plastic, infantile brain, and still more mar-

velous soul of your child.

"I have an excellent nurse for my children," a young mother said to me. She meant that the nurse kept the two little boys clean, she protected their bodies from danger, and fed them according to the doctor's advice. I presently discovered that this "excellent nurse" was telling these bright youngsters many times every day that they were "bad boys." In her ignorance, she was doing all she could to bring out the savage in them, and to help them to become social rebels. It is astonishing how many youthful criminals come from well-to-do families. One outstanding cause for this is ignorance on the part of nurses, to whom butterfly mothers trust their precious offspring. I sat in a public park recently listening to nursemaids as they poured trash into the tender minds of the chi.dren entrusted to their care. One was telling ghost stories, another bad-man stories, still another related the most ghastly, gruesome tales of

a man being chopped to pieces.

Even our kindergarten teachers and trained story tellers are sometimes in the dark regarding the type of story best suited to the tender mind and emotions of a young child. One of these teachers was relating an impossible animal tale, something about a wild beast with eyes as large as saucers. At this point, a little girl became frightened and burst into tears, and was unstrung for the remainder of the day.

How to Keep Your Child Free from Fear and Nervousness.

But, you exclaim, "I have no ignorant nurse or teacher. I take care of my darlings myself, yet somehow I feel that I need more aid in training my children. I want to prevent inferiority complexes, a mother-son fixation, fear and nervous-ness in my little son. Can you help me to remove these complexes if they are already implanted in his mind?" Yes, surely we can.

The first thing to do is to quit worrying about past mistakes in bringing up your children. It should encourage you to know that all psychologists agree that it is an easy matter to modify, and to often remove wrong patterns in the brain and nervous system of a child under twelve. When the mind is plastic, habits can quickly be

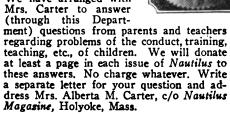
made and unmade.

For example: One mother I know became convinced that by too much petting and attention she was giving her only son a too strong motherson attachment. She sent her boy to live for a year with an aunt who was wise and efficient, but an entirely different type of woman from herself. A new home environment changed the pattern in the child's subconscious mind. His aunt showed him affection but did not baby him or call him pet names. Instead she did all she could to bring out the manliness in him. Although he was only five she began to teach him self-reliance,
how to bathe himself and care for his clothes.

Ouestions Answered

On Child Problems

We have arranged with





I don't mean mending, of course, but brushing spots off his trousers, putting them away at night, etc. One college professor I know makes his son of 12 wash and iron his own shirts. This plan of teaching boys to wait on themselves is followed in all military schools.

Over-indulgent mothers sometimes make "sissies" out of their sons by dressing them in finery as did the mother of Oscar Wilde, who dressed him in velvet and hung heavy jewelry on him. Instead of this treatment giving Oscar an inferiority complex as it might have done in an ordinary child, it gave him an exaggerated ego, over-emphasized his feminine nature, and made him ill-balanced.

While children should not be molly-coddled, they will not thrive without a good deal of same love. Parents can even handle them roughly when occasion demands it so long as the children realize that love prompts the severe treatment.

A splendid looking man of 40 came to me recently for aid in overcoming stammering. The history of the case gave a clear cause for the trouble. The man's mother died when he was born; he was happy and normal with relatives until he was eight years old, when his father married again and the child went to live with his step-mother.

His step-mother, he told me, was very unloving, severe and critical. She filled his sensitive soul with fear. He wanted to run away from her and he also wanted to stay with his father. The mental struggle resulted in his affliction of stammering, which has handicapped him all his life since childhood.

How Mental Conflicts Arise in the Child.

Complexes also arise when a child's ego urge clashes with the emotional demands of parents. For instance, when parents are too domineering and do not allow their children enough freedom. Because of his love for his parents the child longs to be obedient, he also has a basic urge for freedom of action. A soul drama begins unconsciously, perhaps, and the mental conflict in the child causes unhappiness, physical discomfort, and sometimes serious illness.

and sometimes serious illness.

"Am I to let my children grow up like 'Topsy' and not try to curb the savage in them?" a mother exclaims. Certainly not. You and their father are their natural guardians and must accept your trust, but act wisely, that is all; and do not try to conquer your children, or to break their wills. They must early begin the conquest habit, to be a success later in life. Too many don'ts, and giving in to parents continually establishes in the child a habit of defeat which may cling to him throughout life.

I know a woman of 30 whose life has been actually wrecked, both mentally and physically, by a domineering mother. From early childhood this daughter secretly rebelled against her mother's harsh authority. She told me she used to go into the closet and bite holes in her mother's dresses to relieve her resentment.

The only sane rule to follow is to be loving always, but firm in vital matters, and to give the child perfect freedom of choice in all non-essentials, such as allowing a small daughter to choose the color of ribbon for her hair, which dress she

will wear to a party, which of her friends she will invite to dinner, etc.

Certainly a child should be continually advised, but not necessarily driven to do a thing. A young person's reasoning processes are very immature and sometimes amusing.

To illustrate: A mother said to her small daughter: "It is getting cool, you had better put on your coat, you might take cold." I heard a little boy visitor say, "I don't have to put on my coat I already have a cold."

Preserve Your Child's Initiative.

Be firm when necessary, but do not kill your child's initiative by being too dictatorial and strict in small matters. Encourage young people to make their own decisions on every occasion possible.

By asking your child's opinion on non-essential matter's and forcing him to decide small problems for himself, you may cure an inferiority complex in him, and develop a splendid self-confidence. Be very careful, however, not to load his tender mind with burdens that belong only to an adult. For example, a mother I know has confided in her young son the whole unlovely story of her unhappiness with the child's father. The boy is bearing the brunt of his mother's unwholesome emotions, with a demoralizing effect upon his tender mind.

Inferiority complexes may be caused by ridicule from older brothers and sisters. A brilliant woman I know, who holds a prominent position in the educational world, has all her life spoken in public only with the greatest difficulty. During her psychoanalysis she told me a story about herself which no doubt accounts for her inability to become a forceful public speaker. As a child of seven she loved public speaking. While delivering a poem in the country school she forgot her verses. She stood on the piatform unembarrassed trying to recall the "piece" until she saw her brother, 12 years of age, convulsed with laughter. She left the platform crimson with humiliation. This experience alone might not have created any subconscious disturbance, but that evening at the dinner table her brother "rubbed it in" by relating the story much to the amusement of the little girl's father whom she adored. She believed herself disgraced in his eyes and would never attempt to speak, or to sing in public until long after she grew up, and then with no joy in the activities.

How To Get Rid of An Inferiority Complex In Your Child.

Her inferiority complex could at any time have been removed had she been instructed in a Metaphysical Sunday School. There she would have learned about her own perfect mind and how to use this mind, and the sense of shame would have been crossed out by a new pattern of power placed in her subconsciousness. Children should be constantly praised for their mental efforts, their errors ignored, and the right idea put in place of the error.

Another aid in overcoming inferiority, and certain other complexes, is to permit the children to earn money from strangers. I recall two little boys, sons of a prominent lawyer, who were

permitted to go over to a neighbors and clean out a hen-house. A relative criticised the lawyer for allowing his sons to do such menial work, but the father knew what was best for his boys. They have developed into men of great promise, largely because their father brought them into touch with reality at a very early age.

Some parents follow the false method, that in order to fit their children to fight the battles of life, they must be kept from battle as long as possible. Of course I am not recommending excessive toil for children, but a moderate amount of real work links them up with their fellowmen, which is a very essential point in education. Hundreds of our high school pupils spend half their time jigging, jazzing and joy-riding when they might better be getting acquainted with realities.

Discovering Hidden Talent In the Child.

Parents must study character analysis and learn the different physical and psychic needs of their children, their biological types and temperaments. Lacking a knowledge of this science, they are lacking in the very foundation of child culture. An aid in discovering hidden talents in a child is to take him to a children's department in a library or book store, and let him browse for awhile among the books. Insist upon him making his own selection. In this way you may find his natural bent. Impressions made by good books, as well as impressions made by parents and teachers sink deep into the wax-like minds of children. The child's brain is a machine which will produce according to what it feeds upon. A child, however, should not be driven to read any particular book. Simply place good books about him. If he never, of his own volition, reads after he is 10, do not plan a professional career for him. Hold up the vision of strength before the child. A mother's faith inspires her child to be good and to make good. Mother-love will create a hero out of a mediocre child. If he loves books better than play, begin to save money for his college

A popular psychologist declares that "the greatest obstacle to the development of a strong, wholesome character is the complex; and the emotion of fear which is the result of a feeling of inferiority is the greatest single factor in forming complexes."

How Nagging Parents Affect the Child.

Parents must quit doing the things that cause the complexes in their children—this is the cure as well as prevention. Perhaps the father and mother have fallen into the pernicious habit of nagging one another. Quit it. Perhaps they give way to temper that shocks the soul of their tender child. A young father, college bred, said to me in anger, in the presence of his son—a darling child aged 4—"Some day, I'll kill that kid!" The bright little boy looked mournfully and solemnly at his father for a full minute. His only disobedience at the time was playing with a toy instead of eating his breakfast. The child must have been shocked at such an emotional outburst from one whose business it is to love and protect him. And should he some day during his adolescence kill his father, there would be a reason. If parents will get the habit of deliberately form-

ing their lips into a smile when an angry emotion seizes them, they will not give way to a fit of rage. All parents need the help of a practical religion, especially those who "blow up" on trivial occasions.

A friend of mine said to her small son—only three—"Are you going to be a good boy now?" "Yes," he replied, "but Jesu will needs to help me." So it is with parents who long to see their children develop into strong men and women—"Jesu will needs to help" them. They must seek for, and unfold more of the Christ Mind.

for, and unfold more of the Christ Mind.
(Next month: "How Jim's Mind Reached Out
to Mine Through the Mind Telegraph.")



A DEPARTMENT OF CONSULTATION AND SUGGESTION CONDUCTED BY ELIZABETH TOWNE AND WILLIAM E. TOWNE

"Oh wad some power the gifte gie us, To see ourselves as there 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. Correspondents desiring a personal reply by mail are referred to our ELTO SERVIOR, which includes a service fee of \$5. 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 ofice, write "Family Ownsel" at head of sheet, and write your subscription order or other business on a separate sheet.—THE EDITORS.

W. S. W.—It seems that you are unwisely letting fear hold you back in expressing the Truth. Is it not wise that the other man know that you are married? Your silence harms all three of you: your free expression benefits you, this other man and your wife. There is a time to speak as well as a time to be still. What is your inner fear? Face it in as friendly a way as possible and have it over with.—G.

M. H.—Nothing can prevent your own from coming to you. "Faith is the tree, works the fruit." And your works are the works of gratitude, kindness, contentment, modesty, courtesy, unselfishness, good temper, guilelessness, honesty, truthfulness, patience, FAITH, HOPE, CHARITY. This is LOVE and "Love is the fulfilling of the law."—G.

A. W. R.—God will or good will in you is stronger than so-called personal will, especially when the latter is toward despondency and poverty. You are putting more faith in these negative ideas of your husband's than you are in God, who solves your every problem. Keep on using suggestion, but see that you do it with joy and understanding. Prove what you claim BY EXAMPLE and you will find your husband "catching" it. Nothing is so contagious as a happy, healthy, rich disposition. Try it!—G.



Things That Make For Success

And for the advancement of the individual in all ways. This is a correspondence department of success ways and means, conducted by the Editors and contributed to by NAUTILUS readers everywhere

To Correspondents

Prizes for the Best Letters to This Department

Have you discovered something that makes for suc-

Tell us about it and perhaps you will win a prise.
To the writer of the most helpful success letter published in this department each month we will send NAUTILUS for 3 years. Or, 3 yearly subscriptions to separate addresses if preferred.
To the writer of the most helpful letter printed in each six months' period, we will send \$5 in cash, in addition to the subscriptions. Prize winners announced each month for the preceding month.

Letters should be concise, plainly written on one side of paper only, and not mixed with other matters of any sort.

—THE EDITORS.

Success Letter No. 1074.

TUBERCULOSIS CURED BY FAITH IN THE DIVINE SOURCE OF HEALTH.

A FEW years ago I was very discontented, and I grew to despise my work, after several years in the business world. I went from one FEW years ago I was very discontented, and position to another, and more and more I was growing to feel that I COULD NOT go on in the business world. I did not want to work; in fact, I did not know what I wanted. But I had to work, that was certain, so I prayed for work that I could like. Then every morning, as I walked down to my work, I thanked God joyously for my own place in life. In a surprisingly short time I found myself in a place I had long wanted to go to, and holding a position that I liked more than I had dreamed I could ever like public work.

Then, my health, which had been none too good, grew worse. I loved my work dearly, and wanted so much to go on with it. A specialist to whom I went for examination advised me that I had tuberculosis, and that my nerves were in a critical condition. He told me that I must stop work immediately. I could not stop work and keep eating, and I told him so. He then advised that the only thing I could do was to spend every moment in bed except my hours at work, even have my meals in bed.

I went back to my room feeling terribly downhearted. I had done so nearly just what I thought I should about everything—then why should this have come to me? In desperation, I picked up a little Bible that lay near my bed, and as I held it, I simply demanded an answer to my question as to whether I was really down and out and would die of tuberculosis. Then I let the Book fall open and my eyes fell on the words, "Thy health shall be restored unto thee." This may sound unreasonable, but it is true. Some would say, "It just happened that the Bible fell open at that particular place." Be that as it may, it had its effect upon me. I paid no attention to what the doctor had told me, but went ahead leading an active life, and from that time I began gaining in weight and health. In less than a year I gained from 109 to 136 pounds, more than I ever weighed before.

Before long I was married to a young man who was "chasing the cure" for tuberculosis in this Western State. His was not a far-advanced case, and the fact that he was a poor man made no difference to me. I thought that with my New Thought—my unlimited faith—everything would be all right. We married on love only and his monthly income of less than \$100 per month. All of my friends predicted failure for us, and much unhappiness for me. That was almost five years ago, and today we are worth, at the lowest figure, \$5000 or \$6000, besides a car, a fine Jersey cow, and many other personal things. I believe with all my heart that all these things have come from the Divine Source of Supply as a result of my affirmations and unlimited faith. The many demonstrations that I have made have been amazing, miraculous to me, and prove to me beyond the shadow of doubt that these things DO NOT "just happen".

Two years ago, while in another part of the state, enduring considerable hardships, we longed for and dreamed of a little ranch in this irrigated valley near the capital city of the state. To my husband it was a thing that could never be, something entirely beyond our reach, but I could not forget that "With God nothing is impossible". visualized it, affirmed it and BELIEVED that it would be, and here we are. We bought five acres on the instalment plan, built a little shack on it, and in a few months a buyer came to our door and wanted the one acre with the improvements. We sold at a wonderful profit, built us another little house on the remaining four acres, and the contract we hold on the acre we sold amounts to just about the balance which we owe on the four acres. So, you see, we OWN the little ranch home we dreamed of.

To me there is nothing mysterious about all this—no mystic, hidden something that some can find and others cannot. It is one thing only to me, and that is F-A-I-T-H. It is all summed up in those promises, "What things soever ye de-sire, when ye pray, believe that ye receive them, and ye shall have them," and "According to your faith be it unto you".—D. S., Arizona.

Success Letter No. 1075.

HOW A GROWTH ON MY WRIST WAS HEALED: OTHER DEMONSTRATIONS.

A S I READ regularly the dear, cheerful mag-azine, and receive inspiration and comfort from its live messages, I am impelled to send to you some of my own vivid personal demonstrations. They have been so many, so various and so convincing of God's loving care, that I pause to choose.

I had an ugly growth on my wrist, inflamed and sending pain to finger-tips and up my arm. The authorities said it was not of the nature of

a boil,

My husband said gravely, "Unless this changes you must go to the hospital." My heart sank in protest. Slowly I went upstairs to my room, and kneeling I asked God for healing with a strange, sweet sense of certainty. Then there came upon the growth three tender touches, and almost like spoken words, I was told: "Do not touch it, or look at it, or speak of it, and it shall be healed."

With a sense of wonder and awe I promised, and the pain was gone, not to return. I never knew when or how the thing disappeared.

This summer our expenses were very heavy and I did not want to spend anything on myself. With a smile I asked the dear God to give me some summer dresses. And to my delight, and from as amazing sources as Cinderella's godmother, there soon came, one and then another—then three together. They are all pretty and becoming and two are very handsome. And I had only told God. And how I thanked Him! They still bear the touch of His hand.

We have a friend owing my husband several thousand dollars who for years has paid neither the interest, nor principal. Again and again kindly efforts were made to influence him to payment which met with no response. So I took the matter to God and asked for wisdom and help. Then I talked, in Spirit, to our friend. I told him, affectionately, how I wished him to write in frank discussion of the whole financial matter. And very soon the welcome and satis-

factory letter arrived.

I was suffering from a very annoying bladder trouble, and was persuaded to go to the hospital. The physician, who examined me was a reliable man, a friend and not given to exaggeration. He said earnestly, "This is a very serious." condition, take these two medicines, as directed, and come back in a few days." I took the train and went home and of tablets and drops took one or two doses. And then I seemed to know better. I went to a certain place (it is a not uncommon impulse) and asked God for healing. I felt a sense of relief from fear and a curious forgetting of the trouble. And that was the end of it.—M. G. W., Iowa.

Success Letter No. 1076.

WE ARE A REUNITED. HARMONIOUS FAMILY, THANKS TO NEW THOUGHT.

HEN I began reading Nautilus, less than a year ago, I was a physical wreck. Home in chaos, husband and I were about as far apart as we could get and still live under the same roof. He finding fault with everything in gen-eral, and our boys especially, until I had about decided the only thing to do was to go away with them. But I had been raised to look on separation as a crime.

We had been quite successful financially and oh! how husband loved every dollar he was worth! He being a self-made man, it had been a long, hard climb, and I knew that in his own heart he held the idea that he was doing

it all for his family.

I desperately set to work to apply Nautilus teachings, and lo, we are a reunited, harmonious

I have made demonstrations that make my fondest girlhood dreams look small, and found happiness far beyond measure.—Mrs. M. E. W., Kan.

THE PRIZE WINNER for March, 1927. NAUTILUS is E. T. B., who wrote Success Letter No. 1070. We shall be glad to send the prize of three subscriptions wherever the winner directs.

FOR WORLD PEACE

WE, the Rising Generation, 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-around 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 vote to this end.

-ENzabeth Towns.



Have You These Symptoms of "NERVES?"

Do you get excited easily?
Do you become fatigued after slight exertion? Are your hands and feet cold? Do you suffer from constipation or stomach trouble? Is your sleep disturbed by troubled dreams? Have you spells of irritability, gloominess and pessimism? Do you suffer from heart palpita-tion, dizziness, cold sweats, ringing in the ears?

These are only a few of the signs of weak, unhealthy nerves

that are steadily robbing thousands of people of their youth and health.

What Causes Sick Nerves?

In women this is largely due to overactive emotions and to the constant turmoil in their domestic and marital relations. In men, these symptoms are produced by worries, intense concentration, excesses, vices, and the mad pace at which we are traveling.

Nerve Exhaustion does not come on suddenly. It is a gradual development that deceives scores of apparently healthy men and women. Yet all the time their nerves are in a constant state of upheaval slowly undermining their entire Nervous Organism.

How To Strengthen Them

No tonic or magic system of exercises can re-No tonic or magic system of exercises can restore vigorous health in weak, unbalanced nerves. To build up strong, sound nerves requires an understanding of the action and abuses of nerves. It needs a knowledge of the natural laws of nerve fatigue, of mental and physical relaxation and nerve metabolism. Only through the application of these laws can stubborn cases of Nerve Exhaustion be overcome.

Read This Book

Based upon many years of intensive experience and study, the famous Nerve Specialist, Richard Blackstone, has just written a remarkable book, entitled "New Nerves for Old." In plain language he gives certain easy-to-follow rules that have enabled thousands of men and women to regain their lost nervous energy. It enables you to correctly diagnose your own case and shows you how to acquire glowing health and youthful vitality by simply strengthening your nerves.

"New Nerves for Old" is worth its weight in gold—and yet its cost is only 25 cents, stamps or coin. Get your copy today. Address: Richard Blackstone, 174 Flatiron Bldg., New York City.

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Please send me a copy of your book, "New Nerves for Old." I am enclosing 25 cents in coin or stamps.	r 1
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In this department we notice as many cloth bound books as we can find room for. Lack of space forbide reviewing music. Publishers please give selling price and address when sending books for review. Reviews are written by William E. Towne unless otherwise

-"Your Invisible Power," by Genevieve Behrend. A new edition of this little book, dealing with practical mental science, has just come to hand. The author was a personal student of the late Judge Troward, of England, and her teachings follow closely his ideas. Many interesting incidents of demonstrations through visualizing are given. The book is attractively printed and bound in heavy paper. Price not given. Published by the author, 1600 N. Argyle Avenue, Hollywood, Calif.

-"The Rule of Three," by Katherine H. Carter. The relationship and purpose of Body, Mind and Spirit as also the Conscious, Subconscious and Super-Conscious phases of Mind is not always understood. This little book gives a simple, convincing explanation. 40 pages, paper bound. Price, 55c, postpaid. For sale by the Author: 155 East Onondaga Street, Syracuse, N. Y.-G.

—"Just How You Can Make of Yourself a Money Magnet," by W. Y. M. An interesting little book, written in this author's well-known style. Part of the material has been drawn from articles published in Nautilus. Some of the chapter titles are: "How I Found the Way to God's Law of Prosperity"; "Prosperity Lesson"; "How to Collect a Bad Debt"; "Questions and Answers Pertaining to Prosperity". Paper bound, price \$1.10. Address the author, Mrs. W. Y. McConnell, Box 572, Gainesville, Tex.

—"The History of Atlantis," by Lewis Spence. This is a serious attempt by an educated, scholarly writer, to assemble the actual facts of recorded history that relate to the "lost continent."

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(Continued on Page 42.)

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(Continued from Page 40.)

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(Continued from Page 15.)

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