NAUTILUS

MAGAZINE OF
NEW THOUGHT

EDITED BY
ELIZABETH TOWNE
AND
WILLIAM E. TOWNE



Promotes
Peace
and
Prosperity



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AUGUST 1921

☞ "'FINANCIAL SUCCESS' is a book with a perfect plan. I have added 40% to my business for the year."—CURTIS W. LINDLEY.

Financial Success

Or Science of Getting Rich

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This book will tell you HOW to do things in the Certain Way that insures prosperity and creates wealth.

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"Financial Success" is a book for those who have neither the time nor opportunity to wade through pages of theory, but *who want results.*

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There is a Science of Getting Rich
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How Riches Come to You
Thinking in The Certain Way
How to Use the Will
Acting in the Certain Way
Efficient Action
Getting Into the Right Business
The Impression of Increase
The Advancing Man
Summary of The Science of Getting Rich

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Demonstrated
$40,000



When fire and earthquake had taken their toll of millions in the great San Francisco disaster, Elinor Moody found herself $40,000 in debt and not one cent with which to make good.

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How to Obtain Your Desires

BY ELINOR MOODY

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"How to Obtain Your Desires" is paper bound, price 55 cents.

Special We will give you a copy of "How to Obtain Your Desires," and *Nautilus* one year for only $2.25. Address,

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Part of Contents

How to use Constructive Thinking to obtain your desires.

Are you a prey to negative thoughts? This book will show you how to rise above negative thoughts.

How to make your thought creative.

How to cure the Fear habit.

The Faith that moves mountains.

Demonstrating health.

How I demonstrated $40,000.

NAUTILUS NEWS BY THE EDITORS

PROMOTES PURPOSE, POWER AND PROSPERITY.

By the time our September number of *Nautilus comes out, our* readers will all be in full swing for a prosperous season. So we have made up September *Nautilus* with the special view of bringing you Ideas that Promote Purpose, Power and Prosperity. Among the special articles that you will want are these:

Dr. Orison Swett Marden's article will answer his title: "Do You Stand Well With Yourself?"

Paul Ellsworth contributes an article on "Body Building and Dynamic Psychology."

Brown Landone will contribute a splendid lesson in self-healing, called "Giving Life and Motion to an Arm Paralyzed for Sixteen Years." This is the second lesson in Part I of his series on "The Idealized Process of Unfailing Methods of Healing."

Our friend, Mrs. Lida Reininger Hardy of Topeka, Kansas, will tell just how "A Marvelous Healing in a Baptist Church" was accomplished by the pastor, and with Mrs. Hardy herself as witness.

Daisy Gibson Butler of Saratoga, California, contributes a most convincing and illuminating article called "Concrete Experiences Proving that Personal Attitude Controls Luck." Your luck, and your business success, depends about ninety per cent on your BELIEF: one of our long-time friends in New Thought contributes an "Original Method for Building Belief"—one that WORKS! Only the initials can be used, R. E. C.

My own Elizabeth Towne editorials will deal with "Being a Success Here and Now," with a treatment for the success of one's self or another; and there will be an editorial giving a "Wife's Treatment for the Husband who Wants to Leave Her." *And* my write-up of the big I. N. T. A. Congress at Denver.

William Towne's Views and Reviews will deal with "The Desire to Be Great" and "The Habit of Ease."

Our friend, Judge Abel Leighton Allen, will contribute the third and concluding chapter of his fine series on "The Gods We Idealize."

Robert Loveman has written a new long poem for us, "Ever Mating and Creating"—painted with a brush of comet's hair!

So you see, our September *Nautilus* is planned to bring inspiration and ideas to promote your work in desired directions.

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WILLIAM E. TOWNE, Dept. 1, Holyoke, Mass.

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Do not depend upon opportunity or intellectual brilliancy of any kind, because it is well known that uneducated people often acquire great wealth, while cultured and talented people remain in poverty.

Again, they do not depend upon capital, because many men with capital lose what they have, while others with no capital acquire phenomenal wealth.

Whatever finds a place in human experience is the result of the operation of natural laws, and the determining factors are therefore within your own control.

This may seem "too good to be true," but if you will consider that by the touch of a button or the turn of a lever science has placed almost infinite resources at the disposal of man, it becomes evident that there may be still other laws not generally known which contain even greater possibilities.

We have published a **Remarkable** little book, giving the conclusions of science concerning these laws, which we will send upon request. If you want to underwrite success on a magnificent scale, send for it.

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First: To indicate its stand for Universal, Eternal, Immanent Truth moving to expression on earth.

Divine Life, Wisdom, Power, Love, *meeting*, informing, forming the physical; this Divine Life, Wisdom, Power, Love as the Being, the Truth, the Nature of every soul or mind: this is metaphysics in every language and in all ages from Aristotle down.

How the soul or mind acts to free itself from limitations of ignorance and express in freedom its True Being as Unlimited Life, Light, Wisdom, Power, Love: this is known as Psychology in any language, any creed.

Christianity, the word that Christendom knows as inclusive of Metaphysics and Psychology and the Practice of the Presence of God in Us, as taught and lived by the "only begotten Son of God," who is "the *first* born of many brethren," all of whom are learning to know all mankind as Divine Sons and Daughters whom God begot, and who are today in consciousness "returning to the Father," "through Jesus Christ, their Lord." Through Jesus who *expressed* the Christ, the Lord God of every soul.

Second: We choose our name without including the name New Thought because New Thought is the blanket name that covers all of us who stress metaphysical healing: including Christian Science, Unity, Homes of Truth, Divine Science, Church of New Civilization, Universalist and other churches, and other metaphysical and psychological schools which stress One God working and willing in and through all for Health, Happiness and Prosperity to ALL and to each, through our Faith in Him.

Third: The American School teaches also the American Idea of EQUALITY OF DIVINITY in all souls, EQUALITY OF OPPORTUNITY as the God-given right of every soul, and CO-OPERATION IN GOVERNMENTAL AFFAIRS of the nation and the world for the organizing of heaven on earth.

Metaphysical basis for individual Healing, Happiness and Prosperity, plus EQUAL RIGHTS of all to All Good, spiritual and material, and LOVING SERVICE from each to all: this is the Christ Idea, is it not?

And it is the *American* idea, expressed in the "life, liberty and the pursuit of happiness," all men "free and equal" and other terms of our Constitution.

The American idea is UNION of all, FREEDOM of all to express themselves for the good of all; each for all and all for each and IN GOD WE TRUST.

Hence our *American School of Metaphysics, Psychology, Christianity*, that by all means of presentation we may carry to the world the Truth of the Father in Us Doing the Works our God-Given Desires Demand.

We teach individual salvation through God in the individual, and God the One Life Principle, Power and Intelligence; Moving All to Express His Love and His Heaven on Earth.

The American School opens with these experienced and trained teachers: Elizabeth Towne, William E. Towne, Brown Landone.

Four courses of training for students and leaders are now ready for delivery to individuals and classes desiring work in The American School.

All the training of this school is designed to develop leaders, teachers, healers.

THE IDEAL CLASS in our eyes, is the one in which EVERY MEMBER completes our training class work—and as many other training classes in other schools as his spirit directs—AND THEN GOES OUT AND STARTS A NEW THOUGHT WORK IN THE AUTHORITY OF HIS OWN SOUL, UNDER ANY NAME HE CHOOSES, AND

(*Continued on Page 4.*)

An Open Letter

DEAR READER:—

Do you recall one of those rare moments in life when the veil is lifted for a moment, when a breath of inspiration comes like a flash, when the future seems to be suddenly illuminated, when you feel a mastery stealing into hand and brain, when you see yourself as you really are, see the things you might do, the things you can do, when forces too deep for expression, too subtle for thought, take possession of you, and then as you look back on the world again, you find it different, something has come into your life—you know not what, but you know it was something very real?

Winning victories is a matter of morale, of consciousness, of mind. Would you bring into your life, more money, get the money consciousness, more power, get the power consciousness, more health, get the health consciousness, more happiness, get the happiness consciousness? Live the spirit of these things until they become yours by right. It will then become impossible to keep them from you. The things of the world are fluid to a power within man by which he rules them.

You need not acquire this power. You already have it. But you want to understand it; you want to use it; you want to control it; you want to impregnate yourself with it, so that you can go forward and carry the world before you.

And what is this world that you would carry before you? It is no dead pile of stones and timber; it is a living thing! It is made up of the beating hearts of humanity and the indescribable harmony of the myriad souls of men, now strong and impregnable, anon weak and vacillating.

It is evident that it requires understanding to work with material of this description; it is not work for the ordinary builder.

If you, too, would go aloft, into the heights, where all that you ever dared to think or hope is but a shadow of the dazzling reality, you may do so. Upon receipt of your name and address, I will send you a copy of a book by Mr. Bernard Guilbert Guerney, the celebrated New York author and literary critic. It will afford the inspiration which will put you in harmony with all that is best in life, and as you come into harmony with these things, you make them your own, you relate with them, you attract them to you. The book is sent without cost or obligation of any kind, yet many who have received it say that it is by far the most important thing which has ever come into their lives.

Be careful that you do not miss this wonderful opportunity because of its great simplicity. Get your letter in the mail today; it will take but a moment, but it may be the supreme moment, in which you may discover the secret for which the ancient alchemists vainly sought, how gold in the mind may be converted into gold in the heart and in the hand!

Charles F. Haanel, 216 Howard Building, St. Louis, Mo.

(*Continued from Page 2.*)

IN TURN TRAINS HIS OWN STUDENTS TO STILL FURTHER EXTEND THE NEW THOUGHT IN THE AUTHORITY OF THEIR OWN SOULS.

So shall the Christ Truth eventually evangelize "every creature."

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CREDITS are given to students and to leader, in this class work. See CLASS WORK OUTLINE. Extra credit for leading of class, which may be rotated among members.

CLASS WORK

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☞These 4 Lessons are used in Courses 1, 2 and 3 of The American School of New Thought.

Be Sure To Read: "The Key Which Unlocks the Door to Power" on Page 19

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THE NAUTILUS

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These Are Some of The Nautilus Contributors For 1921-1922 Others Coming

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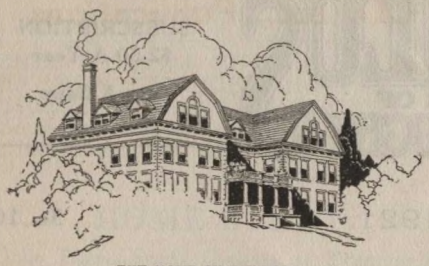
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NEW THOUGHT CENTERS.

Following is a list of New Thought Centers and Reading Rooms. The letter (M) following address indicates that open meetings are held.

ALBANY, N. Y.—Albany New Thought Center, 113 State st., Tuesday eve. (M)

ALBUQUERQUE, New Mex.—Unity Truth Center, Jim Coffman, 1224 North Second street. (M)

AUCKLAND, N. Z.—The First New Thought Center, Helena Warren Gibbons. Box 1353, City Post Office.

AURORA, Nebr.—Mrs. J. N. Cassell, 1004 16th st.

BALTIMORE, Md.—New Thought Center and reading room. 603 N. Paca st. Rev. Grace A. M. Diggs. (Col.)

BISBEE, Ariz.—Episcopal New Thought Center, St. John's Episcopal Church, Rev. Geo. C. Golden. (M)

BOSTON, Mass.—Mrs. Mary E. T. Chapin, 158 Newbury st. Mid-week meeting. (M)
—The Metaphysical Club, 212 Huntington Chambers, 30 Huntington av. (M)
—Astrological and Occult Book Centre and New Thought Library, 687 Boylston st.

BOURNEMOUTH, England.—Mrs. Helen Rhodes Wallace, Leader, 127 Lowther Road. (M)
—Progressive Thought Library and Center, Trinity Chambers, Old Christchurch Road. (M)

BUFFALO, N. Y.—New Thought Society, Library, 795 Elmwood av., Tues. and Thurs. at 8, Sun. at 4 p. m. (M)

CANTON, Ohio.—Unity and New Thought Center, 534 Cleveland av., S. W. Mrs. Margaret Coan, leader. (M)

CHESILHURST, N. J.—New Life Fraternity, Mrs. Grace Collins, 26 New st., Woodbridge, N. J. (Colored.)

CHICAGO, Ill.—International New Thought Center, Mrs. Sarah C. Morse, 1045 E. 47th st. (M)
—Church of Silent Demand, 913 Masonic Temple, Mr. E. E. Gragg. (M)

CHICO, Calif.—New Thought Center, The Esplanade. Mrs. John Daly. (M)

CINCINNATI, Ohio.—New Thought Temple, 1216 Mercantile Libr. Bldg. Mrs. May Cornell Stoiber, Leader. (M)

CLEVELAND, Ohio.—Cleveland Truth Center, 332 Lennox Bldg., Mrs. Mary A. Prince, Leader. (M)

COLLISON, Ill.—Truth Center, Mrs. Mary Fritz.

COLORADO SPRINGS, Colo.—New Civilization Center, Mrs. M. S. Rossignol, 118 E. Dale St. (M)

DAYTON, Ohio.—Metaphysical Library, Carl W. Hubert, 601-602-603 Mutual Home Bldg. (M)

DENVER, Colo.—Universal Truth Center, 415 Tabor Bldg., Rev. Nancie V. Simmons, leader. (M)

DETROIT, Mich.—Higher Thought Assembly, 214-215 Chalmers Bldg. Elizabeth King, Secretary. (M)

EDINBURGH, Scotland.—Edinburgh New Thought Center, 37 Castle st. Library. (M)

ERIE, Penn.—Erie Truth Center, 720 Commerce Bldg., Mrs. Josephine Schabacher, leader. (M)

FRESNO, Cal.—"Unity of Truth Center," Met. Library, Mrs. Annie M. Westfall, 331 Forsyth Bldg.

FT. WAYNE, Ind.—Truth Center, G. W. Maxwell, 2521 Hoagland av. (M)

GREAT FALLS, Mont.—New Thought Center, J. H. Meyer, Box 1493. Phone 6221. (M)

HAMILTON, Ohio.—New Thought Temple, Anderson Bldg., Front and High sts. Miss Louise Tahse. (M)

HONOLULU, T. H.—"Downtown" New Thought Center. Mrs. Melville Moncrief, Rm. 5, Love Bldg., Fort st.

INDIANAPOLIS, Ind.—Unity Truth Center, 1115 Odd Fellow's Bldg., Muriel G. Powell, leader. (M)

JACKSONVILLE, Fla.—Miss Mary Stallworth, 1311 E. Duval st. Phone 1935-J. (M)

KANSAS CITY, Mo.—The De Neil Beauty Shop, 1515 East 12th st.

KINGSTON, Jamaica, B. W. I.—The Imperial Bookroom. Florence J. Bennett.

LONDON, W., England.—Higher Thought Center, 39 Maddox st. Regent st. Alice M. Callow, Sec'y. (M)

LOS ANGELES, Calif.—Metaphysical Circulating Library, 909-914 Black Bldg. (M)
—Branch Metaphysical Circulating Library, 9th Floor, Brack Shops, 7th and Grand av. (M)
—Hollywood Metaphysical Library, 672½ Hollywood boulevard.
—Universal New Thought Studio, Jessie W. Boerstler, Sixth Promenade, Brack shops, 7th and Grand av. (M)
—The New Thought Center of Spiritual Helpfulness, 1476 West 49th st.

MELBOURNE, Australia.—The Self-Help Book Depot and Lending Library, 367 Little Collins St. (M)

MELROSE, Mass.—Center of Practical Christianity, 11 West Emerson St. Mrs. E. Isabel Noyes. (M)

MEXICO CITY.—Libreria Orentalista. Tacuba 53. Mr. Luis Leal. "Las Neuvas Ideas." (M)

MINNEAPOLIS. Minn.—The New Life Fraternity, Dr. Amelia A. Randall. 2744 4th av., south. (M)

MONTEREY, Tenn.—Mrs. Anna M. Fleming.

MONTREAL, Canada.—83 Sherbrooke St., West, Apt. 4, Evelyn Le Moyne.

NEVADA, Mo.—Weltmer School and Sanitarium, 206 South Ash st. Free library. (M)

NEWARK, N. J.—Newark Truth Society, 435 Fourth av., near Roseville av. and 607 Broad st. (M)

NEWARK, Ohio.—New Thought Study Class, Public Library "Assembly" room. (M)

NEW YORK CITY.—Mrs. Mary E. T. Chapin, Hotel Commodore, Sun. Serv., Commodore Ballroom, 11.15. (M)
—League for the Larger Life, 222 W. 72nd st. (M)
—Sears Philosophy, Sundays, 11 a. m. Little Theatre, 238 W. 44th St., West of Broadway. F. W. Sears.
—Unity School of Practical Christianity, Hotel Astor, Richard Lynch, Speaker. (M)

OAKLAND, Cal.—Truth Center, Mrs. Letitia A. Andrews, Ebell Club Bldg., 1440 Harrison St. (M)

OKLAHOMA CITY, Okla.—First New Thought Center, 212 Baltimore Bldg., Dr. L. H. Hilsmeyer, leader.

OSCAWANA, N. Y.—Summer School of Divine Wisdom. Andrew J. Hornung, leader.

PALO ALTO, Calif.—New Thought Truth Center, Mrs. Myrtis Hodges, leader, 451 Channing av. (M)

PEORIA, Ill.—Mrs. J. K. Curry, 600 Frye Av., Phone B469.

PHILADELPHIA,, Pa.—Dr. Elizabeth M. Clark, 1411 North 18th st. By appointment.
—Emmanuel Center, Margaret Cutting-Ives, 1327 Spruce St., Public Healing. Wed. 3.
—Truth Center, 1507 Walnut st. Bookshop, M. L. S. Butterworth, Pres. Noon talks. (M)

PITTSBURGH, Pa.—Aquarian Truth Seekers, 7223 Lemington av., E. E. Mary E. McGonigle. (M)
—Mrs. Catherine Carr, 506 Collins av., E. E.

PITTSFIELD, Mass.—New Thought Center of Truth, Emilie D. Clark, leader, 10 Myrtle st. (M)

PORTLAND, Ore.—Metaphysical Library, 412 Central Bldg., 10th and Alder. Nettie Taylor Kloh. (M)

PORTSMOUTH, Va.—Metaphysical Library and Reading Room, Mrs. R. C. Moore, 214 Mt. Vernon av. (M)

QUINCY, Mass.—Percy N. Lane, 335 Water st.

ROCHESTER, N. Y.—New Thought Center, Library. May Isabel van Dusen, leader, 451 East av. (M)

SALT LAKE CITY, Utah.—New Thought Center, Elizabeth De Lap Baker, 428 Pleasant Court. (M)

SAN DIEGO, Calif.—Metaphysical Library, 1023 7th St., Rm. 10-11. Mrs. Cella B. Slocum. (M)
—New Thought Center, 3405 5th st. Mary C. Perkins. (M)
—Maude Johnson Beane, Occult Book Shelf, 955 Eighth st.

SANTIAGO, Chile.—Inst. de Ciencia Mental "Armonia," Casilla Num. 636, Senora M. P. de Varalla.

SAN FRANCISCO, Calif.—Metaphysical Library, 165 Post st. Free Reading Room. Noon Talks. (M)
—Olivia Kingsland, Kingsland Art Shop, 1915 Sutter st.

SANTA BARBARA, Cal.—Truth Center, 1419 Anacapa st. Harriet Brown Coolidge. (M)

SEATTLE, Wash.—Raymer's Old Book Store, 1330 First av. (M)
—New Thought Congregation, 1311 5th av., Chas. T. Orange, Leader. (M)

SHERIDAN, Wyo.—Olive Ross, 528 Delphi Av.

SPOKANE, Wash.—Spokane Book & Stationery Co., 903 Riverside av. Opp. P. O. Free reading room. (M)

SPRINGFIELD, Mass.—Unity Center, 356 Main st. Mrs. Mary Margeson. Meetings, Fridays, 3 p. m. (M)

ST. LOUIS, Mo.—New Thought League Headquarters, 509 North Newstead av. Phone Forest. 3959. (M)
—Society of Practical Christianity, Divine Science, 3617-19 Wyoming st. H. H. Schroeder, Pastor. (M)
—Open Vision School of Truth, 720-721 Victoria Bldg., J. P. Ervin. (M)

SYRACUSE, N. Y.—Miss Katherine Carter, Reading Room, No. 2, 155 East Onondaga st. (M)

TACOMA, Wash.—Truth Center, 738 Market St., Mrs. F. J. Townsend. Phone, Main 8960-L.

TEMPE, Ariz.—Mrs. P. M. Smith, East 8th st., R. 2, Box 2.

TENAFLY, N. J.—Truth Seekers' Class. Mrs. C. E. Bennett. (M)

TOLEDO, Ohio.—Toledo New Thought Center of Truth, 603 Adams st. Mrs. J. H. Spicer, 503 Winfield rd.

TRENTON, Tenn.—"Silent Centre," W. H. Campbell, leader.

WARREN, Ohio.—Church Transcendent, 301 Buckeye st. Bookshop, 31½ Main st. (M)

WASHINGTON, D. C.—Metaphysical Library, 1814 "N" st., N. W. (M) Universal.
—Nat. New Thought Center. Miss Emma Gray, Dr. George E. Ricker, 902 F st. (M)
—Esoteric Brotherhood, 1314 L St., N. W. President, Agnes E. Marsland. (M)

WORCESTER, Mass.—Worcester New Thought Center, 216 Day Bldg., 306 Main st. (M)

YOUNGSTOWN Ohio.—New Thought Center, 305 Elm St. Mrs. Carl H. Fuller. Wed. 2 p. m. (M)

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BATTLE CREEK, Mich.—E. C. Fisher & Co.
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CANTON, Ohio.—Ralph W. Young, 139 Cleveland Avenue, S. W.
CHICAGO, Ill.—The Advance Thought Publishing Co., 904 Masonic Temple.
—A. C. McClurg & Co., 218-244 S. Wabash avenue.
—Purdy Publishing Co., New Thought Book Shop, 1723 Stevens Bldg., 17 N. State st., and 16 N. Wabash ave. The Temple Art Galleries, 1231 East Sixty-third street.
CLEVELAND, Ohio.—"Souvenir Post Card Shop," 4 Colonial Arcade.
GRAND ISLAND, Nebr.—The Book Shop, Tucker Bros., 118 South Locust street.
HARROGATE, England.—Talisman Publishing Co., 526 Station Pde.
LONDON, N. 2, England.—C. Maurice Dobson, The Bureau, Shakespeare House, 9 Fortis Green, East Finchley.
LONDON, E. C. England.—L. N. Fowler & Co., 7 Imperial Arcade and 4-14 Imp. Bldg., Ludgate Circus.
NEW YORK CITY.—Goodyear Book Concern, 1400 Broadway.
—R. H. Macy & Co., Herald Square.
—New Thought Publishers, 108-110 W. 34th st.
—John Wanamaker.
OAKLAND, Calif.—Hardy's Bookstore, 915 Broadway, between Ninth and Tenth streets.
OTTAWA, Kans.—Fred Kaiser, 232 S. Main street.
PHILADELPHIA, Pa.—John Wanamaker.
SACRAMENTO, Calif.—Mr. I. W. Letner, 207 K street.
SALT LAKE CITY, Utah.—H. O. Shepard, The Magazine Man, Auerbach Store.
SAN ANTONIO, Tex.—Emma V. Harrison, 421 Oppenheimer Bldg.
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Editor of *Nautilus*

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This is a very recent picture of Judge Daniel A. Simmons, the well-known jurist, author, psychologist, scientist and lecturer, whose latest book is entitled "Practical Psychology."

Judge Simmons was born of illiterate parents, reared in a one-room log cabin, twenty-five miles from the nearest railroad, and, until after he was twenty years old, his only educational advantage was that afforded by the rural school which he attended for only three months each year.

The uncultured and uncouth surroundings in which he was reared furnish only a suggestion of the general poverty with which he was environed—poverty which often brought the pinch of hunger and the sting of cold.

In his early young manhood he stumbled upon one of the principles of thought and life which is now a part of the miracle-working new science called Practical Psychology, of which he is one of the foremost exponents.

The application of that principle led him forth into fuller life, exalted position, great learning, high honor, health, success and happiness. Today his name is familiar on two continents, and appears in nearly all the reference books on biography.

He elects yet to remain in his high judicial position, but he sometimes lectures on Practical Psychology. On these occasions vast concourses of people crowd into his lecture halls, and a digest of his message is carried in press dispatches to all parts of the country.

Such, in brief, is the life-story of an author who writes about things he *knows*, and who possesses the faculty of expressing himself in a style that is both simple and beautiful.

You will find further information about this great book on the next page.

Since men and women first began to think they have realized, in some degree and after some fashion, that there are within the individual human being a grandeur of purpose and a promise of fulfillment far surpassing anything usually attained.

Normal human beings have long realized that, as a matter of right, they ought to be the masters of their own destinies, and that their natural birthright includes health, success, love and happiness. But only a few—alas, how few!—have come into their own. Of the great majority it must be said that their roseate youthful visions were only illusions, leading them not into happiness, but into desert places of life filled with disappointments, and heartaches, and sorrows.

There have been exceptions. Some have found the source of things, and have drawn upon it for the happy solution of life's every problem. Those who have drawn heavily upon that source have become workers of miracles, prophets, liberators and saviours. And each one who has thus conquered has borne witness that any other man or woman can do the same things. Of him who learns the law and lives the life, each one of these masters has said, in effect, "The works that I do shall he do also, and greater works than these."

The simple modern science of Practical Psychology has discovered within the individual the wisdom and power necessary to make his body, his mind and his environment anything he wishes them to be. The wisdom and power necessary to do these things abide in the deep recesses of that part of the mind called the subconscious. Practical Psychology gives **an exact and infallible formula** for drawing from the sub-conscious mind a full measure of health, success, love and happiness.

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IF NOT, WHY NOT?

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You can have all the money you want. You can live in a splendid home, and ride in a high-grade automobile. You can have perfect health. You can cast off the infirmities of your years. You can have love. You can have happiness.

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The wisdom and power necessary to its complete fulfillment in your life are now within you, in that part of your mind called the sub-conscious.

If you are an average man or woman, you actually and intelligently use only about one-tenth of your mind, while the wonderfully wise and powerful nine-tenths which created your body and still sustains and operates it is unknown and undirected. In this unknown and unused nine-tenths of your mind abide the wisdom and power necessary to the complete fulfillment of the promise at the top of this page.

In a wonderful book called "PRACTICAL PSYCHOLOGY" Judge Simmons gives the simple and **infallible formula** for sending requests to your subconscious mind in such a way that they will always be complied with. By the application of this formula you can heal yourself and become a worker of healing miracles; make your income any amount you want it to be; and enjoy the fullest measure of love and happiness.

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"Practical Psychology" deals with the power behind the accomplishments of New Thought, Christian Science, Mental Science, Unity, Divine Science, Metaphysics, and ancient and modern miracles. In simple grammar-school language it lays bare the everlasting law behind all these things, and prescribes specific, simple and detailed methods for infallibly invoking that law to the destruction of disease, fear, poverty and unhappiness.

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"Make happy those who are near, and those who are far will come."—CONFUCIUS.

YOU want a lover? Fine! Do you demand
Blue-sapphire eyes, rose mouth, and lily hand?
You do not? Finer! *Now,* I see my way
To fill your order soon: perhaps, today.
You have but one requirement, you say:
To be loved FOR YOURSELF, and not for pay
Of any kind: for just yourself alone,
Your nature, welcomed, recognized, and known.
If man-and-woman love you'd specified,
I might have found it hard, to be your guide
To peace, joy, satisfaction. But there's more
Than man-and-woman love, in *my* mind's lore!

Across the way from where you stand with me,
See that poor hovel? Take a pound of tea,
A little sugar, a warm coat or vest
To her who sits within; and be her guest
In friendliness, not condescension cold,—
Love, grateful Love your spirit shall enfold!
But such love's bought? ALL love is bought, my friend!
Yes, Commerce at its highest, I defend!
All love is bought, though true Love's not on sale:
He who would nothing spend, must always fail.
Currency differs: money-coin but buys
Coarse "pleasures," dead at core, the while they rise;
Kindness and tenderness, compassion, buy
LOVE of the best. You don't believe me? Try!

You want Love. Well; go out and earn it, hard:
Like other goods, it has its value, Pard!
Love gives itself,—but *you* have got to PAY
Before you get it: or, it will not stay,
It's Fairy Gold, it vanishes away!
O you who want a lover, *have* one, do!
Love freely streams, all living channels through;
A baby kitten or a tiny girl
Can bring you Gladness with a silky curl
Brushing your cheek: or a contented purr
Made by your milk, your stroking drowsy fur!
Don't wait for Mate-Love; take what now and here
Is ready to your hand: you'll find it dear
And sweet, most sweet: be happy with your Near!

The NAUTILUS MAGAZINE

Self-Help Through Self-Knowledge

MONTHLY $2.50 a Year. | AUGUST, 1921. | VOL. XXIII No. 10

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 sea."
—Holmes' "The Chambered Nautilus."

Universalize Your Love.

HERE is an affirmation which the spirit gives to me for you now:

Nothing goes out of your life except to make room for something better!

Sorrow as well as joy, helps to shake the glories of our soul out, so that all our world may expand in loving service.

The love which you are holding for your loved one, let it flow out to all creatures—to all men and women and children, and animals too!

▽ ▽ ▽

The Secret of Getting Financial Credit.

ENTHUSIASM alone is not worth a picayune in getting the use of money.

Character and reputation are the large factors in getting money. If a man has a good reputation, if people know that he is a man of his word, they will trust him if it is in their power to do it.

But if his *character* is not a good solid one, then they will not trust him, even if his reputation is perfectly good.

What is of highest value in getting money backing from people, with which to organize a business and put out a new article, is *conviction* in the soul of the man who wishes to get the money. And this conviction must be absolute in the thing itself that he intends to sell, and in the method by which he intends to sell it.

His conviction must be so deep that it is built on faith, plus all kinds of knowledge as to the details of just what he has to sell and just how he intends to sell it. He must be so full of this conviction that he can answer any question which comes up to him and do it without hardly thinking. His conviction must be so deep, and his knowledge so complete, that the spirit can give him in that hour the things that he shall say, when any question about his goods or his methods is put up to him.

His faith in himself is equally important. And this faith in himself must be built upon solid character, upon duties performed so faithfully in other lines that he can be sure of his ability to do what he chooses to do and what he promises to do in regard to his new work.

"In quietness and in confidence shall be his strength." Not in enthusiasm and protestation.

EDITORIALS by Elizabeth Towne

Conviction vs. Enthusiasm.

OF course all the knowledge he can acquire on good salesmanship is just that much to the good, and just that much added to the side of the scales that he wants to have tip down. But the above named things are absolute necessities to the man who would raise money to promote a new scheme.

There comes to my mind an answer that was made to me by a man who was trying to interest me to put money and support into a commonwealth scheme. I showed him that in his scheme, any banker could depreciate his commonwealth money where it would be of no value whatever. And I said: what provision have you made to prevent the banker of the commonwealth from offering one good dollar for ten commonwealth dollars, on the plea that the law of supply and demand makes the good dollar worth more than one commonwealth dollar?

He replied: "*Well, that is a DETAIL that will have to be worked out.*"

And immediately my mind said, "Goodbye, nothing doing."

Whenever a man has to answer like that on the scheme that he is trying to promote, you may be sure that the person he is talking to will immediately let go of the proposition as an unsound one, one that has not been fully worked out in the mind of the promoter.

To sum up what I have said above, it is *conviction* plus an absolutely careful and complete *IDEALIZATION OF THE PROCESSES OF THE ENTIRE SCHEME,* that gives to the promoter that quiet confidence that will carry home to the soul of the man to whom he wishes to influence.

So, to gain financial support four things are indispensable:

1. Confidence in the Idea.
2. Knowledge that covers the entire Idea or scheme in EVERY detail.
3. Conviction based on personal experience, that you can perform that which you promise.
4. The making of no promises except such as you KNOW you can and will perform: i. e., absolute and full TRUTH AND NOTHING BUT the Truth.

With these four factors complete, your good Idea will *sell itself*: you need only present it clearly, truthfully, without protestations and frothy enthusiasm—which are like the foam on a stein of beer, hiding the quantity and quality of what is underneath, and blown away with a breath.

Let your yes be the YES and your no be the NO of Eternal Truth in God's sight. Whatsoever is more than this opens the door to the Destroyer of Plans.

Conviction is God's faith within you, while enthusiasm may be a frothy camouflage for the absence of conviction. The man with money *sees through* the enthusiasm.

In God is all success: square your schemes with God first, then his Sons will believe in you and in them.

God looks out for all, and He judges you and your schemes through the souls of his other children.

▽ ▽ ▽

Hard Studies.

HARD studies are easy when pursued in the Spirit of the Infinite.

Easy studies are hard when duty drives the teacher and teacher drives the students.

EDITORIALS by Elizabeth Towne

Fear of the hell of low marks may "save" a class from failing but it takes Love and Play of the Imagination to reach the heights: those secure heights of accomplishment from which hell appears as a bit of scenery, a Grand Canyon below.

Take the "hardest study of all", as a High School teacher correspondent calls her subject, Latin. She asked me in May to give her a treatment which she might use to help her students "pass high" in June. This is what I wrote her:

▽

A Treatment for the School Teacher.

IF you want your pupils to love their Latin, then *YOU* must love it. If you really love Latin, that love will fire your imagination, and the Spirit of Truth will show you many little ways and means of inspiring the earnest attention and Good Will of your students.

I give you an affirmation for you to use when school opens again, beginning about two weeks ahead. You are to use it the first thing in the morning and the last thing at night, and you are to affirm it again daily just before you begin with your Latin Class.

In between times, whenever you catch a thought of discouragement in your mind, *wipe it out* by denying that it has any power over you or over your students! And immediately affirm again the ideas that I give you. Don't *try* to think about it in between times, but whenever a thought of discouragement or doubt comes into your mind in regard to Latin, you are to promptly wipe it out and *immediately write upon your mind* the thoughts of truth and light that are herein indicated.

After you have used these affirmations for a time, positively, faithfully, you will find the Spirit within you giving you variations of the ideas: new ideas will *sprout out of these.* The Spirit of all Light, God, will give you new ideas. Seize upon them quickly, thank God for them, *affirm* them, put them into use! Here is the affirmation:

> I love the Latin language; it is not a dead language, it is *ALIVE* with the eternal life of God.
>
> The Latin language lives and moves in the English Language, here and now. The roots of the English language are Latin, and they are the very root and stem and stalk of the *LIVING LANGUAGE* of the world. As the living sweet flags grow out of the living bulbous roots, so my own English language is growing out of the Living Roots of the Latin. Latin is the eternally living language. I love it! God speaks to me in it and through it!
>
> The eternal personalities of history used the Latin language; I dramatize them gloriously, I speak their language and I love it. I understand these great personalities and their language. I rejoice in them, and glorify them, and enjoy them forever.
>
> The Latin language came by inspiration of God, and from its roots is growing now the inspired language of the Anglo-Saxons. And not another language is spoken now upon this earth, but is growing out of the roots of that wonderful Eternal Living Latin Language.
>
> Glorious, fundamental, Living Latin: I rejoice in it. I read about the great personalities who spoke in this language. I see them, and talk with them in their own Latin words! I visualize them in their wonderful old costumes. I meet and talk in poetry with Homer! I see him in his beauty, I hear him in his poems, in this wonderful living Latin. I turn

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away from him and find his wonderful living Latin right in my own English of today, and I rejoice in it and glorify it.

I *love* to teach this Latin and to tell about the glorious personalities who used it, and *how* they used it, and I love to set my students looking for its Living Roots in our language of today. Latin is glorious: I glorify it and enjoy it forever.

Because I love and glorify it and enjoy it forever, because I dramatize it, therefore my students love it, and dramatize it! The glow of my love lights their Spirit, and sets them in communication with the One Spirit which inspired Latin and now inspires English and other languages.

Of myself I can do nothing towards having my students pass their work gloriously: but *"The Father in me He doeth the work"* —the same Father works in every one of my pupils to understand and love and excel in Latin.

The Father in me is *LOVE:* God is love, my love is of God, and my love is turned upon this wonderful living language of Latin. God in me is an inexhaustible fountain of love flowing in and through me, into this work of studying Latin.

God in each of my students is an inexhaustible fountain of love flowing into and through this study of Latin. God in us all loves Latin, masters it, uses it, enjoys it now and forever.

This is a great class doing glorious work in Latin. Every student is doing great and glorious work in Latin. Every student loves Latin and enjoys it.

This class is the finest Latin Class I have ever taught, and the Father in us doeth the work in love and joy and blessing.

I thank Thee, Loving Father, for this wonderful work in Latin. To Thy Spirit belongs all of the glory. Thou in me, and Thou in each and every one of my students, doeth the works gloriously.

We all rejoice in Thee and are glad. Success is ours here and now.

Remember that in dealing with your students you are to *glorify* the success and accept it, and you are to make light of the difficulties and forgive them as soon as possible. But of course, see to it that your assignments are kept. When you are giving out an assignment *always smile,* always tell them that they will do splendid work, that they will enjoy their study, and find more of the *Living Roots* of Latin in their own Language, that *the study will grow more interesting every day.*

Remember when making assignments, and in all your work, remember to smile!—to smile from a loving heart, letting your light so shine on your students that they, seeing your good works and your courage and enjoyment of Latin, may glorify their Father which is in Heaven.

Heaven, you know, is within themselves as well as within you.

Remember that if you would manifest success with others, you must wake the loving *want-to* in them, by lighting it from the fire of your own loving interest in the work and in them.

Go in to win and stick to it—*you are growing better and better every month on this work, you are going to the top as a teacher of Latin.*

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She Got Mad and Blessed Him Out.

IT would be a waste of time to use New Thought on him; because what you really need is to use New Thought on yourself.

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He is a free moral being, and he will choose what he *feels* to be for his own best good. He will do this whether he thinks about it or not. He will do it, because God in him leads him to do it.

You have "got mad and blessed him out" three times now, and there is no question but what he thinks it may be a habit on your part, that will crop out many times after you are once married to him. And he is right. So he is wary of you now. Anybody would be, no matter how much he might love you.

But the chief point is this: you having done these things and knowing that they hurt him, and being afraid of what he may do in consequence—you in your own mind are building up a barrier between you that may eventually separate you.

Unless you dissolve that barrier in love: you can do it through the use of New Thought. Every morning, and again every night just before you go to sleep, go into the silence and use the following affirmation, letting the spirit of love within you add to or subtract from the affirmation, as the spirit moves:

> My lover and I are one in spirit and in truth; nothing can separate us for the power that makes us one is God.
>
> God in me is love, pure love, shining out upon my lover, and upon all the world.
>
> In my radiant love I see everybody, the unjust as well as the just. I love everybody, and behold my lover is my delight. I love him for what he is, I love everything that he is! I glory in him and all that he does and says and is. I glory in understanding him.
>
> My lover is not a fallible man in whom I see faults: my lover is *THE LIVING CHRIST*, the son of God, expressing love and truth and beauty. I see in him love and truth and beauty, and nothing else. I glorify him and praise him and please him forever.
>
> I bless my lover, and with all my heart I wish him every good, I do anything that will bring him good. If my going away would bring him greater joy, I would go away with joy. I leave my lover FREE to choose the best that is in the world. I bless him in all that he does.
>
> I glorify God and enjoy Him forever. I glorify my lover and enjoy him forever. God works in us both to will and to do of His Good Pleasure, which is my good and my pleasure, and my lover's good and his pleasure.
>
> I let the spirit of love shine through me, so that men seeing my good works may glorify—not myself—but my Father which is in heaven. In Heaven within me. I live in spirit and in truth, in the joy of the spirit. I rejoice and am glad.
>
> My true love comes to me here and now. Maybe it is the same man who has been my lover, maybe it is another: but whoever he is and wherever he is *HE IS NOW APPEARING*. He recognizes me for his own, and I recognize him for my own. It is God's Good Pleasure that brings us together here and now.
>
> My lover and I are one, are rejoicing in each other here and now. I thank the Father who in us doeth the works.

Don't set your mind on this particular man—your own may be another one. And be sure that you note the present tense expressions in the last paragraph of this affirmation. You are one *here and now in spirit and in truth:* because this is true and you will very

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quickly come together in love and faith and enjoyment. Be still and know.

Go over these affirmations the first thing in the morning and the last thing at night, slowly, positively, affirming to yourself that they are *true, whether you feel like it or not.* In due time you will realize that they are the absolute truth here and now.

It may be an hour before you realize it, it may be longer, but if you are faithful you will realize it.

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When You Have Lost a Friend by Death.

IN ORDER to free your mind of the fear of death, affirm this truth: *There is no death; there is only Life, opening out to more Life endlessly.*

There is no separation in this life or in any other except on the surface. In spirit and in truth, in Life itself, *we are one now and forevermore in God.*

No matter where our loved one is, *he does not go beyond the instant reach of our thought.* Whether his outward form is in the same room or on the other side of the earth, or on the other side of the sun, *he is equally near in spirit,* which is the only real substance. Close your eyes and you are with him instantly.

Open your eyes and you may be hypnotized with some other outward form so that he *seems* to be far away. Close your eyes and know that there is no separation, that you are one together in spiritual substance from the foundation of the world to the end of eternity. Know that nothing goes out of the visible life except to make room for something better, and that the one who goes out to the invisible life goes on to something better which you do not see with your finite eyes.

Say what Walt Whitman said:

No words can express
How at peace I am
About God
And about death.

Tell yourself that your friend *has not really gone from you; that he is as near to you as your thoughts of him;* and that he catches your thought exactly as he always has. Send him the thought of truth as I have tried to give it to you.

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The Lucky Thirteen;—

CORNELIUS DE VOS says the number 13 is the "historical foundation number of the United States" and that "13 is the operation of Wisdom and is unlucky for ignorance only."

I believe it. Forty years ago I shivered when things happened in thirteens, and when they so happened they were most unlucky.

Twenty years ago I had faith in God and braved the thirteens. They proved lucky.

The only "luck" is FAITH IN GOD: faith in His Good here and now.

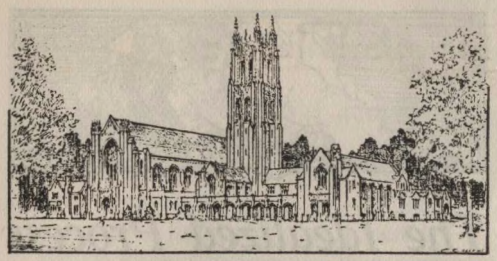
The U. S. of A.'s number is 13. Thirteen states and "In God We Trust" are its foundation and its luck. The 13 and the faith are multiplied to us.

What if 13 at table does portend a death within the year? I have sat as the 13th at a table and nobody died within the year. And anyway I believe with Walt Whitman:

"Has any one told you it is lucky to be born?
It is just as lucky to die, and I know it."

Yes, 13 is lucky for those who believe in God's Good Here and Now.

So is 14, 15, 1, 2, 3, 23 and all the other numbers up to trillions and then some. Nicht wahr? Sure.



The Key Which Unlocks The Door To Power

By Orison Swett Marden

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NOT long ago a friend of mine, a comparatively young man, was unexpectedly called to fill temporarily a position much above his own, which had suddenly become vacant. So well, however, did he fulfill the duties of the higher place that he was highly complimented by his employers and retained in the position.

This man had been working for a small salary for years, and said that he had never dreamed of being advanced so suddenly. In fact, he had begun to have a feeling that he did not amount to much, that he was a kind of failure anyway. He knew he had ability in certain directions, but did not dare to start or to go ahead with anything. All these years his lack of confidence in himself had acted upon his great ability like an anchor to a balloon. But when he found that he was really capable of assuming a great responsibility; when levelheaded business men showed their belief in him by entrusting him with the handling of a large business, his power was trebled. His awakened faith in himself made a man of him. He began to think he amounted to something; that he was somebody after all, and thereafter he advanced by leaps and bounds.

It makes a tremendous difference how you approach your life work, whether you come to it with a superb faith in yourself, an unshakable belief in the Power that sustains you, and a firm determination to make a triumphant success of it, or whether you come to it with a faint heart, a doubting, wavering mind, and weak endeavor.

There is no philosophy by which a man can do a thing when he thinks he can't. The reason why tens of thousands of men are failures in life, or plod along in mediocrity when they have the ability to do something infinitely greater, is because they lack confidence, that faith in themselves which would enable them to tackle the job they intuitively feel they should tackle. Many of them started out in life with high hopes of success, but soon began to deteriorate by doubting or depreciating themselves, or by losing confidence in their ability. They were afraid to take the steps necessary to their advancement.

The timid, fearful, q u e s t i o n i n g, "What if I should fail?" attitude has ruined more careers than anything else. On the other hand, there is everything in holding the courageous, self-confident thought. We fail only when we have lost our grip on ourselves, lost our faith in our ability to succeed. We could all do infinitely more than we have done, or are doing, if we only had enough faith in ourselves to undertake what we long to do. New strength comes to the man or woman who dares to begin.

The moment you harbor doubt and begin to lose faith in yourself, you capitulate to the enemy. Every time you acknowledge weakness, inefficiency, or lack of ability, you weaken your self-confidence, and that is to under-

mine the very foundation of all achievement.

It is through faith we touch the very source of life. It is the key which unlocks the door to power. Faith opens the door to the great within, where principle dwells, where strength is generated. If we could measure a man's faith we could come very near to predicting accurately the measure of his success in life.

One reason why the human race as a whole has not measured up to its possibilities, to its promise; one reason why we see everywhere splendid ability doing the work of mediocrity, is because we do not think half enough of ourselves. We do not realize our divinity; that we are a part of the great causation principle of the universe, that we partake of omnipotence. We do not know our strength, and, not knowing, we cannot use it. A Sandow couldn't get out of a chair if a hypnotist should convince him that he could not. He must believe he can rise before he can, for "he can't who thinks he can't" is as true as "he can who thinks he can."

Give a down-and-out a glimpse of the other higher, better self, give him a glimpse of his possibilities; show him that there is something still in him worth redeeming, that there are still great resources in him undeveloped, that he can make a splendid success, even, out of the tag end of his life arouse his ambition, restore his faded vision, his forgotten dreams, and there will be no keeping him back thereafter.

Doubt of ourselves, fear that we won't succeed, keeps multitudes of people from doing the things they are capable of doing. Fear and doubt make pygmies of giants—those whom God intended for giants—just as these human enemies strangle multitudes of geniuses and make them go through life as nobodies or as "also-rans."

(*Continued on Page 44.*)



The Idealized Process of Unfailing Methods of Healing

By Brown Landone

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PART II.: THE ANALYSIS OF THE SUB-CONSCIOUS: *REVELATION.*

LESSON 3. FORTY YEAR AFTERMATH OF THE HIDDEN RESULTS OF A BAPTIST FATHER'S SPANKINGS.

I REMEMBER slipping off a little row-boat pier at a Michigan summer resort about twenty years ago. To the conscious mind, it was but thirty or forty seconds from the time my head went under the water till it bobbed up again and I was helped into one of the rowboats tied to the pier.

But subconsciously, I lived years: I saw the snow peaks of the Himalayas; a jungle army of African gorillas; a garden of roses in Rome; I worked out the chapters of a book on a new philosophy of life; I felt passions previously unknown to me; I heard Chinamen gibbering and saw twenty or more box cars filled with dirty linen; I conceived a new play; planned to build a pyramid; and even saw the headlines of a newspaper announcing my death "in the presence of forty thousand people"—when in reality there were only eight people on the pier.

What innumerable images, ideas, impulses, thoughts and feelings are pressed

back and hidden in the subconscious of each person's mind!

To one ill of the wild animal, man has ten thousand diseases.

The animal's subconsciousness is hourly *expressed;* but man's subconsciousness is habitually *suppressed.*

Every such suppression is a possible cause of an ill or failure of one kind or another—even though the conscious mind does not know that such suppression exists or that such cause is operating.

So long as the cause is *hidden* in the subconsciousness, the conscious mind often fails to heal. It succeeds only when it *happens* to hit the nail on the head. But so long as the nail is *hidden* and so long as we are *not even conscious* of what it is or where it is, we pound away with about as much success as a man with a hammer trying in the dark of the night to hit a nail in the side of a wall.

The Tower of Babel symbolizes the effort of the conscious mind trying to reach God by itself alone. Affirmations, denials and knowledge are of the conscious mind. Wisdom is of the union of the conscious mind with the subconscious. Above all get wisdom. "In the *hidden* part thou shalt make me to know wisdom" and "Fools died from want of wisdom" are sacred teachings.

Let me illustrate the value of a study of hidden causes by a particular case: Twenty one months ago a man of 56 came to me. His heart palpitated so badly that his physicians feared for his life week by week. He was subject also to periods of great despondency and to fits of violent temper. These had been growing worse for twenty years or more. He had been a poor boy and was now wealthy. He had faith in prayer, mental healing and Christian Science.

First, he had been treated by physicians; he had tried 'change of scene,' and had been hypnotized; then for years, he had relied upon mental treatment to cure him. Yet he had not been healed.

As he told me the story of the sincere and earnest efforts of others to help him, I became certain that there was some cause hidden in his subconscious mind which was at the bottom of all his trouble. But his conscious could remember nothing which seemed to be of sufficient importance to cause so persistent a condition.

The process is this: discover the hidden cause in the subconscious mind; interpret it; and thus give the conscious mind a chance to idealize and express it in normal action.

Today we have a new science. The psycho-analyst has come to help us reveal the hidden impulses and thoughts of the subconscious to the conscious mind—to reveal ourselves to ourselves. Please understand that I am writing no advertisement for these people. Ninety-five per cent of them deal almost entirely with the material side of the subject and have not the intuition to adequately interpret what they discover.

To return to our case: an analysis of the subconscious showed that the man preferred yellow, violet and old rose to other colors. He preferred opera to any other form of entertainment. In drama, he liked the villain best; but in opera, the hero. Of different voices, he liked the bass best; and of music, that of the pipe organ.

In writing 900 words—anything that came into his mind beginning with the word *match*—he wrote *smooth* 27 times, *harmony* 42 times, *heaven* 37 times, *flowing* 11, *sound* 28, *organ* 53, *father* 41, *hell* 36, *concert* 42, *opera* 28.

Space limits me as to detail; but, this is what I discovered. As a young boy, his greatest desire was to play the organ. The next strong-

(*Continued on Page 42.*)

IDEAS

BY DR. FRANK CRANE

Thoughts are not airy nothings. They are not of such consistency as insubstantial ghosts. They are tangible.

Not only can you feel them, you can hear them, see them, smell them, taste them.

We who live in thought worlds have our materialistic pleasures and pains. We need not wine to make us drunk nor fires to scorch us. Ideas can be as fascinating as woman's smiles.

For there are ideas that are delicate as fresh violets and ideas that stink as carrion.

Ideas that roar within us as the sea roars or the thunder, and ideas that whisper in as still and small a voice as ever to Elijah.

Ideas that frighten us like inextinguishable ghosts of guilt, and ideas that come over the spirit like some warm wind of song.

Ideas whereat we weep, ideas that choke the throat, tighten the breast, congeal the brain with terror and penetrate the belly as with a sword.

Glad ideas, like sunny days, ideas like lazy white clouds, others like hovering birds far and high, or like familiar tunes played on a violin in a garden at night.

Homesick ideas that drag us back, and adventurous ideas that drive us forth.

Ideas that drench us with longing and debauch us with sweetness, and ideas that flog us like the three Furies.

Ideas that wake us up and murder sleep, and ideas slumberous as falling rain or droning bees.

Ideas bitter as gall, and ideas sweet as young love.

Sociable ideas, misanthropic ideas, encouraging ideas, despairing ideas.

Ideas gentle, fierce, restless, calm, holy, hellish, funny, tragic, innocent, shameful, attractive, repellent.

Ideas that make us hungry, thirsty, angry, amused, comfortable, uneasy, pious, criminal.

In habit and outward practice I am consistent; in my idea life delightfully inconsistent; I am known to my neighbors as a law abiding and respectable citizen, I am known to myself, in my thoughtcareer, as a rascal as arrant as Francois Villon, a saint as crazy as Saint Simeon Stylites, as learned a book-worm as Bacon, as much an outlaw as Jesse James, as coarse as Rabelais and as elegant as Chesterfield.

I hunt with Paul de Chaillu, I roister with Canova, I pray with Saint Anthony, I am a volatile Bolshevik and a solid Banker—in my mind, in my mind.

What matters that you steal from me if you leave me my Thoughts?

For there I am Adventurer and Prince. The world is mine.

So New Thought Comes to me and says:

"You are mind. You are not a mass of molecules. You are a cluster of ideas. You are a nucleus of thoughts and feelings.

"If you are sick, it is in your mind, and I offer you mental medicine.

"If you are weak, the root of your feebleness is not in your body but in your ego. And I offer you bread and wine of the spirit.

"If you are unlovely the fault is not in your face nor figure. It is in the spirit that shines through these. So I offer you not powders and lotions, but such beautifiers as love and loyalty and high faith."



The Gods We Idealize

By Judge Abel Leighton Allen

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CHAPTER 2.

SCIENCE declares there is no dead matter, and that life is always accompanied by intelligence; that the cell, the unit of all organisms is endowed with mind—that all its functions must proceed from mind. We can now realize that cosmic mind is manifesting in and animating every cell in the universe, including our own bodies—a truth of transcendant importance.

That God is life and spirit is true; that He is more, is also true, for life and spirit pervade and find expression in all substance we call matter. God is both spirit and substance; cause and effect; the ideal and its expressions; the creator and the created; movement and repose; the visible and the invisible; the relative and the absolute; the law and its observance; the conditioned and the unconditioned; the Alpha and the Omega of all things.

One has said: "All is infinite life and its infinite manifestation, for God is all in all." What is man's place in the universe in which God is all in all? Perhaps we cannot improve the statement of Pythegoras, uttered nearly six centuries before the Christian Era, that: "Man is a microcosm of God." In other words, man is an epitome of the universe and possesses every attribute of God. Plato said the "microcosm explains the macrosocm", that is, the lesser explains the greater; that to understand God, we must first understand man. Hence the wise inscribed on the ancient temples this maxim, "Know Thyself." Victor Hugo has well said, "Man is an infinite little copy of God." Man is the inlet and outlet of God.

With this larger conception of the Supreme Being, and man's relation thereto, we recognize the human soul as the Divine Spirit individualized, inhabiting, animating and building the body, through which the soul finds expression. With like reason we think of the universal soul, as inhabiting, animating and building the physical universe, through which it finds expression. All nature, from quantel to planet, is the medium for its manifestation and harmonious expression.

"Thou Great Eternal Infinite: Thou Great Unbounded Whole;
Thy body is the universe; Thy Spirit is its Soul."

The physical universe, with its countless worlds and multiplicity of forms, is the temple of God, and in the innermost recesses of the human soul is the holy of holies. God is omnipotent and the Divine Spirit pervades the whole. The one purpose of life is expression, which is manifested through an infinitude of forms. Man, as a part of nature, is one of the mediums for that expression.

In this expression is revealed, intelligence, love, power, law and beauty. Wherever the eye and mind are directed we find intelligence of the highest order, love transcendant, power unlimited, radiant and eternal beauty, and all directed by one universal, changless law. In man, potentially, is every Divine attribute—intelligence, love, power and beauty, dormant, perhaps, and slumbering, only waiting to be called into expression.

Creation is art. It is thought manifested in the visible objects of nature. The external universe is but the visible expression of invisible ideals—the result and handiwork of the Supreme artist. The mind and soul of the artist is revealed in his work. The seen is only a partial expression of the unseen. Every object in nature is a replica of a mental image. All primary causation is mental or spiritual. The power of the unseen resides in the spirit and shapes outward nature into symmetrical forms. All we see in nature are projections of the mental concepts held in the mind of the Creator.

Man was made in the spiritual and mental image of God, which includes potentially all His powers. The majority of mankind have never risen to the sublimity of this thought. They continue to think of man as created in the physical image of his Maker.

There is only one soul, the cosmic or Great Divine soul. The human soul is the Divine soul inhabiting the human body. All the Divine attributes and powers are man's by inheritance. This thought awakens in man a sense of new possibilities—a realization of limitless powers within himself. To know this truth, to realize its importance, and a fixed determination to give it practical application in life, will bring complete emancipation to the individual. Man, by his thought, draws from infinite sources at will, power, efficiency, health, harmony and happiness.

The universe, with its countless worlds and objects, is nevertheless a unity—one mind functions in all. Science discovers in the sun and moon the same elements that exist in the earth—the same laws operate here as there. Whenever man, with the aid of scientific instruments, has turned his mental searchlight, he finds the same energies and forces, gravitation, heat, light and

(*Continued on Page 35.*)



Dynamic Psychology

By Paul Ellsworth

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10. A Vital Diet.

PROBABLY no elements in efficient living hold greater possibilities for misunderstanding than those centering around the physical. Two mistakes are common here. First, many students have attempted to build up a complete and satisfactory philosophy of life purely physical in all its details; these are the people who consciously or unconsciously look upon man as a sort of walking test tube; building upon this foundation they gradually construct a system designed to keep mind and body in perfect condition by purely physiological observances—by regulating diet, exercise, breathing, bathing, etc. These people ignore the law of "limiting factors" which, in effect, states that the possibility of one element compensating for the lack of another in a given formula is distinctly limited. No amount of systematic exercising, for instance, can compensate for emotional excesses or spiritual lacks.

A second mistake is that habitually made by the "absolutists," who affect to ignore and despise the body. Their statement is, "Mind is all, substance is nothing."

Both schools are attempting to reduce life to too simple a formula. They are monists, whereas practical living necessitates a sort of dynamic pluralism. Many facts, principles, and methods must be put to work. The saving facts

about this pragmatic philosophy of pluralism is that in a way it grows simpler as we live it: many of the things which at first we have to practice painfully, eventually become a matter of routine, habit, or "second nature." It is the possibility of thus habitualizing many of the essential factors in masterful living which offers the greatest promise to the ambitious student. He must keep in mind the human tendency to get into a rut—to form habits too limited in their extent to bring all that is desired.

Two masking elements have had much to do with hiding the value of the so-called "physical methods." The first of these is adaptation. Under this term are included those possibilities of modification and flexibility of function normal to all life. It is difficult to say exactly what conditions are "natural" to any given animal, because of the ability which the latter has of adapting itself to the various environments. We have an example of this in the reaction of human beings to various protein foods. Some physiologists go so far as to say that all protein substances are somewhat toxic toward all organisms which have not become habituated to them. The proteins of lean beef "poison" the vegetarian who has long been unused to their ingestion; the proteins in strawberries and tomatoes are poisonous to some individuals. This matter of individuality, however, is masked by the counter force of adaptation, which enables the normal human being to learn to eat with benefit and relish practically any food which any other human being can successfully utilize. The same fact holds true with reference to exercise, deep breathing, etc.: if the organism cannot secure those conditions which apparently it needs, it is able within pretty wide limits to learn to utilize other conditions apparently less advantageous.

The second element which contributes to the complexity of our problem is that known to biologists as "variation." This element finds popular expression in the old proverb "What is one man's meat is another man's poison." It is a somewhat tragic fact that entire systems of mental and physical living have been built up in apparent ignorance of this factor. Let us consider, for instance, the mistake made by a prominent writer and speaker upon dietics who a decade or two ago did much to popularize mastication. Although this genial teacher's recent demise is held by some to prove the absolute worthlessness of his doctrine, the impartial observer is forced to the conclusion that Horace Fletcher's life was prolonged and rendered more satisfactory and efficient by his personal application of his own theories. The same impartial observer, however, provided his own observations were carried out on a broad enough scale, would almost certainly reach the conclusion that Fletcherism was actually dangerous for some types of humanity. We shall come to this point again soon. For the present it will simply be necessary for us to grasp tentatively this concept of variation; that it is impossible to lay down a course of living which shall exactly fit every individual.

One of the most debatable subjects with which we shall have to deal is diet, and, therefore, perhaps it will be best for us to take it up at once and get it out of the way. Every article of diet belongs to one or more of three general classes: the first class contains the fuel foods—the sugars, starches, and fats; next come the protein foods, which build muscle and blood; the third class is made up of those food substances which make possible glandular activity —the chemicals, tissue salts, and minerals.

(*Continued on Page 33.*)



Enlarge Your Mental Field.

THE particular nature of your mental experiences determines the direction in which your mind is growing. And these experiences are largely within your control.

One authority says that "our world is very much what we choose to pay attention to." Certain negative thoughts always tend to possess the mind. They monopolize the thought whenever there is an instant's relaxation of attention. If one is not careful, if he allows his attention to drift and draw his energies after it into these negative, destructive expressions, then his mind will develop in that direction and the undesirable condition will tend to become permanent.

There is within each one of us a watcher at the gate where thoughts enter. At the exact moment that attention becomes focused it is possible for the watcher to direct the attention to some other thought image, if we so desire and choose.

It is true that the attention tends to follow where the desire is strongest. But by exercising the will we may place the balance of attention upon one of several objects and thus select the idea that we choose to pour our energy into.

If we habitually will to choose the strongest and best ideas to follow we shall expand and grow in the realization of those ideas in the world of reality.

The mental field is enlarged by new experiences, especially if they are difficult ones. An experience is easy when it fits in with what we already know and have done, so that the mind requires little adjustment to meet it. The most useful experiences are those which require the most adaptation on our part, up to the limit of our capacity, which we seldom reach.

It is not enough that we keep the particular idea we desire to realize in the foreground of consciousness, we must also give attention to the ways and means by which realization is to be secured. Having given the idea energy and breathed into it life and motive through focusing upon it our will and attention, we must give that energy an adequate means of expression in the direction we desire to grow.

It would avail you little to affirm, "I am going to build a house but I haven't any idea of *how* I am going to build it. I just know I want to build a house." You would make little progress until you idealized the process of building a house, considered the means and settled upon definite plans of action.

It is just as foolish and wasteful of energy to give your attention to any idea of action without following it with definite idealizing of methods leading to expression. Without definite, idealized plans for action your thoughts are mere phantasy, pleasant dreams with slight basis in reality. You enlarge your mental field by action in the world of reality, not by simply imagining action and resting content in that.

By selecting and working for those ideas that are most desirable you develop motives to correspond and finally build those ideas into your character. Will and voluntary attention are your right hand aids. Use them. Through their help you are free to select the ideas you will follow.



Realizing On Your Abilities.

THE natural tendency of man is to live with as little effort as possible. What ability he possesses is apt to lie latent until circumstances compel him to use it in the attempt to avoid something disagreeable or to obtain something that seems necessary to his happiness.

We allow the habit of fitting into our environment with the least possible effort to dominate us. Adaptation does not mean progress, growth along new and original lines of self-expression, except where circumstances force it. And adaptation to environment has been the habit of man for ages. This has lead him to be content with the lowest levels of accomplishment, for the most part. Only the exceptional individual, usually the "peculiar", even abnormal one, overcomes the race habit sufficiently to think and act along original, creative lines.

And yet, life would be far more interesting, experience would be of greater value, if to our acts we would give intelligent, thought out variations for the purpose not only of adapting ourselves to the necessities of life but of discovering improved methods and processes and exploring the possibilities of our environment.

We should not be content to simply fit in to our environment with the least friction, we should exploit it to give creative expression to our own abilities and for the good of the race.

The slavery of harmless habits should be cast off, because so long as one follows habitual modes of thinking and acting he cannot give birth to original, creative thoughts which will lead him into progressive activities.

"Resistance to habits", says an authority, "or at least conscious selection of those which we allow to gain a hold, is the first principle of efficiency and progress."

The life of the average, middle-aged man or woman is nothing but a round of habits. Most of the adventure of life has departed. Directed self improvement, self expression along the line of greater efficiency or in new directions, would bring the spirit of adventure again to life.

Instead of avoiding thought we should welcome the occasion for exercising thought in meeting and dealing with difficulties. The ego is joyful when it is adding to its power through experience and there is no experience worth the name where there is no overcoming and adventuring with new adaptations.

Looking Ahead.

THE first essential to improving one's condition and environment and living a more efficient life is an unswerving belief in the possibility of such an accomplishment.

But having the belief, the desire, the willingness to work, much will depend upon the way you go ahead. The average man revolves in a very small circle because of his instinctive dislike for sustained thinking. We do not trouble ourselves about our tendencies. We wait until a thing strikes us before we attempt to provide for it.

By looking ahead and planning our acts with reference to the future as well



as the present, by trying to anticipate future conditions as they relate to ourselves, our business, our lives, our health, our happiness, we could get far greater results in all our efforts. We could avoid many undesirable results. We could provide for many conditions that are still in the future in such a way as to reap great benefit therefrom.

Much of the confusion, inharmony and misfortune of life might be eliminated by looking ahead and vizualizing our acts in advance of their performance. But to vizualize accurately, to plan in such a way as to provide for all contingencies, it is necessary to think without prejudice. If we try to analyze a situation we are apt to be so largely influenced by past habits of thought that we do not get a clear view of the various factors. Therefore one of the first things we should do is to educate ourselves to consider each matter without prejudice, solely in the light of truth and facts and not as we would like to have it. It is a common trick of the human mind to distort and reshape reality in order to satisfy and please the unconscious self. This we must try to avoid in our planning for future acts.

When we become possessed by a glorious idea for future action, all our energies should be centered upon bringing it forth into expression, but we are apt to find much of our energy oozing out into side issues created by our fixed habits of thinking. It may be that the past habits will even war with the new idea and prevent any progress towards its realization, unless we observe ourselves carefully and try to unite our faith and interest upon the ideal we have chosen.

We must be careful that we draw from past experiences the real lesson which they contain, rather than the lesson we would like to have them bring to us. We must try to link up cause and effect in each experience, even though it requires mental effort and compels some hard thinking. Almost every experience admits of a variety of interpretations, and we must avoid selecting the one dictated by some emotional bias or prejudice, if we are to act with efficiency and base our adaptations upon truth.

One of the chief factors in Lincoln's greatness was his ability to view life without being drawn into the currents of emotion which sway most people. This faculty enabled him to make use of men of ability, as in the case of Stanton, his great war secretary, whom he knew was not personally friendly to him. Lincoln selected Stanton for his capacity for the position of secretary, irrespective of his personal feeling about him. A lesser man would have found a reason for selecting only those who were friendly to himself and his aims.

When we are planning for the future we need to face reality without prejudice and without being unduly swayed by emotion or we shall diminish rather than increase our efficiency.

In looking to the future we should welcome the obstacles and difficulties which appear. It is these which call out the best within us. An environment is stimulating only when it affords enough difficulties to call out the determination and arouse the ambition

of the individual. If everything comes easy and life runs along smoothly one soon functions at his lowest level of efficiency. He sinks lower and lower in the matter of progress and effort, "grows to the smallest dimensions of his job and then stops."

To revert again to Lincoln as an example, it was not until the repeal of the Missouri Compromise and the crisis over the slavery question, which seemed to Lincoln a matter of transcendent importance, that he was enabled to give expression to anything like the maximum power and greatness of which he was capable. Without the stimulus of this great national crisis which had for him such a strong personal appeal, he would, in all human probability, have lived and died a comparatively obscure and commonplace man.

Select the "great idea", look ahead and plan and work for it without prejudice and with a clear view of reality, then refuse to be satisfied with just good enough but train yourself to think for greater efficiency, for the expression of your creative power, so that you may progress and grow in self-expression, which is the one great object of life.

Creative Law in Your Life.

IF you expect the creative law to become more fully active in your life and affairs you must *trust* and *act*.

If you have little faith in the possibility of realizing your desires, if you have allowed your mind to "set" in grooves of doubt and discouragement until you can see, think and feel only failure, then until you remedy that condition you are insulating *yourself* from the creative law that would prove your salvation.

You have failed in the past because your energies were not sufficiently concentrated or were wasted through mental conflicts. No amount of prayer or affirmation or optimism can bring you realization while you continue to perpetuate the old conditions. For new demonstrations you must have new thought molds, new forms of adaptation.

You can only improve your condition when you take such steps as will bring about improved methods of thinking and acting. Faith in yourself, and in the possibility of coming into such adjustment with the All Wisdom as to find the methods and plans that will lead you to improved conditions, is the first requisite.

If you are lacking in faith in your own ability, it may be because you have chosen methods of expression which were not suited to your capabilities, or because some special mental inhibition has been created in your mind that prevents you from giving adequate expression to your powers in such lines as you have tried.

The remedy is to give yourself the once over with a view to finding what you can do, with some confidence of success, that will actually lead to an improvement in your condition, that will bring you nearer a realization of your desires, though it be in but slight degree.

Any success will help to restore your faith. For confidence always increases with successful self-expression. It is only when you become discouraged through mistaken methods that your power to create, to grow, to succeed, becomes inhibited. There is always a solution for your problems and you can find it if you cooperate with the law of self-expression and do not allow your creative energies to be turned back within yourself by failure and mistakes.

HE that can have patience can have what he will.—Ben Franklin.



Cured Cancer By the Power Of the Truth

By Rev. A. C. Grier

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TO THE Pastors of the Church of the Truth: Dear Mr. Mills and Mr. Grier: On April, 1915, I was stricken with a terrible sickness. My suffering was continuous and dreadful. The best physicians were called to my aid, and a trained nurse brought to the home. All to no avail. None could tell what my trouble was, or in any way relieve my pain. At that time we were with our son in Southern Oregon. My dear, faithful husband, working at my bedside day and night, moved me either on a stretcher or in his arms from place to place, and from doctor to doctor, as each said that they could do nothing for me, until at last it was decided that an X-ray picture must be taken of my body, so as to determine the nature of my disease.

So, on July 24, 1915, three of the X-ray pictures were taken, showing cancer of the stomach in its most malignant form, and pronounced by the acting physicians as incurable.

Our dear son was notified, and came to us as quickly as was possible, to once more see the mother that he so fondly loved, and to comfort the broken-hearted father. Well, the weeks wore on into months, and still I lived. Either my husband or my son were constantly at my bedside, trying with the helping hands of many friends to relieve me of my suffering, apparently without result. And you came to us with your prayers to the Great God above for my healing; and the help and consolation that your very presence gave us was much. We thank you a thousand times for your prayers in my behalf, for they have surely borne fruit, for on March 3rd, 1916, X-ray pictures were again taken of my stomach, and the cancer is gone, and the stomach clear. The physicians now say that the X-ray pictures taken on July 24, 1915, were in some way at fault, for cancer of the stomach has never been cured by science.

We know that there is a Great Physician who says: Ask whatever ye will in My Name, believing, and ye shall receive. The Truth shall make you free. And, O, my friends, we have been asking so sincerely. I can now walk around by myself, am eating and sleeping and feeling splendidly. Since March 20th, the good husband and myself have been on a ranch in our home, doing our work for the first time for a year. Our money is gone, and we are in debt, but by the help of the Heavenly Father we shall make good. Again thanking you, I am gratefully yours,—MRS. J. S. WALKER.

The above case is the most remarkable which has come into my own experience. Although it is hard to make the distinction with accuracy, as there are subtle elements that are not easily estimated.

I do not know if I can reproduce the thoughts which I then employed; but I know the thoughts I now hold in treating similar cases. I realize, first of all, the perfection of God—that in Him is every quality in perfection and fullness. Then I realize that He can express Himself only according to His own nature—in perfectness. Therefore I see a perfect child of His as the only true expression of the Father. I see this child, the offspring of Divine Mind, flawless and limitless. I know that this is the real person and that the sick person is a mistaken thought of identity. This child of God is free—free in every part of its being. By the power of my true concept, I destroy the false belief which has produced the disease appearance. I say to him: "You are free—you are in His image, and so are perfect and whole. I call upon the Infinite Life, Infinite Power, Infinite Wisdom to manifest now in you. I bring my soul into harmony with my Father, and I am whole. In my wholeness for you I witness wholeness. And I, if I be lifted up, draw all men unto me."—A. C. GRIER.

In My Garden

By Pettis Lewis Montgomery

▽ ▽ ▽

I HAVE a little garden (in a corner of my mind),
And often when I'm lonely, wandering through it I find
A straying bit of gladness, like an alpine flower rare,
And often bits of wisdom, that I didn't know were there!



"Painless" Habit Extermination

By Lyman A. Blade

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FOR a long time I had been making a custom of finding fault with the high cost of living, with profiteers, with schemes to defraud, with political grafters, with unjust laws, with languid government, and with many other such wrongs as go to make up topics of the hour. When I wished to talk about these things, there were always ready ears to listen, and I was equally ready myself to pay attention to what others had to say regarding these subjects. The more wrongs I thought of and talked about, the more wrongs revealed themselves to my mind. This practice, in time, developed into a considerable habit.

Later, I became a reader of *Nautilus*, and, though I had not reached a condition of feeling a crying need for relief, the fact dawned upon me that, while I entertained so many thoughts of error, I was doing just the right thing to prevent peace and contentment entering my mind.

To suddenly turn about and declare I would find no more fault seemed hardly rational—the habit was too strong; but I did decide to deal with the problem by setting apart one whole day in which to completely abstain from error-thinking and talking, to see what might be the effect. I knew this would not remedy the wrongs which I had so freely complained of, but believed, according to the lessons I had received from *Nautilus*, that benefit of some kind would result.

I had shopping to do the day I first tried this plan, and instead of, as usual, frowning upon the prices, I simply used the best judgment I could to make my selections, paid for the purchases, and ignored all appearances of fault.

That one-day effort brought such good returns that I have worked out the same process several times since, and have now entirely overcome that tendency to find fault.

My original goal was to secure the one result of overcoming that habit, but Good happens to be an element which possesses power to exceed natural anticipations. The psychological effect of resting up the faculties which were so adept at finding wrongs, simply allowed the mental energy to bear in the other direction of finding rights.

This was a practical demonstration of how correct thinking can remove even the most deep-rooted imperfections, and it afforded a glimpse of the greater possibilities which can be realized in proportion to how present opportunities are accepted and utilized.

The voluntary purpose to improve one's habit of thinking affords gratification to God. The act of applying effort toward that end enlists God's assistance. Patiently accepting trials and triumphs until the complete purpose is achieved, gains admission to the Infinite stores of spiritual treasure wherein "all things work together for good."

The Christ Standard?

By Sally Trueheart Parrish

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IS it not to love God, the Good, with all your heart and soul and mind? And to love your neighbor as much as you love yourself?

But does not to do this presuppose an abiding consciousness of the ever indwelling Father within yourself and also within the self of your neighbor?

And when we are conscious that God is Omnipresent—that He is the Christ within us and within all men—the "Light that lighteth every man that cometh into the world," whether they are conscious of His Presence or not—will we not then realize that all men are our neighbors and brothers and that God is the one Father of all?

Will it not then be easy, possible at least—if not easy—to look back of the appearance, no matter what the appearance may be, and see and love the Good in all? And not in all people only, but in all things and conditions and circumstances, no matter what they may seem to be?

And seeing the Good and the Good only in all people, all things and all conditions, will we not then know that God, the Good, is our All in All—our Life, Health and Strength—our Intelligence, Wisdom and Power—our Peace and Love and Happiness—our Friend-

ship and Companionship—our Home, our Place, our Work—our Prosperty, our Success and Abundant Supply?

And will we not then love our enemies? Do good to them that hate us? And pray for them that despitefully use us and persecute us?

Will we not then "agree with thine adversary quickly?" And if any man sue us at the law and take away our coat, will we not give him our cloak also?

Will we not then behold and magnify the Good, the everywhere-present Good, and take no account of evil?

Will we not then lay up for ourselves treasures in Heaven—in the great Within, the Within of ourselves and of all men?

Will we not then go into all the world—each one into all of his own immediate world, his present environment and surroundings,—and preach the gospel, tell the good news, to every creature? Telling it silently where they are not ready for the spoken word, but always telling it. Pointing them to the One within their own souls—the Christ, the Way-shower—whom, if they will but seek and find, will lead them out of their disease and poverty and unhappiness and every limitation.

"Seek and ye shall find; knock and it shall be opened unto you."

DYNAMIC PSYCHOLOGY

(*Continued from Page 26.*)

One far-reaching statement can safely be made about the fuel foods: most modern nations consume far too much fuel. Various modifications in our manufacturing processes have worked in the direction of refining this class of foods, so that now we have our white flour breads which are largely fuel in their nature; and white sugar, which in reality is not so much a food as a chemical. This change has come about within a few generations. Our ancestors did much muscular work in the open air and there were available to them only the plain, course foods of fifty years ago. Instead of white flour they had corn meal and rye meal and ground wheat; and in place of the ubiquitous sugar-bowl they had molasses or maple sugar. Now we have eliminated as far possible all muscular activity ;and at the same time we have doubled, or perhaps have quadrupled, our use of oxidizable foods. The result may be seen in the general increase in inflammatory troubles. The human race as a whole seems determined to cultivate the condition of hyperpyrexia. We overload our systems with sweets, fats, and starches, until we are veritable walking powder kegs, ready to be detonated by the first spark of infection. This dietic fact is of particular importance to students of applied psychology, as many of the latter have become conscientious objectors to the use of "animal foods," and have substituted for meat, milk, etc., various farinaceous, sugary, or oily articles of diet. All the "affirming" or "suggesting" in the world will not enable the student successfully to continue this mistaken policy.

Lean beef and milk are typical examples of muscle building food. A tremendous amount of misunderstanding exists as to the nature, value, and effects of these protein foods in the general diet, partially, I imagine, because of the "uric acid" bugaboo which reigned supreme among "diet specialists" a decade or so ago. According to the fadists of this school, the use of eggs and even milk led to a direct increase of uric acid in the blood, and so prepared the way for all manner of physical ills. Over against this conclusion lies the fact that the master nations of history have almost invariably been meat eaters rather than vegetarians. The meek and lowly Hindu went down to political and economic defeat before the brawny, beef-eating Anglo-Saxon; imperial Rome was overthrown by the barbarians or bearded warriors, who partook immoderately of the flesh of the various domestic animals in the breeding and development of which they were so successful. There are not wanting students of current historical developments who see in the increasing aggressiveness of modern Japan a working out of dietic changes—the modern Samurai are beef-eaters rather than rice eaters. However this may be, there can be no question as to the value of milk and lean meat in the dietary of men and women who desire to be leaders rather than followers.

The habitual use of protein foods must be balanced by an equally habitual use of our third class of food substances: if you are the meat-eating type—we shall come to this matter presently—you will be able to eat lean meat once, twice, or even three times every day of your life and will thrive upon it *provided you balance your dietary by eating at least once or twice a day some of the green vegetables.* In this part of your diet list include practically all of the salad vegetables: celery, lettuce, tomatoes; and the green vegetables which usually are cooked before serving, such as spinach, cabbage, onions, etc. And remember in using these cooked vegetables never to use so much water in boiling them that this "broth" has to be poured off—if you are going to discard anything, throw out the vegetables and serve the liquor in which they were cooked.

It may be stated as an indisputable fact that every human being needs in his diet some articles from each of these three broad classes of food substances every day. In putting this principle into practice, however, it is necessary to go a step farther and to understand not only the types of food but the types of humanity, judged from a dietic standpoint. All practical purposes are served by making this division a two-fold one: following a suggestion made recently by a specialist along nutritional lines, we can say that mankind divides itself physiologically into two groups: the broad-backed or herbivorous; and the narrow-backed or car-

nivorous. Let us consider these dietic types in the order in which we have named them.

The broad-backed people are adapted by the relatively great length of their digestive tract to the ingestion, digestion, and assimilation of bulky foods, low in nutritive value. On an ample diet of concentrated foods, people of this type tend to obesity and to other misadjustments due to the presence of too much nutritive material in the blood stream. To offset their greater digestive capacity, however, these broad-backed people are deficient in the power to eliminate or to react against the by-product poisons arising from nitrogenous digestion. This means that on a diet composed largely of meat, eggs, cheese, etc., they are prone to suffer from various functional and organic disturbances such as gout, and kidney and heart complications. The ideal diet for the broad-backed people is one made up largely of vegetables other than potatoes, with a minimum of sugars and starches. The teachings of Fletcher and Crittendon apply particularly to these people, and they almost invariably do well upon the sort of meager diet advocated by Cornaro or Edison. In reducing the quantity of food, however, our broad-backed friends must be on their guard against eliminating all of the base-furnishing foods—the bases or alkaline minerals are found abundantly in celery, lettuce, and in such fruits as apples and grapefruit.

In dealing honestly with the second type we shall have to cross at right angles the debatable ground guarded by the vegetarians. The fact, whether we like it or not, is that the narrow-backed type of humanity is logically and physiologically carnivorous. People of this sort must have a diet relatively high in such things as lean beef or milk. Simon-pure vegetarianism reduces the physical and mental efficiency of these narrow people; many of these men and women who have gone down into their graves bearing the stigma of defeat have done so because throughout their lifetimes they have attempted to stoke their engines with unsuitable fuel. I have seen cases variously diagnosed as pernicious anema, malnutrition, neurasthenia, and tuberculosis, some of which had persisted upwards of twenty years, restored to abounding and complete health by simple readjustment of diet made according to this principle of the two dietic types. We can sum up the needs of the narrow-backed people by stating that they are usually most efficient on a diet in which lean beef or milk or both are used in abundance, with plenty of the salad vegetables, plenty of water, a moderate amount of various whole meal breads, and little or no sugar.

Now let us complete our consideration of this important matter of diet by returning to a point upon which we touched before. Adaptation is a safety valve which makes it possible for men and women to live in health amidst conditions which are far from ideal. This fact of adaptation should be kept in mind in dealing with an apparent inability to digest even small quantities of such things as strawberries, tomatoes, etc. While it is desirable for each human being to discover and to stick to his dietic line of least resistance, this should never be carried to the point of eliminating article after article from the bill of fare until the latter becomes a constant worry and distress. Don't make the mistake of believing that because starch, for instance, is undesirable in large quantities, you cannot eat any of it. This introduces an element of weakness within the citadel of consciousness. You can certainly learn to use these things in moderation if it is desirable for you to do so; and for you to lay down the rule that you can touch nothing of this kind is just as bad as for you to think that the bulk of your diet must be starchy.

As will be seen from a careful study of this chapter, the matter of attaining efficiency in eating is not one which can be settled by subscribing without reservation to the theories of any so-called "expert." What the student really needs is to fix in his mind the characteristics of the chief classes of foods, and then to *place* himself both as to his general type and as to his personal peculiarities and needs. Eventually the diet question should be definitely settled, and should be re-interpreted into terms of habit. When this point is reached, all further thought about the matter should be dropped.

LITTLE VISITS

(*Continued from Page 40.*)

wanted to see the fashion page—of course, there it was again: "Send!"

This time she decided to look the enemy in its eyes and see who he was. *"Nautilus":* who are you—a Greek god or a temple, or a mountain? Never mind you—but—"how to get what you want." That might be worth a dime just now. So here, little imp—now we get you! Since then—about three years—she has never seen that little "ad." and does not know if it is still running.

She received "How to Get What You Want" and a few copies of *Nautilus,* and did as they said one should do, "Begin with what you have"—that is, she cleaned up her house. She also studied most earnestly the principles set down in *Nautilus* and other books secured, and saw all of a sudden how the power of her own mind had built and destroyed. How simple it was! She learned to hear the still small voice, which, through the roar of the storm, had tried to tell her that nothing had happened. The good would remain; only the dross was being removed. It was her mistake to fight so desperately to save her "sand-houses" from the almighty power of the Love-tide—as Mrs. Towne had explained it, and how simple! Someone else (Ellsworth or Towne) had also voiced it by saying that hard times "come when we refuse to give up our old."

Nautilus is a good little imp, and she considers him irresistible—because he works for love only.

It is in thankfulness to the good work she has tried to tell of her little experience with *Nautilus,* and she hopes to meet you all in the Christ Consciousness.—H. T. E.

THE GODS WE IDEALIZE

(*Continued from Page 25.*)

electricity, on the most distant planets, as in our own world.

The universe is subject to law, and that law rules with the same precision in the physical, mental and spiritual planes. Whether we look over the expanse of nature, or into the depths of our own being, we find all subject to the operation of law. The crystal is formed by its own geometrical law. Every seed blossoms into a flower of its own kind. The acorn can bring forth nothing but the oak. Professor Tyndall said: "The same law that forms the tear drop, moulds a planet." Emerson has well said that: "Any distrust of the permanency of law would paralyze the faculties of man."

Nature's laws are the Divine methods of action. God does not contradict himself—God does not produce confusion. He is the same yesterday, today and forever, in whom there is neither variableness nor shadow of turning. Law is His orderly manifestation. Through law man was created and becomes himself a creator. Every thought is ruled by this invisible law. Man unconsciously becomes the expression of his ruling thought.

Thoughts may not be things, but rather the forces back of things, and are unerringly re-expressed in the life, character and personality of the one who sends them forth. Whether they are good or bad, they leave their distinct and individual impress.

We become, by an infallible law, what our thoughts have made us. What we sow, that we reap. As a man thinketh in his heart, (that is, as he thinks deeply, down in his subconscious mind) so is he. Thoughts become moulds into which Divine energy flows. Let the moulds be constructed for love, beauty, health, efficiency, power and success, and the reward will be yours.

The theologian continues to worpship a remote God and speaks of miracles in the Divine plan and operation. The word miracles is here used in the popular sense—as fiats of the creator for special purposes, outside the domain and operation of law. Reason and intelligence cannot conceive of the possibility of miracles in a universe of law and order—Such assumed miracles "are not one with the blowing clover and falling rain."

In one sense everything in nature is a miracle, but resulting from the operation of law. Whitman said, "A mouse is miracle enough to stagger sextillions of infidels," and yet it has its being in the orderly processes of nature.

If the touch of a saint's bone, with faith, should effect a cure, the ecclesiastic would say it was a miracle. Should a like cure be effected by the sufferer himself, by calling on the powers within, with faith in results, the ecclesiastic would call it mental or spiritual healing. One was as much a miracle as the other. The only function of the saint's bone was to arouse the faith of the sufferer; the other had it without the use of a bone. The same power healed each.

The theologian says Jesus performed miracles when he healed the sick and made the blind to see. Yet Jesus made no such claim. He told his disciples, those common fisher folk, they could perform greater things. The difficulty is, the church has looked outward and elsewhere for God so long, that it has lost sight of the truth that God is within man.

We must now realize that the distant, limited, autocratic and anthropomorphic God of the theologian has no existance, save in imagination. The real God is both immanent and transcendant—a living presence in every soul—omnipresent, omnipotent and omniscient, animating all created things, manifesting in man as consciousness, revealing to him his own individuality—a God in whom we live, move and have our being.

God and man are one, differing only in degree. As Jesus said: "The Father and I are one." The essence of the soul, as of the universe, is unity.

From this stupendous truth, others flow in logical sequence; that the Divine forces are within our own grasp; that we hold the key to the hidden sources of Divine power; that health, intelligence, life, power and plenty are ours by inheritance, and ours to enjoy when called into activity and expression.

This conception of God and man's relationship therewith, leads to radical changes of the theological creeds heretofore offered to man. The statement that man is punished for his sins on account of an offended Deity, or because of the disobedience of our first ancestors, can no longer be accepted by thoughtful men and women.

If we live in a universe of law, we are subject to the law, and must pay the penalties of the law. In truth, we punish ourselves, and reward ourselves. As Emerson says, crime and its punishment grow out of the same stem. We are punished by every wrong, and rewarded by every virtue. The law of cause and effect is universal; as is the cause, so is the effect. If we break a law of nature, either consciously or unconsciously, we pay the price. The laws of nature are the laws of God.

It follows from the foregoing that the personal devil, who has been so conspicuous in church history, is a theological myth. Even though Martin Luther threw an inkstand at the phantom, it did not make him a reality.

If God is omnipresent, omniscient, transcendant and omnipotent, there is no place in the universe for another to oppose and thwart his will. Only as we create a distant, personal God, do we make a personal devil possible. The only devil is misdirected thought and energy within ourselves. The devil was a creation of theology, and man was told of his weakness and inability to resist him. This monster of the imagination vanishes before a sane and true conception of the Supreme Being.

THE way to realize the ideal is to idealize the real.

International New Thought Alliance

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THE PURPOSE OF THE I. N. T. A.

As Stated in Its Constitution.

The purpose of this Alliance shall be to teach the Infinitude of the Supreme One, the Divinity of Man and his Infinite Possibilities, through the creative power of Constructive Thinking and in Obedience to the edicts of the Indwelling Presence which is our source of Inspirational Power, Health and Prosperity.

For information address the Secretary as above. MEMBERSHIP DUES, $1.00 A YEAR including the Bulletin.

YOU ARE INVITED TO BECOME A MEMBER AND TO VOTE AT THE NEXT CONGRESS IN DENVER JULY 17 TO 24, 1921.

NEWS NOTES FROM HEADQUARTERS

▽ ▽ ▽

A REPORT of the Denver Congress will be given in the next issue of this magazine.

Several state conventions have been held this month, and all report splendid meetings with good and interested audiences. As Mr. Edgerton could not attend many of these, he wrote a letter of greeting to each one.

Mrs. Louise Perry, Field Secretary for the Alliance, and leader of the Buffalo New Thought Society, made a most successful tour through Western New York and Ohio, giving the message of Truth to large and interested audiences wherever she stopped. Mrs. Perry spent one week of July just before the Denver Congress in St. Louis at the Truth Center there, where she is always welcome.

MANCHESTER, N. H.: The State Convention was held May 25th under auspices of Mrs. Lillian S. Tenney, of Concord, District President of New Hampshire, and Mrs. Annie L. Avery of the Manchester Home of Truth. Dr. Thomas Parker Boyd, Field Lecturer for the Alliance, and Miss Edith A. Martin of Boston, were the out-of-state speakers. Each gave a rich message of Truth. It was Dr. Boyd's first visit to this district, and all were delighted in having the opportunity to have him.

SPRINGFIELD, MASS.: The convention of the I. N. T. A. for Western Massachusetts was held June 5th and 6th. The speakers at the three main sessions were: Mrs. Mary E. T. Chapin, First Vice-President of the Alliance; Dr. John Herman Randall; Dr. Fred Winslow Adams of Trinity M. E. Church in Springfield; Dr. R. Carl Stoll; Mrs. Elizabeth Towne and Mrs. Mary Margeson. Other speakers were Miss Edith A. Martin and Miss Eleanor Mel of Boston; Mrs. Emilie Clark, of the Pittsfield Center; Mrs. Mary Warner of the Northampton Center; Mr. Russ Gilbert, of Chicopee; Mrs. Elsie S. Wood, Mrs. Maude King and Dr. F. P. Dunn, of Springfield; and others. Good music was provided by local talent. Our audiences were splendid, one of them being the largest that we have yet brought together for an I. N. T. A. convention, or any other kind of New Thought meeting in this section. All the workers of the Unity Center, together with those of the Holyoke New Thought Center, contributed their work in faith and love to make this a memorable convention.

The district was organized in accordance with the Alliance plans, a constitution and by-laws having been adopted and officers elected.

ST. LOUIS, MO. A Convention was held June 14th, 15th and 16th under the auspices of the newly appointed District President, Mrs. Elizabeth A. Nordman. There were five sessions, all well attended. Rev. H. H. Schroeder gave a splendid talk on the History of New Thought. There were two out-of-town speakers: Mr. H. T. Wiegel of Webster, and Miss Emma Stolberg of Belleville, Ill. Mr. Erwin of the Unity Center also gave an excellent address. All report a happy three days.

CLEVELAND, O.: A Convention was held May 15th and 16th under the auspices of Mrs. Mary A. Prince, District President for Northern Ohio. There was a full program for each session, and a blessing was received by all who attended. Miss Harriet Hale Rix, Field Lecturer for the Alliance, was present and spoke at three different sessions. This closed Miss Rix's work in Cleveland. Many reports have been received telling of the great good that has been received by those people who attended her classes and lectures.

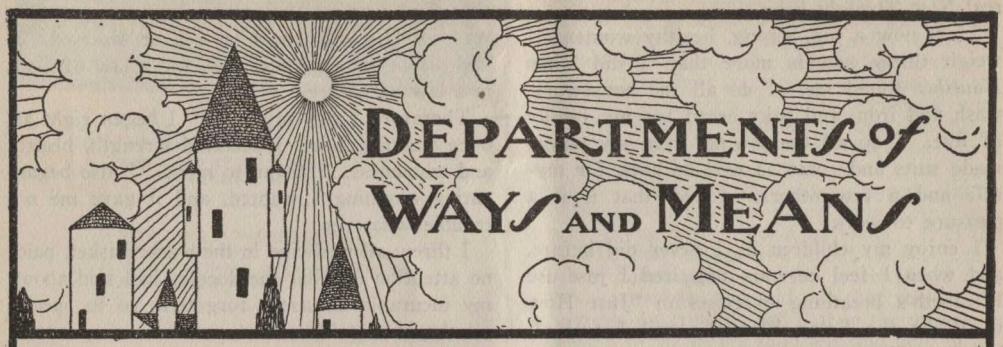
LINCOLN, NEBR.: We have just received a program announcing the Conference held June 26, under the auspices of Francis J. Gable, District President of Iowa and Nebraska; also leader of the Unity Society of Lincoln. This program indicates a fine Conference with speakers from Sioux City, Iowa and Omaha, Nebr. The program also contains a copy of the Declarations of Principles for I. N. T. A., and a fine letter of explanation of purpose and work of the Alliance and of his District.

NORFOLK, VA.: A Convention was held June 26th under the auspices of Mrs. Florence W. C. Moore, District President for Virginia. This was an all-day session opening at 11 a. m., a Healing Meeting at 12, a 3 o'clock session and an evening session with five minute speeches from all teachers present. Mrs. Melva J. Merrill, Executive Secretary for the Alliance, was the out-of-town speaker.

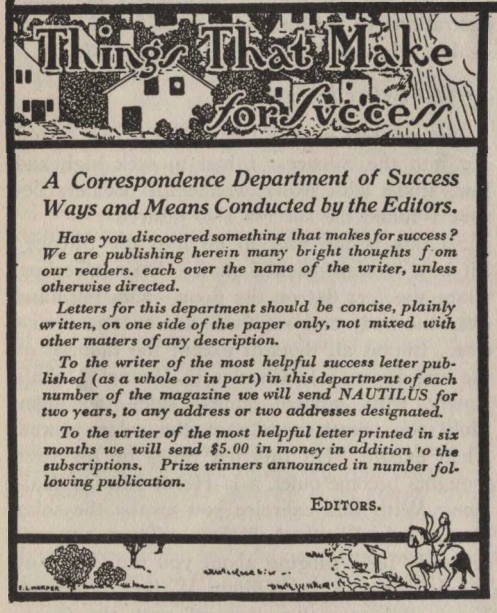
SHANGHAI, CHINA. We are just in receipt of a report of a splendid work being done under the supervision of Mrs. Lissack, and Mrs. Schuhl. They are enlarging their rooms and opening new departments of the work.

DETROIT, MICH.: Mrs. Elizabeth King, who has so long been the leader of the Higher Thought Assembly, has withdrawn from the work in Detroit for a time in order to serve in another way. The center is now located at 25 Parsons Street, Rooms 214-15 Chalmers Bldg., and

(Continued on Page 40)



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



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

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

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

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

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

EDITORS.

Success Letter No. 795.

By practicing the teaching set forth in your magazine and the books, "How to Wake the Solar Plexus," "Just How to Concentrate," and "How to Train Parents and Children," I have climbed out of the most pitiable state of health as well as domestic and financial failure. Six years ago I was a physical wreck. I had been on the operating table nine times—three major and six minor operations—all performed to save my life. Not that I cared to live; but there was no one else to whom I could leave my children.

I married a man of the world when just a child. My soul was almost crushed out of me before the first week had passed, but I was too proud to be a quitter, so I stayed and took abuse and neglect until I came to hate with a consuming fire.

When I was no longer fit for anything except for the doctors to experiment on, I was thrown aside like a withered flower. I had two lovely boys, one a baby past a year old; myself an invalid, penniless.

I sold what few belongings I had and went to a strange country. I borrowed money from a relative and started into business.

About this time I was given a few copies of *Nautilus,* and I read them eagerly. They were just what I wanted.

I cannot give an account of that first year, it was so full of sorrow and heartache. It was work that saved me from going mad by brooding, and prayer strengthened my courage.

My business began to pay, and I made friends among the best people in town. My health was better; but I still was under a doctor's care a great deal.

I loved my work, but I began to have visions of a cosy little home and freedom from financial worries. I had always envied people with a cosy, happy home, for I had never had one, even in my childhood.

Then along came the Best Man. He is still the best man I ever knew, and I have been his wife three years, and we grow more attached as the years go by.

I sold my business by using suggestion, and I have been allowed to give my husband the greatest gift in the world, one he has always greatly desired, a beautiful baby girl. She is

as lovely to look at as is her disposition. A real New Thought baby.

I am now a big, strong, healthy woman. I weigh thirty pounds more than I did when *Nautilus* found me. I do all the housework, wash and iron, and bake bread for my family of five. I do all the sewing, even my tailor-made suits and coats as well as hats, for myself and a few others. I feel that it is a pleasure to work.

I enjoy my children as I never did before, and when I feel nervous and tired I just use Elizabeth's breathing exercises in "Just How to Wake the Solar Plexus," until I feel all happy inside again.

The one thing I had the hardest struggle with was learning to forget the past and to love the ones who had been so cruel to me. But now I feel glad that I had all those bitter experiences, because they really worked together for my *good.* And until I did learn to love everyone and see them as good, I did not gain my health. Every time I had a spell of brooding over the way my relatives had mistreated me, or past domestic troubles, it was sure to be followed by a spell of sickness. I would take sick suddenly, like one who had been poisoned. But it took a long time to break the habit and to find out that worry was the disease instead of chronic bowel trouble, as the doctors called it.

I am emotional, and very sensitive yet to the thoughts and words of others. But I am learning more and more to put that emotional nature to work for good and to shine as a sun of God instead of being hurt by every little thing.—Mrs. E. M. M., Delta, Iowa.

Success Letter No. 796.

Ten years ago I was sick, very sick, indeed; near death's door. I knew I must get better or die soon.

It was no common ailment; nothing that could be cured by medicine, or long tiresome visits to health resorts, or baths, or any of those things, for I tried them all. I could scarcely walk, weighed only eighty pounds. I forced myself from bed, because I knew I would get helpless soon, and I had a horror of being lifted or carried about.

I had complete nervous prostration and chronic stomach trouble. My stomach had formed large ulcers and slimed over, and I suffered agonies. My doctor dieted me until I was almost starved.

Thanks to New Thought, and its healers and teachers, for one came my way and helped me back to life. She said life was for me. All I had to do was reach out and take hold of life, that God was no respector of persons, and it was not His will that I be sick or diseased. I had disobeyed a natural law, for a law of God is a law of nature.

Therefore I saw my error. I began right at once claiming life. I declared strength, health and wholeness. I began to mend. I also began eating anything I wanted, and it gave me no trouble whatever.

I threw all medicine in the waste basket, paid no attention to what the doctors had said about my incurable diseases; forgotten, so to speak, all they had told me.

I claimed *wholeness,* health and strength, and I kept on until I was entirely cured.

I gained forty pounds in less than six months. I now weigh 146 pounds, do all my own work, and help others besides.

In the last ten years I have had many demonstrations of healing with myself and others. —Mrs. Maggie Maxwell, Lawton, Okla.

Success Letter No. 797.

The greatest success I have had is that of going into the Silence. I had to seek high and low, study with many wonderful teachers before I found the success I so desired.

So this is the way to go into the Silence: Sit in a straight-backed chair. Do not recline. Place the feet flat on the floor. Run the mind over the body and see there are no tense muscles. Inhibit all thought except the thought of the one desire, a la Charles F. Haanel. Inhale slowly with inflated lungs, sides, abdomen. Hold the breath awhile at the solar plexus. Then exhale. Do this ten times or till your thoughts become quiet, a la Helen Rhodes Wallace. With this exercise you awake the solar plexus a la Elizabeth Towne. Then you will see and "feel" surging about you the Ocean of Mind Power, a la William Walker Atkinson. You will become "in rapport" with the forces needful to bring you your desires a la Thomson Jay Hudson. The desires which are so charged with the Spirit of Faith that it becomes the thing itself a la Mrs. Cady. Then you can assert the I Am a la T. J. Shelton, and you will ascend into the Secret Place of the Most High and will dwell under the Shadow of the Almighty a la King David.—Leone Leith, New Holland, Ga.

THE PRIZE WINNER for July is F. M. B., who wrote Success Letter No. 792. We shall be glad to send the prize of two subscriptions wherever the winner directs.—C. H. S.



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

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

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

D. A.—It is amazing how many different kinds of devils the human mind will invent, with which to torment itself. *My dear, there is no truth whatever in the idea that "insanity hangs over those who have sinned as you have."*

That idea is nothing in the world but a mental fear-devil hatched up to *scare* people into righteousness. You may be sure that there are ever so many ways that an individual may abuse himself. All kinds of *excess of emotion,* and whatever causes an excess of emotion, is self-abusing in exactly the same sense. Every fit of bad temper, every fit of intense fear, does exactly the same thing to you that that particular kind of abuse does. And any doctor will tell you that chronic fear and timidity will do the same to you that self-abuse will. Anything which expends more energy than you have to give, and at the same time keep your balance—anything that wastes energy is an abuse. And if you keep right on living in fear, indulging fear and timidity, and all kinds of depression—if you keep right on indulging these every day for a long period of time, it will eventually unsettle the mind so that you might be in danger of insanity. But my dear girl, judging from your letter, you are in no more danger of insanity at this minute or at probably any other minute in your life, *than I myself!* And I don't know of anybody in the world that is any less liable than I. *But I used to be afraid of it, just as you are.* See my "Experiences in Self-Healing." As to the wrong habit, you were no more to be blamed for it at that time—and for lapsing once in a while since then—than any little puppy, or kitten could be blamed. The *real evil* is in believing it to be a transgression against God. If parents were wise enough to give the proper kind of teaching at that period, and the proper kind of diet, with plenty of active play outdoors, the child might escape. But I think it will take one or two generations yet, before children will be properly taken care of at that time, so as to avoid such trouble. The right attitude toward it is to asume that it is a purely *physical* temptation, to be ignored and forgotten as soon as possible. That is, look after diet, exercise, the proper kind of thinking, and that kind of trouble will be reduced to a minimum, and will soon become a thing of the past. Evidently this is what happened with you. But you are introspective, and somebody, somewhere, gave you the idea that God would not forgive you, and that you were very "wicked." This is the old-fashioned church way of *scaring* you into doing right. And it is a very wrong way to go at anything. It is the TRUTH that makes you free!—not a scare. If they had taught you the truth about that physical irritation, and told you that you would, by and by, outgrow it, and that in the meantime you were to dig in the sand pile and play in the sunshine and build a sand fort or a snow man, and think high and beautiful thoughts and live on a plain diet—if they had known enough to teach you that way, you would have come through that period and left it entirely behind you and it would have had no effect in making you depressed mentally. Know that *as* you forgive yourself and others on earth *so it shall be forgiven in heaven.* Thank God and get busy doing active, useful work to the glory of God. God is your complete forgiveness as well as your Abundant Supply of Health, Happiness, Prosperity, Individuality, Creativeness and LOVE-TO-SERVICE here and now. Go on your way doing good and rejoicing.

N. B.—Splendid success on your part. Stick to the treatment with all your heart, regardless of appearances. There is nothing impossible with GOD! Remember that *in* GOD *he is now healed.* Repeat it ten thousand times if necessary! Walk up and down in the attic, stamp your foot, and affirm it many times!—as I used to do years ago.

M. D. K.—I do not think you should have any regret because of what you did long ago. I believe the circumstances warranted such a course as you pursued. Even this thing which you desire is possible if you have faith in the God living and working through you. Think of yourself as a fertile field for the manifestation of Life.

B. E.—Whatever strengthens your body and improves your general health will relieve and heal the special trouble you speak of. Write to Physical Culture Magazine (New York) for an outline of exercises specially adapted to strengthen and develop the body for overcoming such weaknesses as yours. Pay careful attention to your diet. Live as much as possible in the open air during the coming summer. Be careful not to overdo the exercise and not to unduly exhaust yourself by overwork. Yes, I think you need to learn to deal efficiently with the world of reality. A commercial course would open a wider field to you and perhaps be more interesting and less confining than your present work. It would, however, mean quite a grind before you were fitted to earn much, and you should take that into consideration. Practice daily the breathing exercises and affirmations given in "How to Wake the Solar Plexus."

Department Of

Whole World Realization

Conducted by THE EDITORS

Would you be at peace? Speak peace to the world.
Would you be healed? Speak health to the world.
Would you be loved? Speak love to the world.
Would you be successful! Speak success to the world

For all the world is so closely akin that not one individual may realize his desire except all the world share it with him.

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

Including yourself.

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

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

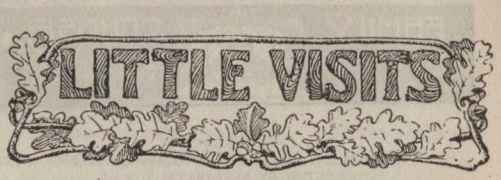
Each number of *Nautilus* carries in this column the thought to be dwelt upon until the next number appears.

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

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

KEY THOUGHT FOR DAILY MEDITATION:

Our Father
Which art in heaven
Within Us
Every One:
We LET thy kingdom come
On earth
As it is in heaven
Within us
Every One.



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

The Advertisement Got There at Last:—

"Send 10c and get ....." No, she would not send anybody any dime! This little imp of an "ad." pestered her every time she opened a magazine—sometimes she had been so mad at it she had flung the paper across the room—but what's the use—even the Sunday paper had it, and it was always the first thing she saw and the last also. She would send no dime, though—they might be sure of that.

She looked around—the once so pretty living room was dusty and untidy—the house was cold. She got up, passed the dining room, where the remnants of the last meal had not been cleared, and through the disorderly kitchen she came down the cellar. The furnace was full of ashes, and she would not tackle it. No! Back to the living room, she sank down again. What was wrong? Her head ached, her eyes burned; she was a wreck. So was her life, her home, her everything. She had not slept all night for months and months, and her husband had not spent one night at home for every bit as long .... What was wrong? Just everything.

The children came home for lunch. She fed them and sent them back. She saw very well that they had changed, too. Their hair needed care—fingers and clothes—oh, well, she didn't care. She left everything and went back to her living room. If she only could read—put her mind on any one thing—get interested—forget that she was she! Last month's publications had not been opened. She decided to do that, and put the table in order. But as she pulled off the wrapper and just

(*Continued on Page 34.*)

INTERNATIONAL NEW THOUGHT ALLIANCE

(*Continued from Page 36.*)

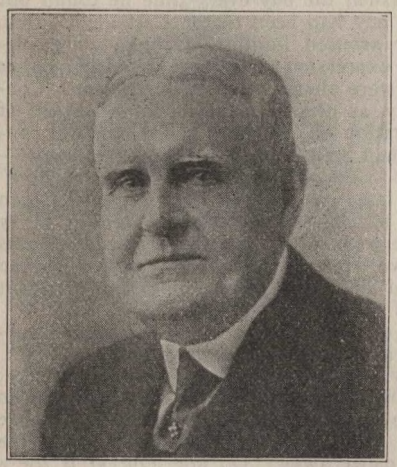
is now in charge of Mrs. Ethel McGeachy and Mrs. Christine Greenstidel, and others.

PHILADELPHIA, PA.: Emmanuel Center, Margaret Cutting-Ives, leader, is holding meetings for Instantaneous Healing, Wednesdays at three p. m. All invited: 1524 Chestnut St.

ASBURY, N. J.: Miss Genevieve F. Wood, District President of New Jersey, writes that a Truth Center has been started at 1609 Sunset avenue, by Mrs. C. W. Wolfe. This work promises to be a very successful one, as there are several earnest workers interested.

JAMESTOWN, N. Y. A new center has been started at the home of Mrs. Jennie Cook, 26 Cook Avenue. Mrs. Cook is being greatly assisted by Mrs. Josephine H. Ottaway, Field Secretary for the Alliance, and Mr. and Mrs. Diffin of Ashville.—MELVA J. MERRILL, Executive Secretary, I. N. T. A. Headquarters, 311-12 Ouray Bldg., Washington, D. C.

The Greatest Discovery in Modern Psychology



In the process of unfoldment the human organism becomes MAN when it becomes conscious of **itself;** and that organism becomes a GOD when it becomes conscious of godlike **Power**—that is to say, it becomes a god when it attains EGOHOOD.

The world is full of men, but not of god-men.

You can contemplate yourself. You can look within and can analyze much of your inner action. You can see yourself as the feeling, thinking, acting ME. You know yourself as John, Henry or Jane, and you learn that you can improve the facility of your thinking and acting by exercise.

But the thing you have **not** learned is that you are something immensely bigger than that, and that you are clothed with power over the Lesser Self. You do **not** know that this Animal Consciousness is subservient to your Larger Consciousness, and therefore that your Ego can control your body, your fortune and your fate. Jesus declared that he could lay down his body and that he could take it up again. He recognized his power and was able to make facile use of it.

THE WILL.

You can be and do what you WILL.

But what is Will?

It was the discovery of what Will really IS that gave birth to my VOLOTHERAPY or WILL-CURE. One must know what Will is before he can make consistent use of it. What Will **is** was a great discovery.

VOLOTHERAPY IS GOING TO SAVE THE WORLD. This is no idle boast. Its transcendent power is being demonstrated by me every day. It is the element of Will in other psychic methods which gives them the degree of power that they possess. Once understood its effective use becomes largely a matter of practice.

I am teaching men and women what Will is. Few, very few, know.

There is one course for those who want me to use Volotherapy to save them out of their distresses. At present they aspire to nothing more. When once saved such usually become filled with a burning desire to save others.

There is another course for those who want to qualify for **service.** For those not seriously oppressed by physical disorder this is the preferable course. It opens up a new world to the student and fills him with more abundant LIFE. It has remarkable developing power.

If you are not getting on in life healthily, happily and successfully you can turn to VOLOTHERAPY with assurance of relief.

Be not deceived. VOLOTHERAPY was discovered by Dr. Sheldon Leavitt, and is taught by him only. Charges are always moderate.

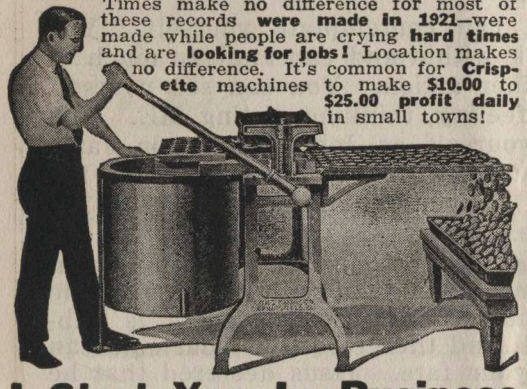
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(*Continued from Page 21.*)

est desire was to listen to organ music. He often went to a Catholic Church to hear the organ music. But his father was a Baptist and thrashed the boy every time he found out that the boy had been to the Catholic Church.

Music aroused limitless feelings which demanded expression; but—because of his father—these were always suppressed by fear. Consequently, as means of curing him—instead of concentration on *calmness* and *peace* and *control*, as had been done in previous treatments—I chose *"Courage and Harmony in Action."*

This last was put in practice. The man learned to play a pipe organ. Within thirty days he was cured. In the eighteen months that have since passed, he has never had an attack of blues or a fit of temper and his heart beats as normally as my own.

How can you discover hidden causes submerged in your subconscious mind?

Today, write a list of the colors you like; those you do not like and those which you do not care about one way or the other. Change nothing after you have written it. Put the slip of paper away. Do not look at it for a week or a month.

Tomorrow do the same with amusements and sports. The third day, indicate your likes and dislikes of music and of different musical instruments.

Then, for a week or more, before going to bed each night, open a dictionary at random. Choose the first word your eye perceives; close the dictionary. Put that word at the top of a sheet of paper and fill the paper with a list of words of the different ideas that come to your mind—anything that comes without thinking. Write them down as rapidly as you can. Put these away each night; do not look at them until your lists are finished.

In the next lesson, I will tell you how to *interpret* these lists. I will not do so now; for if I should, your conscious would substitute conscious thoughts for the impulses that come up out of the subconscious mind and that would defeat our purpose. Do the work suggested above. In the next lesson, I will show you how to interpret it.

But, even now, prepare the way for intuitional and spiritual interpretation of that which you are writing.

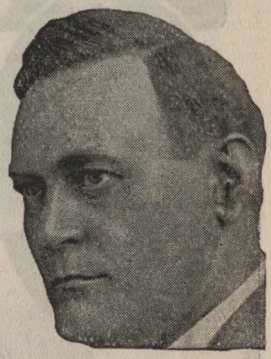
Before retiring each night, sit quietly (as directed in my article, Nautilus, October, 1919) gazing into a grate fire or at a shaded light or at the curling smoke of burning incense. As the conscious mind becomes quiet and until the impulse comes for you to get up and retire; hold this thought.

"God is All Knowledge; hidden and revealed. My subconscious mind is infinite, with the infinity of God. Out of it all ideas, impulses and feelings I now need to know will come to me. There is nothing hidden that shall not be revealed."

Do You Know anyone who needs one of the messages in this issue of *Nautilus?* Mark the page and pass on the magazine and suggest that they subscribe.

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(*Continued from Page 20.*)

My friend, what is fear keeping you from right now? What is your lack of confidence, or belief in yourself, keeping you from attempting? Are these betrayers of men keeping you from going to college? Are you afraid you won't get through, afraid you can't pay your way, afraid that when you do get through you won't win out in any worthy way? Or are fear and doubt keeping you right now from starting in business for yourself, when you really know in your heart of hearts that you are capable of carrying out what you long to accomplish?

Fear and doubt and self-depreciation are making cowards of us all in a multitude of ways. We do not think highly enough of our superb birthright, nor comprehend to what heights of sublimity we were intended and expected to rise, nor to what extent we can really be masters of ourselves. We fail to see that we can control our own destiny.

Faith is the very pith and marrow of achievement. No faith, no achievement. All-absorbing faith, great achievement. Show me a great achiever and I will show you a man of great faith, faith in himself, in his ability to achieve his aim. Faith has ever been the miracle worker of the ages. It is the connecting link between God and man; it is man's strength, the cornerstone of all his building, all his achieving.

The trouble with those of us who are not doing what we can and ought to do is that we lack faith. We do not believe that we can go into the great within of us and simply and naturally make connection with divine force, with the all-supply, with the Power that made us, that Power which has created and which upholds the universe and from which we derive our strength.

We make this connection through faith. This is our trolley pole, and if we could only put it up until it taps the wire which carries omnipotent power we should feel the thrill of divine life, of inexhaustible strength surging through us.

If you do not make this connection; if you lack the divine self-confidence born of faith in Omnipotence, you will never be what you long to be. Your prayers will come back to you unanswered; your efforts will bear no fruit.

Men of force and courage, who have faith in themselves, may take false steps, may make mistakes,—sometimes serious ones,—but in a lifetime they accomplish infinitely more than the negative, timid character, who never dares to push ahead, who has not enough confidence in himself to trust his own powers. It is ever the bold, self-reliant character, the man of strong convictions, who is victorious.

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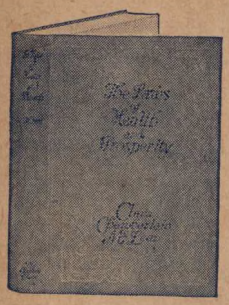
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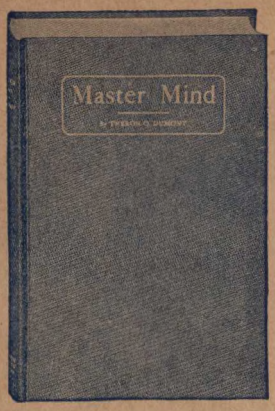
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