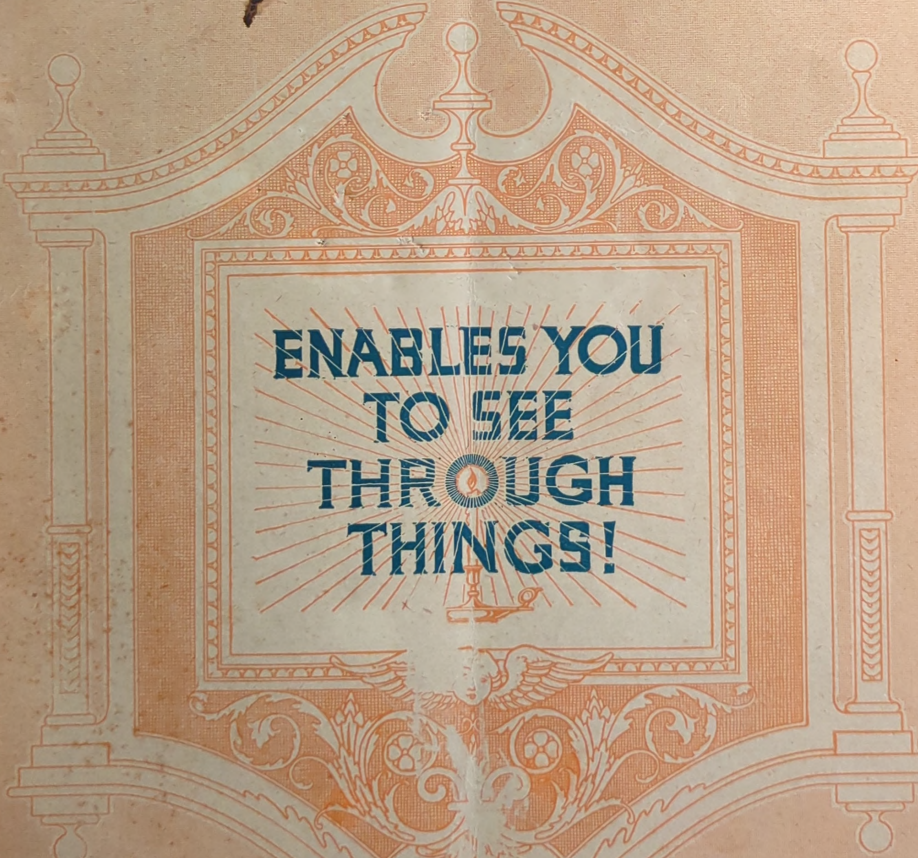


MARCH 1917

NAUTILUS

MAGAZINE OF
NEW THOUGHT



**ENABLES YOU
TO SEE
THROUGH
THINGS!**

Edited by
ELIZABETH TOWNE

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

- ADAMS, Mass.**—Miss Nina Walker, 33 B street. Pittsfield by appointment.
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- BOSTON, Mass.**—Astrological & Occult Book Centre, Room 201, 687 Boylston St. (M)
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- 628 Wabash Bldg., J. M. McGonigle, teacher and healer. (M)
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- WINNIPEG, Man., Can.**—R. M. Moburns, Occult and Metaphysical Headquarters, 253 Notre Dame Ave.
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- BURLINGTON, Iowa.**—A. W. Martens, Pub., 301 S. Main street.
- CANTON, Ohio.**—Ralph W. Young, 307 Tuscarawas avenue.
- CHICAGO, Ill.**—The Advanced Thought Publishing Co., 168 N. Michigan avenue.
- CHICAGO, Ill.**—A. C. McClurg & Co., 218-224 S. Wabash avenue.
- CHICAGO, Ill.**—Purdy Pub. Co., New Thought Book Shop, Mallers Bldg., 5 S. Wabash avenue.
- CLEVELAND, Ohio.**—Burrows Bros. Co., 633 Euclid avenue.
- DENVER, Col.**—Mrs. Edith Marie Raymond, 2040 Welton street.
- HARROGATE, England.**—Talisman Publishing Co., 526 Station Pde.
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- LONDON, E. C. England.**—L. N. Fowler & Co., 7 Imperial Arcade and 4-14 Imp. Bldgs., Ludgate Circus.
- NEW YORK CITY.**—Goodyear Book Concern, 29 East 22d street.
- SALT LAKE CITY, Utah.**—Shepard, the Magazine Man, 227 S. State street.
- SAN DIEGO, Cal.**—Carpenters' Book Store.
- SAN DIEGO, Cal.**—Mrs. Cella B. Slocum, 1658 Front street.
- SAN DIEGO, Cal.**—Webster's Book Store, 945 Eighth street.
- SANTA BARBARA, Cal.**—Ramona Book Store, J. M. Barbour, Prop., 707 State street.
- ST. LOUIS, Mo.**—H. H. Schroeder, 5387 Crittenden street.
- THE AMERICAN NEWS COMPANY** supplies Nautilus on a returnable basis to all newsdealers.

NAUTILUS NEWS

BY THE EDITORS

How Did You Become What You Are?

To know how you became what you are is to take stock of yourself. And taking inventory is the firm foundation for deciding intelligently how to use your forces for a better success in the future.

In taking stock of yourself nothing helps so much as to read the life stories of others who have done likewise, and who have so shaped their course in life as to become successful according to their desires. One of our special features for April *Nautilus* will be the life story of a successful writer and New Thought practitioner, who has some wonderful cases of healing authenticated to her credit. You all know Miss Lida A. Churchill and her wonderful books, and you will be interested in her story on "How I Became What I Am."

Following her story in the same symposium you will find a companion story that will help you to apply the same principles in your own development: "How I Attained My Desires From the Infinite," by M. E. Jacobson. These are both prize stories accepted in our recent contest.

A second symposium for April *Nautilus* will be "5 Lessons in New Thinking," a bubbling fountain of inspiration to self-expression in desired directions. The first article is "Clear Decks for Action," by Robert D. Smeltzer.

"Are You Ready for Help?" is a good analysis by our friend Addison Hickox of Chicago.

"The Mission of Beauty" contains the secret of beauty, shows you just how to express beauty and why, a most interesting and important little lesson by Nora O. Tuttle.

"The Light of Truth" is the fourth in this series, containing some interesting personal reminiscences, by William H. Watson.

And a very appropriate and inspiring closing to this symposium is an article headed "To Keep On Going," written by Mary Clough Watson.

New Life To You.

Appropriate to the spirit of Easter and Spring will be the message of April *Nautilus*.

Here are some of the other good things that will appear in it:

"The Joyous Outlook" bears the spirit of new life from that scintillating soul, Lillian Whiting.

"Poise and Power" will bring us deep meanings from Orison Swett Marden.

A splendid series of articles on "The Master Consciousness" will open in April *Nautilus*, a clear light on the path, from W. Frederic

(Continued on Page 2.)

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Nautilus News

(Continued from Page 1.)

Keeler, who has many friends among *Nautilus* readers.

And there will be No. 10 of that remarkable series on "The Gifts of The Spirit," by Christian D. Larson: this on "Interpretation of Tongues."

There will be other interesting features.

The poet sings that "In the spring the young man's fancy lightly turns to thoughts of love." I surmise that the young woman's does likewise. To help this yearning to normal expression, William has written for April *Nautilus* what I consider a specially good article, "To One Who Wants a Home, Money and a Soul Mate." Which reminds me that I think William is the growingest man I know of, and the recognition that his articles have been receiving in the last year or so are confirmations of my judgment!

My editorials for May will include a series on self-expression, the cure for introspection and blues, and how to encourage self-expression. This series was inspired by the letter of a man who wanted to help his wife overcome melancholia that threatened to end in suicide. In the series I tried to answer this knotty question: when and how far can we go in forcing our will for righteous living against another person's inertia?

Some of our readers are calling for "more Shelton." We have another series of T. J. Shelton's, carrying still more "sunsense" than the first series, and we are going to celebrate our birthdays by starting that series in the May number. Perhaps you know that two-thirds of the editors of *Nautilus* were born in May, and the other third married into the family in May! By way of special celebration in the May number we will give you the first chapter of the new series by T. J. Shelton, on "Mental Action," the first chapter entitled "Sunsense."

On May 26, 1900, I brought *Nautilus* to Holyoke in my trunk, and William and I were married, and here we are living happy ever after. It would take all the trunks in Holyoke to move *Nautilus* in May, 1917! But we are quite satisfied to remain where we are! Though we may want to move if the Germans get their back up against New England.

I want to say a good word for NAUTILUS. I am much taken up with New Thought, and I get more good business ideas from this magazine than from all the other business magazines put together.—GEORGE T. CHURCHILL, Author and Publisher of Churchill's Short-hand, Chicago Heights, Ill.

I certainly think it is fine the way NAUTILUS takes an interest in public affairs and social reform, instead of making New Thought purely personal, "us four and no more."—MR. WILLIAM C. LEE, Washington, D. C.

From Men to Gods

(Continued from Page 27.)

The ray might say to the sun—I am one with you at the Center of your Substance, but I go forth from your Substance into the activities of heat and light. That is your relation to the World Energy—you are one with it, and go forth from it into the activities of life. You are backed by this Energy always.

Your pull on Energy is never so effective as when you press against an obstruction that does not yield readily, against adversity or ill-health or unhappy environment. As the fatigue obstacle precedes the second wind of the athlete, ushering in a great spurt of Energy, so is it necessary to you in the over-coming of adversity, ill-health and unhappiness.

A second wind may come to you in many ways, in a sudden betterment in your affairs, or in your health, your peace of mind, or your accomplishment.

At times your world seems upside down, when all at once everything will be turned right side up, blown, as it were, into an erect position by a second wind as a result of your mental push which has tapped a new Energy level and righted your world for you.

If I were asked to put my finger on the cause of poverty, disease and unhappiness, I should unhesitatingly place it upon WEAKNESS. We are poor when we lack power to gain riches. We are sick when we lack power to overcome disease. We are unhappy when we lack power to change our lives to our liking.

Now POWER is not something far away from us. It is always WITHIN, for it is of the Spirit and the Spirit dwells within us, close at hand, and always ready to respond to our call. The Spirit will give us more and more of its Power as we persistently seek it.

And so shall we gradually evolve from men to gods. The solar system has its sun around which the planets circle. God is the Spiritual Sun, while men, as gods, move in celestial harmony round and about God, their Central Sun.

AFFIRMATION.

I am one with the Central Energy and as much of it expresses itself through me as I can use. To see myself as one with this Energy is the first step to take in opening the way for its manifestation. Daily I will affirm this oneness, and I will persist in the face of all weakness, sickness and unhappiness in calling this Energy mine until it shall flow through me in a mighty current, giving me the power to bring all good into my life and into the lives of others.

The NAUTILUS is the ablest organ of New Thought in this country. The July number is packed, as usual, with good things that throw light on the subject that chiefly occupies the magazine. The editorial section, by Elizabeth Towne, is interesting and able, as usual with that powerful thinker and writer.—BUFFALO DAILY TRANSCRIPT.

Health Culture

Monthly Magazine

EST.
1894ELMER LEE, M.D.
EditorHAROLD WELLS TURNER
Publisher

Health Culture exposes the inconsistencies and arrogant humbug of much that is called medical science, but which in reality is not science at all, but based on experiments made upon the public and by torturing dumb animals. Nature never intended this, but expects everyone to keep to her laws.



Unite With Us for Health

One result of hyper-civilization is that it is damning humanity by successfully blind-folding the public so as to make her contribute to the up-keep of a profession that lives on her suffering. Eighteen million drugless advocates have refused to become slaves to that system. Step up, join hands and unite with us for Health.

STATISTICS prove that, in the United States, the average person is ill 18 days per annum. That means a person living to the age of 65 is sick 1,380 days or over 3½ years during his life. Assuming the person to be earning the modest salary of \$25.00 per week, this means a loss to him of \$4,550, which is quite a sum, but you have still to add to this the doctors' bills and you know what they mean, do you not?

WHY is there so much sickness? Why should a person waste 3½ years or more in bed losing money at this rate and why so few doctors who are sick? These are questions one naturally asks. We can answer them for you and tell what the cause REALLY IS. **IGNORANCE**, that's the answer, that is at the root of it. **YOU** are kept in ignorance while the doctor knows and so he takes none of his medicine, but gives it to **YOU**. He keeps well and you become **ILL**. You are taught little about your body and still less about the cause of disease, consequently when you have a pain or ache, you run to the doctor. **HEALTH CULTURE** teaches you all about the body, disease, treatments, cures, as well as the evils of drugs. It also tells you how to treat yourself successfully without using dangerous poisons and with a saving of \$4,550.

HEALTH CULTURE will give you thought control, and teach you how to become strong, virile, magnetic and attractive. Teaches the underlying laws of eugenics and sexology. Will teach you to live the Happy Life and how you may escape from bondage and sickness no matter how you have trifled with your health or what your environment is, or what your parents may have died of, or what your occupation. **HEALTH CULTURE** will teach you to climb to the healthy life and so become strong and successful.

HEALTH CULTURE is the most progressive health organ in the world and teaches the most up-to-date medical science based on Natural Methods, Common Sense Psychology and Diet. What an important part the food we eat plays in health and how little people understand it. Babies get thin and rickety when improperly fed. Children fall into decline through lack of nutrition. Nervous and highly strung people require those elements that create nerve power. A correctly balanced diet supplies the proper amount of fats, etc., and is absolutely necessary for health. Unless you maintain a good, all 'round diet you will sooner or later suffer for it. **HEALTH CULTURE** contains numerous articles devoted to diet, giving valuable information on the subject.

WE are interested in you and if you are in difficulties about anything connected with your health, remember we are at your service, so write to us fully. Our Question and Answer Department offers to every reader a privilege that few other periodicals do. **HEALTH CULTURE** fights drugs, quackery serums, stimulants, useless operations, medical humbug, vivisection, vaccination, and everything likely to injure the health of the nation.

THERE is no reason under the sun why you should grow old and wrinkled as the years roll on. It is up to you to keep young and well. Men and women may be old and worn out at 30, if they have not followed the right course of living. We have thousands of followers of 70 years who are youthful and vigorous, having learned the true way of health. It is not a question of age, but your condition of health. We are sincere when we say that as you grow older and learn more, you should grow healthier and more youthful appearing. The Natural Methods ARE the best. No right-thinking person can have the slightest doubt about that and **HEALTH CULTURE** is just brim full of live wire information that tells you explicitly what to do to keep well and young.

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(Nau. 3-17)

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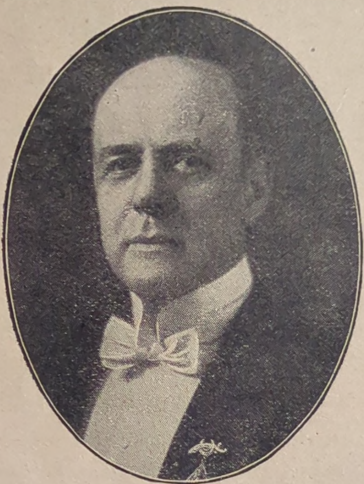
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By JAMES IRWIN PIERCE

TWENTY years ago I knew a consumptive who "went West" to be cured. Like nine out of ten who do this, he came back East to die. As he expressed it, "I came home to save funeral expenses."

That consumptive is alive today, and he owes his life to deep breathing. I know, for I was the man. Positively nothing else cured me, for I had tried every other treatment. At first I was so weak that I could not breathe enough air to call the effort I made "deep breathing," but gradually my puss-clogged lung cells began to open up; life-giving oxygen expanded them and revitalized my starved blood, and little by little my strength came back to me, and finally test and test failed to show a single tubercular germ. **I was CURED, and NATURE did it, with OXYGEN as the medicine.**

If deep breathing can save a human wreck—a dying man, as it did me, then it must be ten times more effective in a person with a reasonable degree of lung power to start with. With his greater strength of breathing power he is able to saturate his blood with oxygen, and even a weak woman can exercise her internal body as thoroughly as can an athlete through vigorous exercise. Deep Breathing will do this, and I know of hundreds and hundreds of proofs. Deep Breathing is the most powerful of all of Nature's remedial agents.

There exists in all of us the "Seed of Health."

All that is necessary is to give this seed a chance to grow and develop. Oxygen is the great fertilizer of this seed, that which gives it the impulse of life. All that you have to do is to **Breathe, Breathe, Breathe.**

Unfortunately, few persons know any more about breathing than merely throwing out their chest and taking a deep inhalation. This is not deep breathing, my friends, and it is a crime that you do not know how to breathe. You are sacrificing half of your vital power through your ignorance. There are many deep breathing teachers, but I pin my faith on the man who twenty years ago saved my life, the "Father of Deep Breathing." I am referring to Prof. Paul von Boeckmann, R. S., of 110 West 40th St., New York City. He has been recognized by the medical fraternity as an authority on the subject, and his fee is so modest that the poorest man need not do without his help.

He publishes a book, entitled "The Wonders of Deep Breathing." The regular price is 25 cts. He offers to send it FREE to any reader of NAUTILUS, because he feels that every reader of this magazine personally represents a great cause for which we are all working, National Health and Happiness. Send 4 cts., stamps, to pay for cost of mailing. In this book he describes the various methods of breathing by diagrams, and he gives a vast amount of other valuable information. Without having read this book you cannot say that you have a basic knowledge of the development of a sound and strong body.



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MARCH, 1917.

{ VOL. XIX
No. 4 }

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,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
—Holmes' "The Chambered Nautilus."

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DEMOCRACY, national and international, is the way of everlasting peace.

▽ ▽ ▽

Real Things for Unreal.

NEW THOUGHT is the school-master to bring the individual unto the Christ within himself. Once finding the Christ within, the source of truth and love, then life becomes a continual evolution of the fine art of living.

The first thing that the New Thought does when it gets hold of you, is to turn the world right side up for the first

time in your life. You begin to see that the real things of life are not *things* at all: that the *things* of life are ephemeral, fleeting, illusory, ever changing and giving place to something better.

You come to realize that the *real* things of life are unseen: they are ideas, thoughts, emotions, principles. Paul told you that two thousand years ago, and it is only just beginning to percolate!—"the things that are unseen are eternal, the things that are seen are temporal"—which means temporary or changing.

New Thought keeps you continually reminded that all your powers, your wisdom, your ability to do, comes from the unseen and real side of life, and expresses or reflects itself in the world of things.

New Thought sets you to realizing your infinite supply of ideas, will and wisdom, with which you can work out in the world of form all the things you desire. "Whatsoever things you desire when you pray believe that you receive them (now) and you shall have them."

The words, "When you pray," simply mean when you turn to your infinite

EDITORIALS *by* Elizabeth Towne

self, to God, as the source of what you desire. "Prayer is the heart's sincere desire," uttered God-ward. And many times we utter our prayers God-ward when we don't realize that we are doing it.

▽

Occupational Diseases.

NEW THOUGHT first makes over your mind, so that you see the world in its true relation to yourself, and to all other human beings.

From this comes instinctively a new adjustment of yourself to the experiences of life, relieving you of strain, physical and mental.

Perhaps you know that nowadays all medical men attribute all occupational diseases to strain on the nerves, due to monotonous repetitions of certain acts, physical or mental, and they are coming to classify *all* diseases as "occupational diseases."

With a new understanding of life come new ideas, new inspirations, new ways of doing things, which rest soul, mind and nerves.

▽

The Individual and His World.

THROUGH new understanding of life comes a new adjustment of the individual to his environment and to the universal.

And this new adjustment is a fluid thing; it is the flow of life itself from the universal through the individual and out into the world of things.

In the old thought man is ever conscious that environment makes the man; but in the New Thought man's ideas are busy with the true understanding that *it is man who makes the environment that makes the man.*

This fills the individual with the joy

of thinking creatively, of doing good work, with the certain knowledge that what he desires is sure to be fulfilled, if the desire persists and if he faith-fully insists.

▽

God is Your Health.

THROUGH this continuous adjustment of the individual to his environment and to the universal, comes perfect health.

The word "health" means wholeness, and it means holiness. If a man is a divine organism made to express God, and he prostitutes himself in the expression of the not-God, he lives in a continual sense of strain, of being battered by outside forces, of being defeated.

It is as if he were made a divine organism for turning to the right, and he insisted upon turning himself to the wrong instead.

Right thinking, right action, *according to the nature* of the individual, which is love or God, brings freedom in self-expression, freedom to enjoy and to grow and to do good work.

The individual is a living organism, made to express truth in love; if he insists upon grinding through his thinker that which is not truth and not love he brings upon himself progressive diseases.

And eventually these dis-eases compel him to think, to find out the truth, and to eliminate that which is interfering with the free and right functioning of his living organism, the body.

Right thinking is health of spirit, mind and body.

The New Thought about life is health, of spirit, mind and body.

The New Thought not only makes

EDITORIALS *by* Elizabeth Towne

over the individual, it makes over all the social relations of the individual.

Thousands of homes in this country have been preserved and made happy and useful through New Thought.

The few scores of other homes that *apparently* have been broken up by New Thought, are another story, and such a drop in the bucket that they are not worth considering.

Modified Milk for Babies.

NEW Thought is bringing new life to the churches. On our *Nautilus* subscription list are many orthodox ministers who translate it into church language, and whose parishioners flock to hear it and accept it with avidity.

Some of these ministers alas, think it necessary to knock New Thought, even while they modify it for the feeding of the babes in their pews!

We do not resent this. We know that in due time their professions will be as good as their practices of New Thought.

New Thought Makes New Environment.

NEW Thought is making over the states, and the world.

New Thought is bringing the new heaven and the new earth.

It is bringing equality of opportunity—even at the ballot box.

It is making a new environment in which the little children may be educated to life, liberty and the pursuit of happiness in right directions, where booze and crime do not lie in wait to destroy.

The New Thought is building a new heaven on earth, a heaven of equality of opportunity for self-expression, equality of income for all, peace on earth, Good Will to men, and a United States

of the world to guard nations as nations now guard individuals.

Perfect Freedom.

DO YOU know that the New Thought means the organization of the whole human race to express the whole divine God?

That is what the United States idea will mean when it is applied to the whole world: the organization of the whole world to insure national freedom. Just as the United States is organized to insure states' freedom.

And nowhere on this earth will there be perfect freedom of the individual nation until there is perfect freedom of *all* nations. Perfect freedom of one nation includes perfect freedom of all nations.

You may rest assured that not one individual nor one nation will achieve heaven on earth very much ahead of all of us: for we are all members of the ONE. This is the day of New Thought co-operation to organize heaven on earth.

In Memoriam.

THIS is to ask the readers of *Nautilus* to send their most loving and Good-Willing thoughts to bear up the soul of Mildred Bohmer Bailey in the New Life which she has recently entered.

You all know her in spirit, if not in name. For several years she has been sending her best love and Good Will to all the *Nautilus* family, in her capacity as my own secretary. And many of you know her by name, for she has answered hundreds of the letters of inquiry which have come to me. And many a letter of gratitude is now resting in our files, elicited by her answers to these

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questions. She took care of all my correspondence when I was away on lecture trips. She wrote book reviews, signed M. G. B., many of which are still to appear in our columns. She helped arrange *Nautilus*, and hundreds are the mishaps in makeup which she has saved us and our readers.

For more than one-third the lifetime of *Nautilus*, Mildred Bohmer, since 1914, Mrs. Harry Bailey, was actively connected with its activities.

She worked her way from the lowest position in the office to the highest and most useful place ever held by one of our employees.

Her position was a special and individual one which she herself largely created by her own initiative, versatility, executive ability and loyalty to the business and to her employers.

She was deeply interested in everything connected with *Nautilus* and the New Thought movement in general. She was almost as familiar as myself with the name and work of every prominent New Thought teacher, healer and writer.

Her warmest sympathy went out to those perplexed ones who from time to time seek the advice of our Family Counsel department. The answering of many of these appeals was a regular part of her work.

Her place can never be filled, though of course her work goes right along growing, by the life-momentum she gave it plus the will, wisdom and love of others who are already bearing it on.

For the crowning virtue of a good helper was hers: she so organized her work that others could pick it up anywhere without a break.

Mildred Bailey was essentially and always a friend, not an employee. We

ourselves thought of her as friend and she treated us as friends. She was not only my right hand but she was also heart and head for me, and an extension of my ideals and purposes for good. She multiplied me by two. And she was loyal and faithful to a fault as well as brilliant, versatile and reliable. She was one of the most unfailingly good-willing and persistently kind persons I have ever known intimately. She was closer to me in spirit and in my daily life than any other living being outside my immediate family and I am heartbroken over her untimely death. She was too vital and radiant a personality to be cut off like that.

What Was the Cause?

MILDRED was only twenty-eight years old. Nobody realized there was anything serious the matter with her until the week she passed out. She sat at my right at our annual banquet at the Nonotuck Hotel, Saturday evening, January 20, though she was not feeling very well. She worked nearly all day Monday, with a "sore throat" coming on. I told her not to come in Tuesday but to rest up. Monday night she was taken to the hospital, where she died Friday morning, her husband and her father with her. After fearing first diphtheria, then scarlet fever, the doctors settled on "quinsy sore throat" and "systemic intestinal toxemia" as the cause.

I think the latter came nearest the truth, and that it had been coming on a long time, due to the strain imposed by the responsibilities she faithfully carried, for the *Nautilus* family, as well as for her own loved ones. (She had no child of her own.)

Her Good Will was so great that no-

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body realized she was flagging seriously. Now we see that she was "run down" under duties she had assumed as new joys and had carried years enough for them to wear channels in her brain and body that drained her life forces too low. She had not been "throwing off" fatigue poisons fast enough.

The *joy* of doing had *settled* almost unconsciously into the *habit* of doing certain things.

"The *joy* of the Lord" God within thee "is thy strength" to do *anything*.

Mildred "needed a change" six months ago. I see it now. She *forced herself* to keep on earning for the plans she made with and for those she loved. Her husband and her father wanted her to rest. We gave her shorter hours and time off.

But it was not enough, and nobody realized what was happening.

Nobody *could* know she was pushing herself beyond her strength *except herself*. God was warning her, through her flagging powers, her tiredness at night, night after night; God warned her to *change her work*.

But she *loved* her work, she loved her husband, her home and the ideals she was working for. She ignored the daily repeated warnings of *God within her*, the occasional warnings of relatives and friends.

And *nobody* realized until too late what really was happening: that for some months she had been living on will power instead of life power. And because *she* did not realize it she "laid down her life for her friends." Greater love hath no woman than this; and love is the "greatest thing in the world."

But *greater wisdom* we can all gain

from this tragedy—that is why I am telling you about it—wisdom to:

1. Heed the repeated signs of flagging energies within ourselves.

2. Change our work, that the *habitually* used nerves may rest, recuperate, regenerate; while unused areas are being developed and vitalized through new activities.

For our bodies are *intelligent* organisms, and we should heed their demands and change conditions when necessary.

▽

How and Why New Thought May Help Along a Tragedy.

A PARTIAL knowledge of any subject may be a dangerous thing.

When it comes to the subject of how to live long and well no human being can rightfully claim more than a partial knowledge. We may know that the law of being is self-expression, or God-expression, but when it comes to applying that law to our daily problems we all make mistakes.

We are like Peter, learning the art of walking by faith on the waters of materiality.

We are venturing on the "brittle edge of the moment."

We are skating on the thin ice of experience over the unproved depths.

Many of us go down into cold waters of serious sickness and come out again, wiser by a little more knowledge as to how to apply our New Thought. Twice I have done this: once about eight years ago when I "demonstrated over" nervous prostration—with the aid of a doctor who taught me a few things about diet; the second time, in the winter of 1914-1915 when I "demonstrated over" neuritis—with the help of a second M. D. who rubbed in what the first

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taught me and added a compelling lesson on exercise.

Both these lessons I meditated upon in the silence, long and oft, and the results I am passing on to our readers from time to time.

Out of my own experience I cautioned Mildred repeatedly not to push herself too far, to *listen to the demands of her body* as *INTELLIGENT* demands, to treat her body fairly, as *one human being should treat another*. She tried to, she thought she was making change enough to relieve the strain. I took her word for it. If I, *with my experience*, could have got inside of her and heard first hand her internal complaints I might have known what was coming, and forestalled it.

On the other hand I might not. Why didn't my first serious illness enable me to forestall the second?

Affirmations That Inhibit Pain.

AFTER much going into the silence I have come to this conclusion: *New Thought or Christian Science positive statements of being may be applied so persistently that they practically silence for the time being the little voices of the organized intelligence that knows the needs and limitations of the body. The Word of Truth Absolute may be used so exclusively as to obscure the fact that too great and prolonged strain is being imposed upon the body. Sickness and even death may thus come without warning, or nearly so, because the "I-Am-allright and-can-do-as-I-choose" affirmations have actually inhibited the messages of local disease which would otherwise have come up to the consciousness with sufficient insistence to compel attention.*

It is my belief that William James

died because of this very attitude of mind. I have heard of a number of Christian Science practitioners and one or two New Thoughtists who have gone out, from the same cause, as I believe. Not to mention the numerous lesser examples of sickness that did not eventuate in death.

Doing Violence to the Body.

IT IS a mistake to do violence to the body by defying persistently all the laws of COMMON SENSE: i. e., sense common to the mass of human beings, based on consensus of human experience and judgment.

And it is a mistake just the same, whether we do it from sheer ignorance of common sense, or from a *Christian Science determination to declare all common sense as fool-sense, without intelligence or truth!*—for that is what it amounts to, as I see it, to say the "laws of nature" are "carnal mind," non-existent in truth.

If they are "nothing," they should be ignored and abjured instantly and wholly.

If, on the contrary, the "laws of nature" are what I believe they are: i. e., *an expression of as much of the divine law of being as man has proved out by experience and reason; a consensus of experience and judgment, of the one divine law of being, then they SHOULD BE RECKONED WITH IN OUR THINKING AND ACTING.*

In connection with this subject I shall have more to say in *April Nautilus*, showing the Christian Science point of view and the New Thought one, and applying it to the social body as well as the individual one. My secretary's experience has again impressed me with the importance of this message.

Sage

Retorts

By EDWIN MARKHAM

THE NEEDLESS SOLAR SYSTEM

"The comet, he is coming, Emerson,
And when the dread thing crashes
Over the System, snuffing out the sun,
The planets will be ashes!

"The thing will scatter ruin wild and wide.
Unless perchance we've missed him!"
"Well, I can get along," the sage replied,
"Without the Solar System."

THE RETORT OF PERICLES

One stormy night after the Parthenon
Rose on the cliff of the Acropolis,
An angry Grecian for a fancied wrong
Followed the patient steps of Pericles
Home from the Agora, and for raucous hours
Hurled his hot rages on the noble Greek,
Then when the bellower wearied and grew still,
Wise Pericles sent out a torch to light
The tongue-worn fellow homeward thru the night.

Written for Nautilus.



TAKING GOD INTO PARTNER- SHIP

By

ORISON SWETT MARDEN

▽ ▽ ▽

THE new thought of God takes God into partnership, and then it is "we," not I."

The very consciousness of being reinforced and buttressed with infinite power, supported by infinite wisdom will give you a wonderfully increased sense of power, will enlarge your life and multiply your effectiveness, because it will take away from you all that sense of uncertainty, the feeling of your helplessness to buffet the storms of life, of hopelessness in the presence of overwhelming odds. It will give a new meaning to your life because you will know that you are not a victim of Fate or a gamble with destiny, but that your life is founded upon infallible fundamental principles. You will then know that if you want success you must take the material into your mind which will build success.

There is surely something wrong when multitudes of the sons and daughters of the King of Kings, who have inherited all the good things of the uni-

verse, starve on the very shores of the stream of plenty, of opulence unspeakable, which flows past their very doors and which carries infinite supply.

God's children were not made to grovel but to aspire; to look up, not down. They were not made to pinch along in poverty, but for larger, grander things. Nothing is too good for the children of our Heavenly Father; nothing too beautiful for human beings; nothing too magnificent for us to enjoy. It is the narrowness of our thought that has limited us. If we had larger and grander conceptions of life, we should attain grander things. We are made in God's image and we are His children and as His children we are heirs of all that is His, all that is beautiful and useful in the universe. The very holding of the mind open toward all the good things of the world, expecting and appreciating them, will have everything to do with our obtaining them.

There is nothing which the human race lacks so much as unquestioned, implicit confidence in the Divine source of all supply. We ought to stand in the same relation to this Infinite Source of things as the child does to its parents. The child does not say, "I do not dare eat this food for fear that I may not get any more." It takes everything with absolute confidence and assurance that all its needs will be supplied, that there is plenty more where these things come from.

We do not have half good enough opinions of our possibilities; do not expect half enough of ourselves; we do not demand half enough, hence the meagernesses, the stinginess, of what we actually get. We do not demand the abundance which belongs to us, hence the leanness, the lack of fullness, the incompleteness of our lives. We do not demand royally enough. We are content with too lit-

tle of the things worth while. It was intended that we should live the abundant life, that we should have plenty of everything that is good for us. No one was meant to live in poverty and wretchedness.

Suppose a boy should try to become a lawyer without expecting to be admitted to the bar, or while really believing that he would ever amount to anything as a lawyer. He would fail. We tend to get what we expect, and if we expect nothing, we get nothing. The stream cannot rise higher than its fountain head; no one can become prosperous when he expects or half expects to remain poor.

The man who is bound to win believes he is going to be prosperous; he starts out with the understanding with himself that he is going to be a successful man, a winner, and not a loser. He does not say to himself all the time, "What's the use? The great business combinations are swallowing up the chances. Before long the multitude will have to work for the few. I do not believe I shall ever do anything more than make just a plain living in a very humble way. I shall never have a home and the things that other people have. I am destined to be poor and a nobody."

There is no philosophy by which a man whose mind is filled with fear of coming to want or horror or failure can attract the thing which will relieve him, because he is facing the other way, he is working for one thing and expecting another.

The man who is suffering with fear because he does not know where the next dollar is coming from, is in no condition to earn or to attract dollars. Fear always makes a man think he is weak, a nobody. It always pictures the worst; sees no light ahead.

It is the man who has faith in himself, in his own resources, and who

spends his last dollar fearlessly because he knows the law of supply and is in touch with a flow of abundance, that gets on. The one who spends his last dollar in fear and trembling and who always carries a vivid picture in his mind of the wolf at the door is in no condition to conquer poverty.

There is a very intimate connection between the thing we fear and that which will come to us. According to the law of attraction, the habit of expectation or desire, tends to draw to us what we concentrate upon.

When we think of a thing, when we hold it in our minds, whether we love it or fear it, admire or dread it, we establish relations with it and tend to work it to us.

Everybody ought to stand erect with face toward the sun of hope and prosperity. Success and happiness are the inalienable rights of every human being. Let your ideals be those of plenty, of abundance. Let us hold the thought that God is our great supply; that if we can keep in tune, in close touch with Him, so that we can feel our at-oneness with Him, the great Source of all supply, abundance, will flow to us and we shall never again know want.

Lack and want do not fit man's divine nature. The trouble with us is that we do not have half enough faith in the good that is in store for us. We do not dare fling out our whole soul's desire, to follow the leading of our divine hunger, and ask without stint for the abundance that is our birthright. We ask little things, and we expect little things, pinching our desires and limiting our supply. Not daring to ask to the full of our soul's desire, we do not open our minds sufficiently to allow a great inflow of good things. We do not fling out our soul's desire with that abundant faith which trusts implicitly—and which receives accordingly.

We are not dealing with a Creator who is impoverished by granting our requests. It is His nature to give, to flood us with our heart's desire. He does not have less because we ask much. The rose does not ask the sun for only a tiny bit of its light and heat, for it is the sun's nature to throw it out to everything which will absorb it and drink it in. The candle loses nothing of its light by lighting another candle. We do not lose but increase our capacity for friendship by being friendly, by giving abundantly of our love.

One of the great secrets of life is to learn how to transfer the full current of divine force possible for ourselves to ourselves, and how to use this force effectively. If man can find this law of divine transference, he will multiply his efficiency a millionfold, because he will then be a co-operator, co-creator with divinity, on a scale of which he has never before dreamed.

When we recognize that everything comes from the great Infinite Supply, and that it flows to us freely, when we get into perfect tune with the Infinite; when the brute has been educated out of us and the dross of dishonesty, selfishness, impurity, cleaned out of us, we shall see God without these scales which now make us blind to good; we shall see God (good), and we shall know good, for only the pure in heart can see God.

One of the greatest evils of the world is the belief in the necessity of poverty. Most people have a strong conviction that some must necessarily be poor; that they were made to be poor. But there was no poverty, no want, no lack, in the Creator's plan for man. There need not be a poor person on the planet. The earth is full of resources which we have scarcely touched.

The fact is, we live in our own worlds, we are creations of our own

thought. Each builds his own world by his thought-habit. He can surround himself with an atmosphere of abundance, or of lack; of plenty, or of want.

Resolve, that you will turn your back on the poverty idea, and that you will vigorously expect prosperity; that you will hold tenaciously the thought of abundance, the opulent ideal, which is befitting your nature; that you will try to live in the realization of plenty, to actually feel rich, opulent. This will help you to attain what you long for.

Many people keep themselves poor by the slavish fear of poverty, allowing themselves to dwell upon the possibility of coming to want, of not having enough to live upon. The minds of the children in such families are saturated with the fear of poverty; they hear of it from morning till night. They see poverty-stricken conditions everywhere. They hear everybody talking about limitation, lack. Everything around them suggests poverty.

Is it any wonder that children, brought up in such an atmosphere, should repeat the poverty-stricken conditions of their parents and environment?

Did you ever think that the terror of poverty, the constant worry about making ends meet, the fear of that awful "rainy day," not only make you unhappy, but actually tends to bring about the conditions that disqualify you from making real progress?

True prosperity is the inward consciousness of spiritual opulence, wholeness, completeness; the consciousness of oneness with the Divine source of abundance and infinite supply; the consciousness of possessing an abundance of all that is good for us, in material things, and a personality of character which no disaster on land or sea can destroy.

Taking God into partnership will give

(Continued on Page 56.)



THE REMEDY FOR MEDIOCRITY

By

G. H. GUTHRIE

▽ ▽ ▽

WE ARE indebted to Dr. McCosh for the analysis of an emotion, and according to the principles set forth by him, I would suggest there are four phases to an inclination, or spring of action manifesting as in skill, facility, accomplishment, aesthetic, artistic or other specialized expression:

- 1—The inclination or original idea, or cause.
- 2—The reason or incentive for wishing to express the idea.
- 3—The feeling aroused by the desire to express the idea.
- 4—The physical manifestation—the result.

A simpler formula would be:

- 1—The idea.
- 2—The motive.
- 3—The emotional state.
- 4—The expression.

If I have a desire for musical expression, it is evident there exists in my mental combination a certain inclination, bent, or aptitude toward music. I proceed in the usual way to realize this inclination, but find after much patient toil and lavish expenditure of time I am able to give only feeble ex-

pression to what I consider a great passion or desire.

Upon reflection I discover that my devotion and attention have been centered almost wholly upon what I have been trying to produce instead of the cause that prompts expression in a musical way. Therefore my efforts are doomed to failure, or are at least indifferently colored. I use this merely to make clear the point I wish to emphasize. The principle applies to any natural adaptation, and I conclude that the reason for mediocrity or indifference in expression is that too much attention is centered on results (4) instead of causes (1).

It is a well-known principle in psychology that any faculty or phase of the mind responds at once to attention and inclines to bring about the condition suggested by the form and quality of such attention. Applying this principle to the development of an inclination we find that in order to realize the fullest, freest and best expression attention must be given the idea itself—the well-spring or fountain-head, which is the first of the four phases named. If too much attention is given the second phase, the primary cause is apt to be obscured. Too great development of the emotional phase leads to waste of energy and weakens physical expression. If physical expression ranks first in importance, results are spiritless, technical or mechanical.

I think every one will agree that the faculties or phases of the mind, or peculiar points or qualities, are very sensitive, and ordinarily require little to either suppress or stimulate; so if there exists a purpose to develop a quality, the kind of attention that should be given it is of first importance.

The strongest element in the human organization is attachment. Every one is attached to various persons ideas or

objects so that nearly all action of whatever nature finds its prime cause in an attachment of some kind. We generally speak of attachment as love, and this term expresses more clearly than any other the strength that may be found in human attachment. It is impossible to imagine the different ways this power expresses itself, and if it is considered a matter of sentiment by some it is well to note that the most fervid enemy of sentimentalism, the callous, the stern, the hard-hearted, the indifferent have ideas and objects to which they are devoted. So we see at once that we are dealing with a force and not a sentimental fancy.

This idea of attachment, which is a quality of singular power and strength, we may with equal facility apply to our mental faculties, powers and properties as to exterior things. If the imagination will permit one to assign a personality to each mental quality whether of the form of a gift, endowment or special inclination, or any quality which may be of service in building, fortifying or strengthening the character, the power of attachment or love will be found to be wonderfully effective in developing such quality. Results then as produced in physical expression are superior in effect than when attachment or devotion is centered upon the result. This too, is in contradiction to the besetting weakness of limiting, belittling or underrating one's mental powers and qualities.

Radiation proceeds from a center. We would consider it unwise to attempt to intensify radiation by applying force to any other than the source from which radiation proceeds. Let a talent, gift, endowment, capacity or inclination represent centers of radiation. Let attachment represent a force. Apply the force to the source from which the

predilections spring, and the impulse toward expression is so powerful that it becomes almost irresistible.

I pour the quality of love without stint into the passions I wish to develop. The effect is electrical. Instead of laboring arduously to produce the things I wish, I find that I can scarcely check the impulse to express what I feel. I know, of course, that to acquire familiarity or facility to a perfect degree with anything or in any direction, patient and ceaseless application of objective attention is necessary, but if I can intensify the cause with love, the reaction is automatic, and my effort is given without thought of drudgery or labor. I apply the power wherever I choose—to my mental faculties, to my physical members, to my desires, to my emotions, to whatever gifts I may have. I find placed at my disposal an instrument of great power, and I proceed to apply it systematically and with intention to develop and expand my consciousness and my possession. Life, rejuvenation, exhilaration, follow immediately.

We may feel that the idea may be disposed of by considering it merely suggestion, or the effect of suggestion. We might with equal facility dismiss the thought of wireless telegraphy, or the electric light, or the telephone, as merely the effect of electricity. Suggestion resolves itself to the simple process of planting an idea in the subconscious mind. But ideas vary to a wide degree in force, subtlety and power. Effective results cannot be obtained by the application of suggestions which do not represent forceful ideas. As love or attachment conveys the idea of infinite power, it follows that if it is concentrated on the mental and spiritual powers an immediate response will take place, because the more potent the idea suggested, the more definite and powerful the effect.



THE GIFTS OF THE SPIRIT

By

CHRISTIAN D. LARSON



9. THE GIFT OF TONGUES.

WHEN we gain the power to go beyond ordinary human experience we meet many strange possibilities; and among them we find the possibility of contacting all kinds of states of life or action that obtain upon the deeper, the higher or the finer planes of being. And during such conscious contact we not only receive, as if by inspiration, direct information concerning those states of life but also give expression thereof in various modes and manners.

We know that some of the greatest productions in art, music and literature have been the result of direct inspiration; that is the mind contacting the higher and the finer realms of action, thought or melody, and giving expression thereof in a tangible manner. And this power constitutes one of the phases of the Gift of Tongues, the reason for which we shall understand presently.

When we examine this possibility, we realize that it becomes a source of much power, knowledge, scientific information and even higher wisdom; and we

shall also find that it is not an uncommon gift. The truth is, that the majority have this gift to some extent because whatever our state of development may be we frequently contact through consciousness, inner or finer planes and give expression to ideas or thoughts that we never worked out in our own objective mentality.

Indeed, we all are to some extent, living in touch with those states of life and action that are beyond the ordinary; and almost at any time light, wisdom or melody may come forth from those higher realms in our own consciousness; and we may give expression thereof just as if we were speaking through inspiration.

We know, through personal experience that we frequently think things, write things or say things that seem to have come into the mind by themselves; or that seem to have arisen into consciousness without our knowing exactly where or how the phenomenon took place. Indeed we all have experiences of this kind every day; and it is such experiences, together with a number of kindred phenomena that have been described in sacred literature as the Gift of Tongues.

When we consider life as it is in all of its immensity we find that there are innumerable modes of expression and as many channels through which speech, audible or silent, may find its way to the conscious world. But back of all expression we find first, innumerable sources of life, action, thought and melody; and back of all these we find the Word. And to become conscious of this one source—the Word—and at the same time have the ability to give expression to the Word in any number of ways or modes, this to be gifted with diverse kinds of tongues.

The Gifts of Tongues implies the power to express life in many ways, or

to bring forth our understanding of things through many channels. But to apply this power, consciousness must be in touch, at least at times, with the One Source of expression, and must almost continuously be in touch with higher or finer planes of life and action; in other words, to be conscious of the Word and give expression in many ways to the meaning of the Word.

And herewith we should remember that the Word does not merely represent thought expressed in speech, but represents every phase of consciousness, however expressed, whether in thought, in speech, in ideas, in concepts, in music, in art, in formulated states of mind, or in any and every mode of personal expression—or through the fine arts of living.

Briefly, the Word is the coming forth of the *All* that is in the soul; and as the one Word embodies all the qualities, desires and aspirations of the soul, we realize that when the Word is expressed in many ways, or in all possible ways, we will not omit a single mode of expression, from the simplest actions of conscious living to the highest expressions of music, thought, truth or wisdom. And when we have the power to give expression to the Word directly, as if by inspiration, and through any or all of these channels of expression, then we possess the Gift of Tongues.

Considering another phase of the subject, we know that there are numerous instances of responsive minds being able to speak in languages that they have never learned objectively; and this one phase has usually been looked upon as the only evidence of the Gift of Tongues; and although this is one phase of the power, it is only one of the simplest, and one of the most literal expressions of this great gift.

However, the power to speak in languages that have not been learned ob-

jectively is readily explained, and is accounted for through the law of mental sympathy; that is, if your mind is very responsive to the finer forces of deeper or higher consciousness, you may be able to contact consciously the subjective activities of other minds, and thereby receive, directly through the transference of thought, practically everything that may be held in store upon the sub-conscious side of that mind that you consciously and sympathetically contact at the time.

To use a very tangible illustration, we find that when we take a wire and have it connected with a live wire, then the current that is flowing through the live wire will also flow into this other wire so long as the connection continues; and this very same circumstance is constantly taking place upon the subjective planes of life, thought and action. We are living, literally, in a vast sea of thought, activity and substance; and the finer wires of our inner mentality, to use the same expression, may contact the live currents upon the inner planes, thus making it possible to receive a great deal of information that we could not know objectively. And if we should at the time continue in sympathetic responsiveness with a certain mind that was in possession of learning or wisdom that we positively knew nothing of, we might, for the time being, actually borrow fragments of that learning or wisdom, or give expression to it through our own objective thought and speech.

Phenomena of this kind has been met with frequently, and has been described as the Gift of Tongues; but it is only a very simple phase of a marvelous law—the possibility of any mind contacting, for brief periods of time, other sources of wisdom or knowledge, or inner realms of life, light and power.

Furthermore, we find through personal experience that we all do, to a cer-

tain extent, enter into sympathetic touch upon the mental plane with other people, and thereby literally borrow, for the time being, their feelings, their desires, their sorrows, their joys, their aspirations—an experience that we all meet frequently, and a situation that must be handled with great care.

Indeed, if we are very sympathetic, or mentally responsive, we may borrow, mentally, more than one-half of the thoughts, feelings, desires or mental states that we entertain during the day. And although this fact illustrates a very interesting law, and a possibility that is far greater than we may think in the beginning, nevertheless, it is a situation that we should not enter unless we understand how to master every phase of it, and know how to rise above those conditions connected therewith that may not be desirable.

Turning our attention again to the possibility of contacting the mind with other minds, and, for the time being, receive fragments of their learning or knowledge, we must remember that there is practically no gain to be derived from that phenomenon or experience in itself; although it illustrates, in a most tangible manner, possibilities in the human mind that we should study and analyze further.

However, it is when we apply this possibility in conjunction with the higher law that we shall profit directly; that is, when we proceed to contact consciousness with higher sources of wisdom, and with an ever-increasing number of higher and finer planes of life, thought, realization, beauty, harmony and melody. Indeed, it is hardly possible to conceive of more wonderful or richer experiences than those that follow when we enter into mental harmony with the wonderful states of melody, beauty, light, wisdom, inspiration, and higher states of being that surround us

all everywhere; because when we enter into such states of harmony, we naturally receive, directly, rich portions and vast portions of the actual realities that exist in loftier regions of the life sublime. And if we can give expression through poetry, music, thought, written language, spoken language or personal living—if we can give expression to these higher things in any or all of these modes or manners, we are making use of the Gift of Tongues in one of its many phases.

Generally speaking, the Gift of Tongues implies the power to be inspired by anything that comes from higher sources, and not only to receive such inspirations in the mind, but to give expression to them all in actual thought, melody or speech. However, in its highest phase this gift implies the power to understand the Word, and give expression to the meaning of the Word through thought or speech, or in every conceivable manner.

To illustrate: If you could enter into the consciousness of all the elements of the Word and also give expression in a tangible manner to the highest music imaginable, to the highest thought imaginable, to the greatest aspirations imaginable, to the most beautiful expressions of art and poetry imag-

(Continued on Page 56.)

UNTO INFINITY

BY ROBERT LOVEMAN

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BEGINNING was there none,
Ending can never be,
Alpha and Omega run
Unto infinity.

Plato the secret knew,
The soul of Socrates
Rose up into the blue
Refreshed by the lees.



FROM MEN TO GODS

By

KATE ATKINSON BOEHME

▽ ▽ ▽

8. YOU ARE THE ETERNAL ENERGY.

IS THIS claiming too much for you?

Not if you are one with God-Substance, and you certainly are, since there is only One Substance in the Universe. You are bound to be one with that Substance unless you are Nothing, which you will hardly admit, and if you do admit it Science will not endorse your admission.

Substance is practically Energy. It is the Eternal Energy that sub-stands the Universe and all that therein is. There is the Energy of Position as well as the Energy of Motion, and both are essential to hold things in place and to keep things moving.

If you are one with God-Substance, you must be also one with this Eternal Energy, and if you are one with it **YOU ARE IT**. You do not seem to be **IT** except in moments of clarified vision when you see yourself as Eternal, Immortal Spiritual Substance.

The vision passes, of course, and you see yourself then as common clay, but the Divine Monad is in and over that common clay. The Spiritual Substance illumines its house of clay. The Spirit-

ual Energy gives it its urge on to perfection.

You have heard of the "Second Wind," which means that when a man is utterly exhausted there sometimes comes to him a fresh spurt of energy. Professor James of Harvard saw more in this occurrence than is evident to the casual observer, and he called it, "Tapping Higher Levels of Energy."

After giving the matter a good deal of thought Professor James said this: "On usual occasions we make a practice of stopping an occupation as soon as we meet the first effective layer, so to call it, of fatigue. We have then walked, played or worked enough, so we desist. That amount of fatigue is an efficacious obstruction on this side of which our usual life is cast. But if an unusual necessity forces us to press onward, a surprising thing occurs. The fatigue gets worse up to a certain critical point, when gradually or suddenly it passes away, and we are fresher than before. We have evidently tapped a level of new energy masked until then by the fatigue obstacle usually obeyed. There may be layer after layer of this experience. A third or fourth wind may supervene. Mental activity shows this phenomenon as well as physical, and in exceptional cases we may find beyond the very extremity of fatigue distress, amounts of ease and power that we never dreamed ourselves to own, sources of strength habitually not taxed at all, because habitually we never push through the obstruction, never pass those early, critical points."

Professor James goes on to say: "Most of us continue living unnecessarily near our surface."

This, coming as it does from a great psychologist who spent his life in observing mental processes, is pretty strong evidence that man's store of energy is not so limited as it has appeared.

Professor James saw this from the scientific viewpoint. Emerson saw the same from the spiritual when he said, "We lie open on one side to the depths of spiritual nature, to the attributes of God."

The practical mind may be but little impressed by the vision of a seer, and yet be fully convinced by the fact that second, third and fourth winds are possible to the exhausted athlete, and be willing to acknowledge this fact as proof that larger stores of Energy are open to Man than has been supposed.

For my part I was deeply impressed by Professor James' statement, especially as I have had some remarkable experiences in getting a renewal of energy. Times without number I have worked far beyond my natural limit, and reached the point of utter exhaustion, but pushing on I have suddenly caught my "second wind," an influx of fresh energy that enabled me to do better work than before, and proving Professor James' point that the second wind is tapping a higher level.

All Energy is one, of course, but it flows through us with greater intensity according to the height of the level at which we tap it. For instance, high thought calls forth greater Energy than low thought, very much as a 40 Watt lamp calls out more electricity, and gives a larger flame than a 25 Watt, a 60 Watt calls out more than a 40 Watt, and so on up the scale.

You can be a human 25 Watt, or 40 Watt, or 60 Watt or higher, according to the drawing power of your thought. As you rise to higher planes you tap higher levels of Energy.

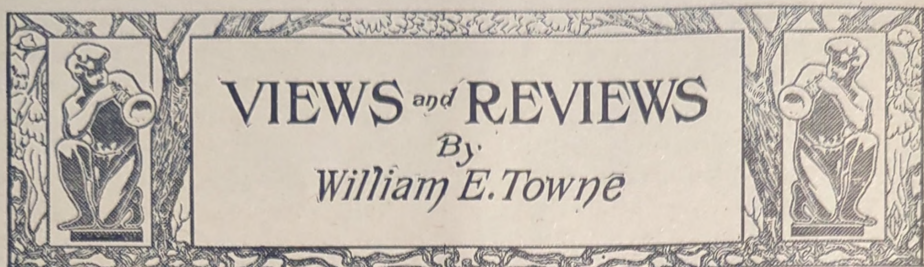
Right here let me utter a word of caution. I would advise you not to work beyond your strength, either mentally or physically until you are fully convinced that your store of Energy is not limited. When you know beyond a doubt that you are one with the Eternal Energy, you can draw upon it to

any degree, and always be sure of getting your second wind. On the same principle I would say: Do not jump into water beyond your depth until you know how to swim, or,—do not fancy yourself to possess the strength of the oak while you are still a sapling. Be satisfied to advance slowly in your achievement. When you have reached the point where you are absolutely certain there are higher levels of Energy to be tapped, then is the time to push beyond your fatigue obstacle. Then, and not till then would I advise it. When the disciples tried to walk upon the water, they were not prepared to do so hence they sank. Cultivate the persistent will to push on beyond the fatigue point, long before you try it. Put yourself in training and when the emergency arrives you will stand the test, getting your glorious second wind and turning life into a song of triumph.

If you are sick the energy to combat and cast out disease has run low and you need to tap a higher level. When I say combat I do not mean fight, but to cast it out as Jesus cast out devils by the dominance of Spirit over Matter.

If you are in adversity and feel that you have reached the end of your effort, call for more Energy and push beyond the fatigue point with renewed courage and hope, and you will surely find your second wind and with it win the race. When your faith and hope are at lowest ebb you are on the eve of victory, for you are at your fatigue point and to pass it is to find your second wind awaiting you. A young officer despairing of promotion, put a bullet through his head. His heart had barely ceased to beat when his commission arrived. A little more patience and faith would have witnessed his heart's desire realized, but he stopped at the fatigue point and missed the goal. Remember that in your hour of despair.

(Continued on Page 2.)



How to Deal With "The Blues."

"I have been blue and despondent for years."

Unless due to overwork or a run-down physical condition, feeling blue is mostly a bad mental habit.

What you need is constructive activity. Stop sozzling about in negative thoughts and feelings. Apply your will in turning your thought into constructive channels. Spend a great deal of time in walking. Breathe plenty of fresh air day and night.

Regular work is one of the best antidotes for the blues. But you must put yourself into your work, enlist your concentration and interest in order to get the best results.

If you will watch the trend of your thoughts you will probably find that you spend much time in thinking about the past, in worrying about the future or in idle day-dreaming. Your thoughts are seldom active in the *present*.

To bring your thoughts right down to the *present moment*, to keep them *actively employed* in connection with your work, will do more than almost anything else to free you from the blues.

It will be necessary, at first, to arouse yourself and use your will to keep your thoughts in the right channels. You will get up in the morning and the old thoughts and feelings will come crowding into your mind in the old familiar manner.

DRIVE THEM OUT!

They may stay out only a few moments at first, but keep on centering your thoughts on what you are doing. Don't allow your thoughts to drift. Bring them back to something concrete and definite.

In this connection, start yourself off in the morning with some such affirmation as this: "I express my thoughts through my hands. My thoughts today will naturally and easily center upon my work. They will be pleasant thoughts; constructive thoughts. I am ONE with the Life of the universe and this Life expresses itself in and through me NOW in the JOY OF ACTION."

Do not expect to effect an immediate revolution in your thinking. The results will be cumulative. Good results will at once become apparent, but it will require time to get your thoughts wholly trained to follow the new channels you desire them to follow.

Remember that doubt and distrust will help to keep you in the depths. Try to eliminate them from your thoughts by affirming your oneness with the One Life and Power of the universe.

Do not make a direct attack upon your negative emotions but try rather to ignore them and crowd them out by physical and mental activity and by the expression of your thought power along constructive, hopeful lines as directed above.

Learn to say and feel, "I am Life NOW; I am Joy NOW; I am Peace NOW; I enjoy my work NOW."

VIEWS and REVIEWS BY
WILLIAM E. TOWNE

Go forward steadily with the thought, not that you are making a hard fight to overcome adverse conditions, but that you are NOW expressing the One Life which fills you to overflowing with power to accomplish. Learn to abandon yourself more fully to your work. Put a little vim and daring into your efforts until you have taught your thoughts to center around what you are doing. Get into the rhythm and swing of your work.

You are undergoing a process of self-adjustment to new habits. See that your whole mental attitude is adaptable to the new conditions and go forward with courage and backed by will.

How to Use Your Own Energy.

Most people waste a large amount of power through misapplying their own energy.

Perhaps more power is lost through lack of direction, through lax, negative habits of thought and action which lead to a life of general drifting than in any other way.

Then power leaks out through worry, fear, envy, and mental friction. You cannot conserve power and have plenty for all legitimate purposes if you are constantly fighting something.

The over-indulgence of the emotions will more quickly dissipate power than anything else.

One needs to watch his thoughts to make sure that he does not inhibit his power through negative thought habits.

Faith is the great power liberator. Faith in the One Life of the universe which is expressing itself constantly through man's individual life, opens the channels to power.

Physical and mental tension soon inhibits power. Most people can realize greater power through the regular practice of relaxation of mind and body.

To allow the thought to dwell continuously on action which is inexpedient, or which for any reason, one's judgment condemns, is also the source of a great deal of power waste. It leads to suppressed desire which burrows in the subconscious mind and finds its way out through abnormal expressions. Suppressed desire is one of the most common causes of nervous difficulties. If you consider it inexpedient to gratify desire, turn it into some other normal channel of expression. Do not let your thoughts and your acts run contrary to each other. Put your *will* on the side of what you decide to *do*.

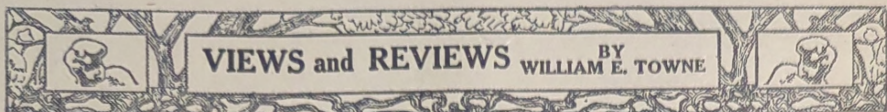
Recognize the truth that your own power is nothing but the Divine Life, the Universal Life, in you, and hence your power is limited only by your own recognition and expression of the One Power.

Habit and Happiness.

How carelessly we deal with habit and yet how powerfully it influences our happiness.

We thoughtlessly create habits which take such hold upon us that we become like a person grasping a live wire who cannot let go if he would.

I know a woman who says she never allows any habit, good, bad or indifferent to dominate her for long. If she finds herself sinking into a rut of habit, she immediately takes steps to effect a change. No doubt this partly accounts for the fact that this woman is younger



at seventy than most women are at fifty.

There are many minor habits to which little attention is paid which loom large in their cumulative effect upon efficiency and happiness. For instance, the novel and candy habits to which many women are addicted are, in their way, when carried to extremes, as destructive as the drink habit in men. Then the habit of over-eating and under-exercising deprives vast numbers of men and women of normal happiness.

If each one would check up his habits once a week by the list given in Mr. Warman's splendid contribution on page 19 of January *Nautilus*, what a revolution in the direction of happiness and efficiency might be accomplished.

Whatever is poured into the brain as suggestion tends to come out as action. When a suggestion enters the brain, if there are "tracks" already formed by previous action like that suggested, the impulse follows the "track" previously created. Repetition deepens the "track" and action becomes more and more automatic. Thus are habits formed and thus do they burrow into the nervous system of a man until they become a part of his very life.

If we wish to avoid undesirable habits we must inhibit and avoid suggestions which we do not desire nor expect to carry out in action.

The habit of playing with ideas and suggestions of conduct which the conscience and will will not allow to express in action is even more destructive than active indulgence in the forbidden acts. The suppressed impulse, given power by the suggestion entertained, seeks to find an outlet in action, and

when its normal course is forbidden it often leads to abnormal and morbid conditions in mind and body producing unhappiness and ill health.

In replacing undesirable habits with new brain channels suggestion is a powerful helper. Repeating aloud many times a day an affirmation of your freedom and power to replace undesirable habits with desirable ones will in time deeply impress the subconscious mind and lead to action impulses in the desired direction. Such affirmations are doubly effective if repeated (either silently or aloud) just before going to sleep at night. The suggestion at this time gives the mind a little push in the new direction and the effect carries over into the sleep condition and grows and takes root in the subconscious mind while you sleep. Do not look for quick results and above all do not watch yourself to see what effect the affirmations are producing.

Don't let up on telling yourself that you are going to realize and express that which you are aiming at. Repeat your statements to your subconscious mind several times daily. Thus you will gradually build up within yourself the attractive power that will make realization possible. Your nervous system will have been trained to respond to those lines of expression which lead toward the end you are aiming at. You will have taught your subconscious mind, through repeated impressions given by suggestion, to look for, grasp and act upon every opportunity for expression in the direction you desire to go.

Habit gradually builds around you the conditions of success or the reverse, according to the direction you give it.

 VIEWS and REVIEWS

 BY

 WILLIAM E. TOWNE

How Do You Practice Your New Thought?

You say you have affirmed and affirmed and yet you are poorer and more unhappy than ever.

The trouble is that you have used New Thought as you would a rabbit's foot or any other form of charm.

You have made your affirmations and then expected a special dispensation of Providence in your behalf.

And in the meantime you have not really believed and felt that New Thought could help you. You have hoped, in a weak and halting way, that it *might*, but you have never given it a vital living faith and then acted accordingly.

If you had really *believed* that New Thought could help you you would have *applied* it constructively in every act of your life and *proved* it.

It does you little good to know, or believe with your intellect, that there is One Principle of Being in the universe, the substance of all life, power, intelligence, and that you are an expression of that Principle, one with it, if you do not feel and *act* accordingly, if you do not go out and *do* things, work creatively to answer your own prayers, in the faith that this Principle of Life is expressing itself through you and will help you to greater and greater achievement. You must *use* the power that you already have, believing and confidently expecting that more power will come to you from the One Source.

Your affirmations are only the pattern for what you desire to accomplish. You, yourself, must co-operate in filling in that pattern. You must earn by applied, constructive effort, whatever you desire to realize.

There is, fortunately, no way by which you can reap where you have

not sown, whether you invoke New Thought or a rabbit's foot.

See that your thought and action is constructive. It is easy to tear down by destructive, negative thinking the results of much positive thought and action.

When you tell yourself constantly that you are a failure, that your affirmations are ineffective, that everything is against you, you are creating about yourself an aura that will attract just what you are affirming. You are smothering within yourself those forces and powers which, if given expression, would bring you greater success and give you a more positive grasp on life.

You will need to make a systematic attempt to divert your mind from the old, negative, hopeless channels of thought and turn your mental forces into active, constructive effort toward the needs you desire to achieve.

Practice the development of concentration. This will give you control of your mental forces and lay the foundation for constructive activity.

Arouse your desire for success until you can actually *feel* yourself successful and picture yourself as *acting* successfully. Awaken within yourself a very passion for success. "It is not ideas, but passions that move and transform the world; and an absurd passion is a thousand times more potent than a wise idea," said Ferrero. When you can arouse a strong desire for successful action you will have at your command the necessary driving force.

But above all, never neglect to *do* the least thing that you can to promote yourself toward the fuller success you desire. It is by directed action that you become strong. It is by drifting in thought, and action that you become weak.



"RENEW THYSELF EACH DAY"

A SYMPOSIUM OF BASIC PRINCIPLES OF NEW THOUGHT AS UNDERSTOOD BY ONE MAN AND ONE WOMAN. WRITTEN BY

JAMES G. GABLE

MARIELLA JOHN LADD

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WHAT NEW THOUGHT MEANS TO ME

BY JAMES G. GABLE

NEW THOUGHT is old thought in a new dress. We catch glimpses of it every little while in olden literature, for instance, Philipians 4-8, the words of St. Paul, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are holy, whatsoever things are of good report, if there be any virtue and if there be any praise think on these things." Could there be a better definition of New Thought than these words, written nearly two thousand years ago?

Upon an ancient Greek temple was graven this inscription: "*Renew Thyself Each Day.*" This message has an especial significance for us now. We have learned many things and accomplished seeming miracles, but we also have forgotten much that is of grave importance. We rush hither and thither, performing the seemingly impossible, until at last we die, without ever having really lived.

Among the things of vital concern that we have ignored or forgotten is that the act of renewal is the gospel of life. Nature understands this perfectly, and after the repose of Winter, she renews herself in Spring with a beauty all the more alluring through the period of rest that she has undergone.

The Greeks renewed themselves in pilgrimages to distant shrines, great festivals and world-renowned games. The Egyptians made a national festival of the rising of the Nile.

The Oriental to this day withdraws himself from the haunts of men and opens his soul to the spirit.

It would, perhaps, be neither possible nor advisable for us of the Occident to follow his example, but there are other ways of renewing one's self and not to take advantage of them is foolish. When the average American has taken two weeks' vacation in the summer and has hurried from one city to another or tramped weary miles with rod or gun, he returns home for the most part completely worn out, mosquito-bitten, and chigger-infested, wondering why he feels so dull, listless and stupid. And yet the change has been a beneficial one in many ways. It has thrown him out of the rut that he has been in, and he is a better man for the change.

But we are enjoined to renew ourselves each day. The potato, turnip or beet that you have stored in your cellar, upon the approach of spring feel the call of the great Mother and begin to put forth delicate filaments of pale green preparatory to their life task of renewing themselves. With man, who has wasted so much vitality in ceaseless energy in frantic efforts to nab the nimble nickel or chase the elusive dime, he will not find time to withdraw himself from himself and he suffers accordingly.

There are three great ideals that have governed the world. The Greek ideal was To Know, and their philosophers pushed the realm of thought to the realm of omnipotence. Their writers and thinkers will be a beacon light of inspiration as long as the human race lasts, and their temples and statues are miracles of beauty that lift us.

The Roman ideal was To Have. The lust for conquest and dominion filled them, and in obedience to the call they ravaged the world and brought what was rarest and costliest to their mistress the City of the Seven Hills. Succeeding ages have been filled with their strength, their coarseness and their cruelty.

The Hebrews' one ideal was To Be. They were in harmony with the Eternal Cause. As the Chosen People of Yahveh, by fasting and prayer, by abstinence and awe-inspiring ritual they were permitted to approach the Ineffable One and perchance bear from thence a message that would thrill the people and draw them nearer to God.

And they have been true to their ideal, despised, despised, beaten, racked, burned, boiled in oil, tortured with every fiendish malignity known to man. As soon, however, as the chains of the oppressor are broken they raise aloft the Talmud and the Torah and with Mishna in hand cast their eyes longingly toward Zion, for their ideal never dies.

None knew better than the Jew the necessity of renewing oneself. Imprisoned for centuries in filthy ghettos, his obedience to this law is all that has kept him from being swept away. In proportion as the Jews were persecuted, so the more closely did they cling to the rules laid down by the great lawgiver, Moses, who provided that once every seven years, even the land should have a period of renewal. Palestine, that is now almost a desert, was then a land overflowing with milk and honey.

The Jewish ideal culminates in the Christ. We see in the Man of Sorrows, the divinity of man and the humanity of God, and we see how even the Blessed Master went apart for prayer and renewal of the spirit.

We have learned that even inanimate things are better, work better and last longer, for a period of rest and renewal, that the locomotive runs better after it has stood a little while; the steamship sails faster and easier after a few days' rest; that the telegraph and telephone works better after the Sunday rest it has received. Then you who are of flesh and bone, and infinitely more complicated than any man-made machine, do you not see the need of a few moments' rest for yourself?

In New Thought we find this rest and renewal. It teaches us to withdraw ourselves. In New Thought we renew ourselves daily, and this daily baptism of the inner self

strengthens the life within and enables it to cope with the life without.

BASIC PRINCIPLES OF NEW THOUGHT

BY MARIELLA JOHN LADD

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"CONSIDER the lilies of the field," said Jesus—and again, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

In both these figures of speech we see illustrated one of the primary laws of nature. We see the lily opening its heart to the sun's rays, and we know that it is all the time, while it seems to be so idle, busily absorbing food from the air and the soil. Similarly we watch a child at play and know that its whole life and growth depends on its receptivity. The child that absorbs pure air, pure food, good suggestions and a helpful mental atmosphere in general is in the straight line of progress. A less happy child who has to choose what he will receive and what he has to reject is to some extent forced to live an unchildlike life.

If we carry the principle here illustrated into the spiritual world we shall arrive at the profound truth uttered by Jesus, and so often reiterated by him in different ways, viz., that the first concern of a soul is to take into itself the spiritual food provided for it, the love, the wisdom, the power of the Infinite Mind; until it has reached this attitude of receptiveness, the soul of man cannot show to the world the fruits of healthy and vigorous growth.

New Thought concerns itself chiefly with the teaching of its disciples to become receptive. Its first lesson is the lesson of the silence. Not until physical and mental disturbances can be quelled, not until the voices of the world can be for the time stifled can the ear of man hear the cosmic voices that whisper to him of the higher life, a life of power, and love, and wisdom beyond all his most extravagant thought, a life, moreover, that is by its very nature harmonious and unending. This is the life that Jesus spoke of when He said: "I am come that you may have life and may have it more abundantly." It can only be lived by men and women who have learned to listen for the voice of the spirit in the silence. In other words, by men

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A QUARTET OF NEW THOUGHT MIRACLES

A SYMPOSIUM CONTAINING THE WHOLE TRUTH ABOUT THE WONDERFUL HEALING OF REV. FREDERICK ELIAS ANDREWS OF INDIANAPOLIS, TOLD IN FULL IN PRINT FOR THE FIRST TIME; WITH MRS. BENDER'S LUCID STORY OF HOW SHE USED NEW THOUGHT TO HEAL HERSELF OF SEVERE CHRONIC CONSTIPATION; HOW MRS. BRIGGS HEALED HERSELF OF CANCER; WITH THE WONDERFUL STORY OF HOW GEORGINA HOOPER DE HAMMERTON OF CHILI USED NEW THOUGHT INSTEAD OF SURGERY, IN A CASE OF CHILD BIRTH. WRITTEN BY

FREDERICK ELIAS ANDREWS
MRS. W. P. BENDER

LIDA MAY BRIGGS
GEORGINA HOOPER DE HAMMERTON

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A MIRACLE HEALING AND HOW IT WAS DONE

BY FREDERICK ELIAS ANDREWS

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THE following is my experience, written down soon after I was healed. While it is written somewhat differently from what I would write now, I have carefully avoided making any changes, except a very few minor changes in wording, because I do not want to brush aside or hide the ladder by which I climbed to health. It was first written for an introductory talk on "The Power of Suggestion," given before the Open Forum of The Union Temple Association, and afterwards rewritten for publication, but, up to this time, has never been published.

I was about thirteen years old when Dr. J. W. Marsee, since passed over, said to my mother, "There is no possible chance, Mrs. Andrews. I lost my little boy the same way, after doing everything for him that it was possible to do. I have made a special study of these cases, and I know there is no possible chance for him to get well."

She turned to him and said, "Doctor, what would you do if he were your boy?" and he answered, "I would fight—fight, as long as there is a breath of life to fight for."

That was the beginning of a long drawn-out battle, with many ups and downs, the doctors all agreeing that there was no chance for a cure, though they encouraged and cheered us the best they could.

But at last the victory came, and I have grown from a little crooked, twisted cripple, going about on hands and knees, to a strong, straight, well-formed man.

I told this story to a family who were waiting for the end to come at the bedside of a loved one, a young man wasting away with tuberculosis of the stomach and bowels—the doctors said he could live only a few hours more at the most. A few weeks later I talked to that same young man over the telephone, and he told me he was on his feet again, had gained twenty-five pounds and was growing stronger every day.

The story has an almost magical affect on those who are losing their grip on life, so I am repeating it in print where it can reach

the most people and do the most good.

I found myself at the age of thirteen, in the grasp of one of the worst diseases known to man, commonly called "spinal trouble," "Pott's disease," or "tuberculosis of the spine." This affected my spine in three places, eating its way through the bone until there were two sections of the bone perfectly loose, so that they could be moved with the fingers. Finally one end slipped by the other, forming what is known as an "acute curvature." The pus formed by the decaying bone and other poisons which collected there found its way between the muscles of the flesh, coming out in two abscesses, one in each groin. These are what is known as "Psoas abscesses," because they travel along the psoas muscle close to the psoas artery, which is the large artery that feeds the lower limb. The doctors said it was only a question of time until one or the other of these arteries would become punctured—then I would slip out of life instantly.

As the disease developed the cords of my limbs drew up until I walked on my tiptoes, and I finally became so weak that I could not stand or sit up and was perfectly helpless for some time. Then I was able to go about on my hands and knees, then on crutches, and finally discarded both braces and crutches. Of course my parents tried every doctor and every known means that seemed to suggest any hope of a cure; but the doctors frankly told my parents that there was no cure for me. My limbs were drawn until, when I lay on my stomach, I could not kick down hard enough to force my toes to touch the floor. So I lay on the floor by the hour, kicking down and trying to force my toes to the floor, determined that my limbs should straighten out again. Here I was using the power of auto-suggestion without realizing what I was doing. I was left to myself a great deal and I spent most of the time dreaming what I would do when I was well. All my plans and dreams were founded on the perfect health that was going to be mine some day. So, again, without knowing what I was doing, I was using the strongest kind of constructive suggestion for myself. In spite of the doctors' verdicts, I gradually grew stronger and straighter, until finally I was able to join a boys' military brigade.

Then I was hurt again by a stone which was thrown and struck me in the back right at the weakest point. An awful suggestion of fear and anger took hold of me at this

time—fear that I would have to suffer again that which I had nearly conquered, and anger at the boy who threw the stone. As a consequence, I got just what I expected. I had to go back and suffer it all over again. As I look at it now, I know I brought this all on myself by the feelings of fear, hate, anger and revenge which I harbored and nourished at that time. I am sure I would have gone on improving in health, instead of retrograding, if it had not been for these strong destructive suggestions which I allowed to enter and develop in my own mind. But I needed the lesson and I got it. Down, down I plunged into the depths, but not of despair. I had nearly conquered once and I could do it again. Finally there came into my hands a copy of "Hudson's Law of Psychic Phenomena." This opened to my eyes a new vision of health through the power of suggestion. I had become thoroughly convinced of the continuity of life and this was another strong support, for it took away all fear of death.

Still I had my "ups and downs." Today I was better and full of hope—tomorrow worse, but not without hope. Then a copy of the White Cross Library, by Prentice Mulford, was put into my hands, and this opened up to me a new world indeed. One of the strongest helps I got from this was, that I did not need to have absolute faith in my suggestions, if I were only willing to keep my mind free from prejudices, and persistently affirm for myself the things I most wanted. Then it was that I began to practice suggestion with my eyes open, and a new hope to buoy me up. I read all the New Thought literature I could get hold of. Then I had my doubts and perplexities about affirming that which did not seem to be true and denying that which apparently was true. The more I pondered, the worse mixed up I became and I went down, down, down to the very threshold of despair, still fighting and struggling, but apparently fighting a losing battle. Down, down, till my own mother, who had been my strongest support and greatest help in all my conflict, almost gave up the fight—in fact, she confided to others that it was a hopeless cause and that the struggle was about over.

Then a new light came. I began to realize that I was God's own child, created by Him in His own image and likeness—that it was not His will that I should be sick and useless, and I began to be ashamed of myself

for the stand I had been taking. Right here I wish to note that a year or two previous to this someone came to me with a statement that God was punishing me for my sins. I rose up in my wrath and said: "I don't believe it. I don't believe God has anything to do with it, but if He has (and I swore a dreadful oath to myself) He can't punish me enough—I can stand it as long as He can, and when I see Him face to face, I will take pleasure in telling Him what I think of Him." I had swung from being an orthodox Christian to a complete Atheist, and back to indifference. I didn't know whether there was a God or not, and I didn't care. I felt that if there was one He would reveal Himself to me when He was ready; and if there wasn't, there was no use to worry anyway. I was convinced of the continuity of life and nothing else mattered. All this time I had been fighting my battle on the purely intellectual plane; but, when I began to realize that man is really a three-fold being—spirit, mind and body—and that the spirit is an emanation from the Creator, and, therefore, perfect, that God was not punishing me, but that I was punishing myself—that I was really the sum total of the thoughts that passed through my mind—when these truths dawned on me with their full force and significance, I was ashamed of myself, that I should have made so little of such a rich inheritance, and I began to get well so fast that, after twenty years of suffering, I was entirely healed in six months.

Now, I know you want the formula, and I will give it to you as briefly and quickly as I can. Just before I began to get well there came to me a young minister who, in about fifteen minutes' talk, made a very deep impression on me—not so much for what he said, but for what he was. I saw him only that one time, but I got his picture and put it up in my room, and every morning and every time in the day when I had a few minutes for silent meditation, I looked at that picture, and said, "Bruce, God created me in His own image, a perfect being with all the rights and privileges that every other being has. I have a perfect right to be all you are, and more. You are my standard. I will attain all you have attained and more." And I prayed over and over again, "God's will be done in me," knowing and fully realizing that the Father's will for me was that I should be a perfect man, physically, men-

tally and spiritually. I built up an affirmation for myself, taking the qualities I most needed, and affirming for myself over and over again, "I am whole, perfect, strong, powerful, loving, harmonious and happy." I kept up this affirmation, always the same, never varying, till I could wake up in the night and find myself repeating, "I am whole, perfect, strong, powerful, loving, harmonious and happy." It was the last thing on my lips at night and the first thing in the morning. Not only did I affirm it for myself, but for others that I knew needed it. I want to emphasize this point—whatever you desire for yourself, affirm it for others, and it will help you both. We reap what we sow. If we send out thoughts of love and health, they return to us like bread cast upon the waters; but if we send out thoughts of fear, worry, jealousy, anger, hate, etc., we will reap the results in our own lives. It used to be said that man is completely built over every seven years, but some scientists now declare that we build ourselves over entirely every eleven months; so we are really only eleven months old. If we build the old defects back into our bodies year after year, we have no one to blame but ourselves. Man is the sum total of his own thoughts; so the question is, how are we going to entertain only the good thoughts and reject the evil ones? At first we can't keep the evil thoughts from coming, but we can keep from entertaining them. The only way to do this is to forget them—which means, get something for them. This is where the ready-made affirmation comes in. When a thought of anger, jealousy, fear or worry creeps in, just start your affirmation going. It is said that Jesus on the cross repeated the Psalms. You can't concentrate on two thoughts at the same time; and, while you are paying attention to your affirmation the other thoughts will disappear. Whenever you catch yourself singing "All this world am sad and dreary, everywhere I roam," or "You're always in the way," or "Poor little Joe had no Mother to love him and no place to go," or repeating any other combination of destructive thought, just start your train of constructive thought, and it will shove all others off the track. The way to fight darkness is with light—the way to fight cold is with heat—the way to overcome evil is with good. For myself, I never could find any help in denials. Affirm the good, and the bad will vanish. Around the camp fire at the

Sheldon Business Normal one summer night, the boys were singing some doggerel verses the last line of which was, "The smoke goes up the chimney just the same." I always take the last few minutes before dropping off to sleep to set my mind in order and determine the thoughts that shall dominate my subconscious while I am asleep. This night I caught myself singing over and over again those last lines—"The smoke goes up the chimney just the same." I set my mind right and went to sleep. In the morning I inquired of the boys if they had gone to sleep with those words in their minds, and everyone of them owned up that he had. So you see, if man is the sum total of his thoughts, how important it is to have the ready-made affirmation to use the last thing at night and the first thing in the morning.

Arthur Frederick Sheldon says: "The first great law of health and character is, to think right." And how are we going to think right if we don't know what to think? This is the secret of the morning and evening prayer. It helps to set the mind right. A little girl said to her mother: "Why don't we pray at the table, Ma, the way the neighbors does?" The mother's answer was: "Emma Jane, the Lord's got something else to do 'sides listening to folks pray that don't want nothing."

Pray for what you want. Analyze yourself as a chemist analyzes the compound, and find out what qualities you most need. Affirm these qualities for yourself, over and over again; also for others. The secret of success in life is, first, to have a goal, an ideal. "No one is ever successful who hasn't had a vision." If you haven't a purpose in life, pray for one; and, as Old Miss Means said in the "Hoosier Schoolmaster," "git a plenty while you're gitting." It's free. There's enough for you, and me, too. Set your aim high. Ask for enough, then set your eye on the goal and keep moving.

One question naturally comes to your mind, "Did I use any physical means?" and the answer is, "Yes." Man is a threefold being, spirit, mind and body—and the spiritual, mental and physical man should work in harmony together. If there is any good in suggestion, it will lead you to the natural means that will be most helpful. The person who has gained complete victory over self has no more use for outside helps than the expert swimmer has for a cork jacket or swimming wings. I also adopted a vegetarian diet, which

I have since learned is very helpful, especially in the appearance of wasting diseases.

Never give up, no matter what the doctors say. They don't know—they just think they know. They can judge the future only by past experience; and if everybody did that there would be no aeroplanes or wireless telegraphy today. Follow the doctor's advice wherever it seems to help, and depend on Prayer and Affirmation for the rest. God always answers the prayer of faith.

The secret is hope, faith, good cheer and persistence.

"Ask and ye shall receive, seek and ye shall find."

HOW I HEALED MYSELF OF CONSTIPATION

BY MRS. W. P. BENDER

▽ ▽ ▽

ALL my life nearly I have been troubled with constipation, but the last ten years it has become hopelessly chronic.

The doctors could do no more, saying I had an "Acid stomach, lazy liver and paralyzed bowels."

I studied science and practiced with patient perseverance, mental and spiritual methods, which sometimes brought help for a few days only.

The pain in my stomach was so constant I feared a cancer; all fruit, sweets, coffee and tea were gradually and with many suffering struggles, omitted; back to the doctors I went, for medicine that gave only temporary relief. Mineral baths and massage the same. Three months of chiropractic never phased it, and their method would require a whole year's treatment. Several months of osteopathy, which shocked my science friends, was temporary, ending with the comforting assurance that there was some kind of a stricture in the bowels that only an operation would remove.

This was unthinkable to me.

A scientist then said, "God can heal you." "I know He can," I replied, "But He don't; you can't imagine how earnestly I have trusted and treated."

A course in Physical Culture with special stomach and bowel exercises was taken and practiced in vain.

This sounds pretty bad, but words are inadequate to describe the misery and disappointment of those long years.

I stopped trying and resigned myself. By the constant use of strong cathartics, I suffered along several months.

One day, I got right down and prayed God, with all the intensity of complete despair, for help. I complimented and praised the Almighty in the most approved orthodox fashion, and begged for healing. When I finished, a great stillness was upon me, and these words flashed into my mind: "What are you down on your knees for, begging favors from a far away God?" "God in the midst of thee, is mighty!" A new light came to me and I said, "Yes, God in the midst of me, IS mighty. God in the midst of me is the intelligence that knows how to heal me and will show me what to do."

My realization became entirely concentrated on this one word, "IS." All day in the calm that had settled over me, I would say "IS."

The next few days my thoughts were filled with these words and nights I fell asleep meditating on them. Always that "IS" was before me.

One morning I awoke with an impression to rub my bowels and found a big hard lump there, which hurt like thousands of needles; continuing, I placed my hand on the stomach where another, as large and sore was discovered.

That morning mother said, "I want you to drink two cups of hot water before every meal," and because she insisted, to please her, I did, saying, "It will do me no good."

This drinking and rubbing continued about three weeks without apparent improvement; still something urged me to keep it up, and my days were full of that great thought, "God in the midst of me, is mighty to heal and to save."

Sometimes doubts crept in, but a voice would say, "Commit thy way unto the Lord; rest in Him; wait patiently upon Him and He will give thee thy heart's desire," and I would take new courage.

Then came a friend saying, "I have brought you a copy of Elizabeth Towne's 'Practical Methods for Self Development,' thinking you might enjoy it." I simply devoured that book. Among the exercises given, one entitled, "A Spiritual Breath Exercise," on page 92, appealed to me especially. I stopped reading and spent some time practicing it; then resumed the housework; soon, a terrible pain, lasting several minutes, shot through my bowels, so severe, I sank down groaning, weak and faint, till it passed; this returned at short

intervals, equally as severe, up to the third time, so painful, I called it an earthquake, and wonderful to relate, this was soon followed by three vigorous eliminations, at short intervals.

Unspeakable joy and wonder filled me. Next morning found me up early practicing and lo! another normal action, and from that day to this—seven weeks ago—it has been the same every morning and often at night. I have eaten everything without distress and am hungry as a child; the soreness and lumps have vanished; physic is forgotten and I know I am healed. The time was about three weeks.

The wonder of it is still upon me, and I realize my greatest trial has become a stepping stone to greater heights of wisdom and power. I have found the blessing it held for me and rejoice.

The desperate intensity of my prayer brought the keywords or mental medicine—"God in the midst of thee is mighty," and concentrating on them established me as a positive controlling centre.

Omnipresent wisdom then, showed me what to do; it spoke through my mother and moved through my friend, bringing the book; these three essential steps.

That statement has become a cornerstone in my consciousness and I know, will carry one through anything.

All gratitude and blessing for New Thought and Elizabeth Towne. I have several of her books, but this one has proved my jewel.

HOW I WAS CURED OF "CANCER" THROUGH NEW THOUGHT

BY LIDA MAY BRIGGS

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I HAVE just been asked to try to do something for a woman of middle age who has a lump under her arm, that physicians pronounce cancer.

While thinking of her case, and my own, it occurred to me that hundreds of middle-aged women all over the United States, scared into "cancer" might be helped in the same way I was helped, years ago.

Here is my own experience in being healed of what three specialists pronounced cancer, an angry looking lump in my breast, which finally entirely disappeared, and has never appeared anywhere else on my body, though several years have elapsed. What it was I

do not know, but that I was much distressed in body and mind, by the growth, I well know, fainting every time I became overheated.

I had been a devout church member, but at this time I had no anchor of any kind. I did not believe in, could not afford and would not have an operation, and a relative called in the M. D.'s referred to. Also relatives-in-law never let me forget one minute my affliction, constantly inquired after it, and if I said I was feeling better, promptly told me of "Mrs. So-and-So, who thought she was getting better, too, but finally died of it."

Then an Aunt (I will bless her forever), sent me Helen Wilman's Home Course in Mental Healing, in which Helen claimed that we were Gods and if there was anything the matter with us it was our own fault, and being desperate, I went to work with a will to cure myself by that home course. I had a salve to rub on the outside of the purple lump, and at each rubbing it got so much worse I threw the stuff away—and pinned my faith on Mrs. Wilman's theories—I had none in God at the time—or very little—as I was reading Ingersoll, who appealed to my reason.

My great need may have caused my single hearted devotion to the reading and practice of the Home Course, believing Mrs. Wilman's word against all the doubts, fears, and horror other people thrust upon me. Anyway I was faithful in thinking hope, faith, health, in spite of appearances, and gradually the lump disappeared. I think it was three years before I was entirely rid of it, but all the time I was getting better and better health in every way.

Later on I was helped by Elizabeth Towne, William Walker Atkinson, Lida A Churchill (God bless them, too), but Mrs. Wilman's lessons furnished the foundation shock that I needed to shake me loose from old beliefs. Whatever course one may take in seeking to be rid of cancer, material or mental, one thing is essential, first, rid yourself of fear, and do not talk of your disease, except to people who are trying to cure you, and only to them in a way they think best. Not seeing with the physical or mental eye, the manifestations of this disease, helps to eradicate it—and for this reason, the much ridiculed absent treatments are often most effective, as I found out by taking a few of Helen Wilman's to help me repulse the fear with which others surrounded me, besides what was created in my own mind by the appearance of the dis-

ease. I am not a mental science crank, have employed osteopathy and other physical remedies, but I do know whatever material agency is employed, the mental is most essential, the imperative FIRST AID, before anything else can permanently cure, else a mind left diseased (to which physical doctors alone cannot administer) will act as a future cause to bring back the effect of the disease.

HOW NEW THOUGHT HELPED ME TO PERFORM AN OPERATION IN CHILD BIRTH

BY GEORGINA HOOPER DE HAMMERTON

▽ ▽ ▽

ALTHOUGH this experience is one related with Hypnotism, I want to state clearly, to begin with, that I am not a "Hypnotist." I have studied the Power of Mind and its laws—naturally, that includes the phenomena known as Hypnotism.

I am a Mental Science Healer and Teacher by profession and do not include Hypnotism in my daily practice. Neither do I use drugs of any sort, never having been able to understand how one can have *Health* by taking *Poisons!*

Well, at the time to which I refer, I was living in Valparaiso (Chile's principal port), and my cousin, aged 18, whom we called Joe, (short for Josefine), came to live with me. One day, talking with her, by accident I discovered that she was a born clairvoyant. I asked her permission to hypnotize her by way of investigation. She complied willingly and many a beautiful lesson did I learn through her, for she turned out to be a splendid clairvoyant and clairaudient.

Joe, I must explain, was an orphan and the only relation she had, on her father's side, was an Uncle who, with his family, lived in Peru. One day, Joe received a letter from this Uncle offering her his home and talking of a possible trip to Spain where he hoped to settle down. Needless to say, she accepted his kind invitation—much to my regret.

A few days before sailing, I put her off to sleep, with her consent of course, (I never did so, otherwise), and asked her to see if we should ever meet again. After a little while she said: "I will marry in Peru and return to make my home, for a time, with you. You will then be living in the city of Santiago in a much better position than you are now." At that time I had not the faintest

idea of a change and, in fact, forgot all about this prophecy.

In November, 1910—four years exactly since these words were spoken—Joe arrived at my home, in *Santiago*, not only married, but expecting to become a happy mother in the course of a few months.

As the time drew near for her confinement, I called in a splendid old midwife, Mrs. X., who has had forty years' experience. As I have said before, I do not believe in drugs, so I did not want an M. D. around, for anything, and besides, Joe's husband being out of a position, they could not possibly see their way clear to meet the heavy expenses that medical attendance incurred. I asked the midwife if she could manage the case alone and she answered: "Yes, if it should be a normal affair." I felt pretty certain it *would* be a "normal affair," for Joe had adhered strictly to Mrs. Alice B. Stockham's advice upon the subject.

On the 23rd of April, 1911, the labor pains commenced and I sent for Mrs. X. She came at once and after examining the patient carefully, she called me aside and said:

"I am very sorry but we shall have to call a doctor after all. The child is not in a normal position, it is coming feet first."

"Is there no possibility of the child turning itself around?" I inquired.

"No, not now," she said.

"Well," I remarked, "don't you know how to change its position?"

"Yes," she said, "we know *how* to do it and *can* do it, but the Medical Faculty will not *allow* us to do so. (She then gave me a minute and detailed account of how the doctor would proceed in the case and the very *idea* of the torture that that poor girl would have to endure, sent a cold shiver down my spine.) I will return at 4 and then we'll decide which doctor to call."

This was 12:30 p. m.

When Mrs. X left, I did some quick thinking, I can assure you. I went to Joe and said: "Look, Joe, Mrs. X. says these are your labor pains, but I don't believe her. I think it's just a slight indigestion. Suppose I put you off to sleep and you see for yourself?" (You see I had to tell a "white one" like that because I did not want to frighten her or make her nervous.) She thought I was right and consented. As soon as she was sound asleep I asked her to look and see in what position the child was. She said the baby was coming feet first—exactly what Mrs.

X. had said. "Well, Joe," I said, "you can turn that little child to its natural position, please *do* so. I will see that no one disturbs you while you are at work. I will come back to you in a few minutes." (I had never heard or read of this being done before, but I did not see any reason why it shouldn't be done.)

I asked her husband to stand guard at the door of her bedroom so that she should not be disturbed.

In half an hour I went back and asked her how she was getting on. She answered: "I am doing what you told me to, but have not finished yet." In half an hour more I went in again and she said: "The child is now in its normal position."

The whole thing done in *an hour*, without *pain*, *fuss* nor a *big fee*!

When Mrs. X. came at 4, she proceeded to examine the patient and as she did so, her eyes expanded like two good-sized saucers! It was a treat to see her face!

I tried to look serious and concerned and said: "Well, have you thought what doctor shall we call?" "Senora, (Madam), she answered, *a miracle* has happened, the baby has turned itself into its normal position!

I *looked* surprised but deep down in my heart I reverently thanked the Father, the giver of all good gifts, for the knowledge and inspiration which permitted me to work "a miracle!"

SELF RELIANCE

BY AYLMAR HARDING

▽ ▽ ▽

RELY on God. Who wills may one day
rise

Out of earth's dreams and subtle fantasies
And find *within* the Truth that waiting lies.

Rely on God. Who prays the prayer of Faith,
Knows only Life, nor ever thinks of Death.
His soul inspires daily God's own breath.

Rely on God. There is no power on earth
To make our lives ennobling deeds of worth,
Save as we realize our spirit birth.

Rely on God. The Holy Spirit showers
Blessings upon us in our silent hours,
And finds a place for all our hidden powers.

Rely on God. Within thy true self lies
The inner shrine, where loving sacrifice
For all things good shall make thee strong
and wise.

Rely on God, until *within* the fire
Of holy Love shall purify desire,
And thou thy brothers *by thy life* inspire.



The 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 Inspiration, Power, Health and Prosperity.

The Constitution and By-Laws of the International New Thought Alliance will be found on page 41 of November, 1915, Nautilus.



AT the Chicago Congress of the Alliance, President Edgerton appointed a committee to draft a declaration of principles to be presented at the next Congress, in St. Louis, September, 1917. As the chairman of this committee I have asked several persons to write out a statement of principles, and the committee will consider all these before making up its final report for the 1917 Congress. On page 13 of February NAUTILUS appears the first one of these statements received: written by Mr. R. C. Douglass. What did you think of it? Following this paragraph comes President Edgerton's own statement. It is planned to publish one or two of these statements in every number of NAUTILUS until June or July, and it is suggested that NAUTILUS readers read them all very carefully with a view to a ballot in July, stating which declaration you consider best, what changes you suggest. Perhaps you can send an entirely new statement of principles of your own that can be considered by the committee. We invite all New Thought people everywhere to help us in the formulating of this statement of principles. The Alliance must have a creed limitless, and it will take all the souls and all the brains of all the New Thinkers to work it out. The Alliance is the organization of all the people, for all the people and by all the people, and we ask all the people to help in the wording of its proposed statement of principles. Thinking about it now and for the few months to come, will enable us all to vote more intelligently when the Congress convenes.—ELIZABETH TOWNE.

DECLARATION OF PRINCIPLES

Proposed for The International New Thought Alliance.

BY JAMES A. EDGERTON, President

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WE affirm the freedom of each soul as to choice and as to belief, and would not, by the adoption of any declaration of principles, limit such freedom. The essence of the New Thought is Truth, and each individual must be loyal to the Truth he sees. The windows of his soul must be kept open at each moment for the higher light, and his mind must be always hospitable to each new inspiration.

We affirm the good. This is supreme, universal, and everlasting. Man is made in the image of the good, and evil and pain are but the tests and correctives that appear when his thought does not reflect the full glory of this image.

We affirm health, which is man's divine inheritance. Man's body is his holy temple. Every function of it, every cell of it, is in-

telligent, and is shaped, ruled, repaired and controlled by mind. He whose body is full of light is full of health. Spiritual healing has existed among all races in all times. It has now become a part of the higher science and art of living the life more abundant.

We affirm the divine supply. He who serves God and man in the full understanding of the law of compensation shall not lack. Within us are unused resources of energy and power. He who lives with his whole being, and thus expresses fullness, shall reap fullness in return. He who gives himself, he who knows, and acts in his highest knowledge, he who trusts in the divine return, has learned the law of success.

We affirm the teaching of Christ that the Kingdom of Heaven is within us, that we are one with the Father, that we should judge not, that we should love one another, that we should heal the sick, that we should return good for evil, that we should minister to others, and that we should be perfect even as our Father in Heaven is perfect. These are not only ideals, but practical, everyday working principles.

We affirm the new thought of God in whom we live, move and have our being, that He is nearer than hands or feet, that His mind is our mind now, that realizing our oneness with Him means love, truth, peace, health and plenty, not only in our own lives, but in the giving out of these fruits of the Spirit to others.

We affirm these things, not as a profession, but practice, not on one day of the week, but in every hour and minute of every day, sleeping and waking, not in the ministry of a few, but in a service that includes the democracy of all, not in words alone, but in the innermost thoughts of the heart expressed in living the life. "By their fruits ye shall know them."

We affirm the Heaven of the here and now, the life everlasting that becomes conscious immortality, the communion of mind with mind throughout the universe of thought, the nothingness of all error and negation, including death, the variety in unity that produces the individual expressions of the One-Life and the quickened realization of the indwelling God in each soul that is making a new heaven and a new earth.

Alliance News From Headquarters:—

On January 22, 1917, the International New Thought Alliance became a corporation under the laws of the District of Columbia for the purpose of federating "various groups of people throughout the world, who are teaching and practicing spiritual healing and applied spirituality, and to that end send out lecturers and organizers, hold conventions, issue bulletins, collect and distribute funds,

conduct circulating libraries, and do all such other things in general consistent with the purposes of this institution, that it may secure standing before the business world to command the admiration and respect of all people."

The board of trustees for the year consists of James A. Edgerton, Miss Emma Gray, Miss Grace Wilson, James Lee Bost of Washington, D. C., Mrs. Mary E. T. Chapin and R. C. Douglass of Boston, William E. Hutton of Cincinnati, Mrs. Rose M. Ashby of Atlanta, and John H. McGonigle of Pittsburgh.

This board met at headquarters Friday, January 26th, and formally adopted the constitution and by-laws as revised at the 1916 Congress in Chicago. The same list of officers was also elected for the corporation, and now the International New Thought Alliance stands before the world as a corporate body. This step was taken in pursuance of the instructions given the board at the Congress in Chicago. This is a corporation not for profit, and no stock will be issued, the object being to give the New Thought Alliance a definite position in the world.

The aim and objects of the Alliance as a corporate body are identical with the spirit which has been manifested in the Alliance, and it is not the intention to build up an institution, or an organization in the old sense of the word, but principally for propaganda and fellowship. While the spirit of the Alliance is primarily inclusive rather than exclusive, it was decided that at the 1917 Congress a declaration of principles should be adopted, which would set forth clearly just what the New Thought movement stands for.

In order to further promote the New Thought principles, it was decided that a book department be established at headquarters, the purpose of which will be three-fold: First, to select New Thought books considered standard; second, for the sale of these books; and, third, to co-operate with the various centers belonging to the Alliance in establishing circulating libraries. Many inquiries are received at headquarters as to books along the New Thought lines. Mr. Edgerton appointed a committee to make a list of books considered standard, and these will be on sale. A list of these books will be published and orders sent in to headquarters will be promptly filled.

One of the very interesting items of the past month has been the fact that the majority of group memberships received have been from the southern states. There has been very little interest so far in the New Thought movement throughout the South, so that it is especially gratifying to receive these memberships.

Dr. Julia Seton spent a short season in New Orleans, and established the International New Thought Alliance Center, with Mrs. E. J. Graham, 2104 Milan street, as leader. Dr. Seton also held a two days' conference in St. Louis in association with Miss Harriet C. Hulick of the New Thought League, and everything is being done to make the 1917

Congress in St. Louis in September a success.

During the month of January Dr. Seton conducted a course of lectures in Kansas City, Mo., with the usual crowded classes.

As an indication of the interest taken in the New Thought movement in foreign countries, two letters were received this past month from the southern part of Africa. This is surely an unexplored field from the New Thought standpoint, and it is hoped that some field workers or teachers will feel led to take up this activity in the southern hemisphere.

Already plans are being laid for summer schools, one in the West, which will be conducted by Dr. Julia Seton in Colorado, and one at Sterling Junction, Sterling, Mass., under the supervision of Louise P. Perry of Springfield. Mrs. Perry has had much experience in this work, and writes that this is a beautiful place to spend the summer, several cottages with charming lake, while Mt. Monadnock is very near. The surrounding country is exceedingly attractive and picturesque. These will be ideal places for students of New Thought to spend their summer vacation and secure instruction along the higher way of living, receive "new courage, new convictions, and consciousness of power." These schools will open June 1st, and close the 1st of September in time for all students to attend the Congress in St. Louis September 16-23.

Word has been received that a conference of the Western States Division is being arranged for in June, 1917, by Dr. Harold F. Palmer.

Here is an interesting view of us by T. J. Shelton in February *Scientific Christian*:

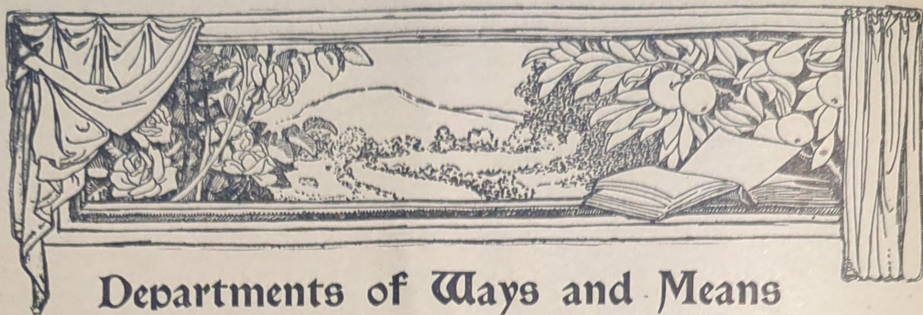
"William Walker Atkinson need not be afraid of the religiosity or churchifying of New Thought so long as it is under the spirit of such men as Edgerton and such women as Elizabeth Towne. I only mention the two, but I could mention two dozen of just such persons who are not in the vibration of anything other than the New Thought.

"There is a divinity that shapes our ends, and the divinity of the New Thought movement is alive and alert and active. Just so long as thought is in action there is no danger of stagnation. You can never put the New Thought into the old thought cans.

"It is not a piece of new cloth making a patch on an old garment. It is the new and the true vibrating in the very ether and calling to itself its own. By the very law of attraction we will draw our own to us and eliminate the undesirable."—GRACE WILSON, Sec. I. N. T. A., 802 Wash. Loan & Trust Bldg., Washington, D. C.

—♦—

Your editorial in NAUTILUS for June, "Being in Life Limitless," has given you a halo which you cannot evade, and can never lose. I cannot thank you for the explanation of the second chapter of Genesis, because thanks are so inadequate to express one's gratitude. But I do thank God for giving you an understanding mind and a willing heart.—MRS. W. STONEY, Beaver Dam, Wisconsin.



Departments of Ways and Means

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

Things That Make for Success

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

If you have discovered something that makes for success, or if you have seen someone find and surmount or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless otherwise directed by the author.

Letters of this department, which must not be too long, should be plainly written, on one side of the paper only, and should not be mixed up with other matter of any description.

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

To the writer of the most helpful success letter printed in six months, we will send \$5.00 in money in addition to the subscription. Prize winners announced in number following publication of their letters.

EDITORS.

Success Letter No. 609.

A few years ago a wise woman taught me the power of thought. She showed me the affect of my own thoughts upon my health and circumstances. From her I learned the power wielded by positive thought coupled with faith in God, upon not only my own life but also upon those about me. Then she handed me a little magazine. It was *Nautilus*.

"Nothing is impossible." That was the big thought *Nautilus* held for me that day. Eagerly and with a swelling soul I read the uplifting prophecy and the little storyettes that proved the promise.

From the time of my awakening up to now I have found my condition in life improving.

My health is perfect. I do not know what a pain feels like any more. In contrast I was poor and was never really well. Unpleasant conditions in my home caused me to leave it at an early age. What little I earned I lived upon among friends or total strangers. Sometimes it was a sorry living.

"Ask and ye shall receive." God's promise to us all. I asked. And I received. But I had to believe when I asked. I had to know I would receive. Receive what? Why, all those good things I had asked God for. I just naturally had to keep thinking about them, don't you see? Just as a child keeps thinking about the things it has asked Santa Claus for.

And they all came: an education, books of wisdom, friends of a higher order, a better position, and then better clothes.

People who knew me said that I had made my own opportunities, that I had never really had any. But I knew that the good God had prepared them for me because I had asked and was confidently waiting for conditions to change. These things came because I was ready. Nor is this the end.

In the course of my scholastic training a great light broke in on me. I could write. Even I. More closely than ever I applied myself to my studies, never for a moment losing sight of my gleam. And the gleam became very bright, indeed.

I became a newspaper woman. Later I had stuff published under my own name. No stock name now, if you please. And always I wrote with the joy song: "I can; I have," beating happy time in my being.

There is another chapter of my life that has become suffused with the New Thought

spirit. My married life. When we began my husband was earning seventeen dollars a week. I married for love, you see. Very soon we learned that an income of seventeen dollars weekly has its limitations, even when reinforced by such a love as ours. So New Thought was again applied.

I knew God meant us to prosper. And I declared it so often and with such earnest faith that finally my big man began to believe it himself.

He is not a failure. He has more than quadrupled his salary, and, what is equally important, he sees a big future before him.

Yet more. I took a hint from *Nautilus*, acquired a copy of Quackenbos' "Hypnotic Therapeutics," applied his principle of suggestion before going to sleep, and became healed. No more do baby hands hold me back from the operating table as an ultimate relief from my suffering.

So it is with all good things. We have to ask for them, knowing God wants us to have them; we must keep thinking about them as a part of His plan for us; and lo—we get them. This is not bunkum; it is not theory; it is fact. God is a God of love. He made all good things for us and for all of us. Why not, then, demand our share in faith? Then, when God gives to us the boon we ask, have we a right to insult Him by holding thoughts of dis-ease, of worry and sickness and doubt? The crystallization of negative thoughts in our lives is a natural result and a self-inflicted punishment. To be sure the wrong kind of thoughts will come. But we can put them away, can we not? Let us think, instead, on "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

Verily we shall see our thoughts materialize in our own lives. St. Paul knew whereof he spoke when he wrote that little sermon.—I. F. W.

Success Letter No. 610.

Last spring I was to have been married to a man whom I had always known, but who had been living in another state for the past three years. Since our engagement I had been living in a happy dream, planning for the little home to which I had been looking forward so long.

Then one morning in early spring, two months before our marriage was to have taken place, came the message that he wished

to break the engagement, as he was going to marry a girl to whom he had been paying attention for a year or more. I was alone in my room when I received this message, and for one awful moment it seemed that something was crushing me down, and I wondered how I could ever go down stairs and tell my mother.

I shed no tears, neither did I scream nor faint, as does the tragedy queen in the play, for as I was sitting there, stunned with the horror of it all, something in me recalled what Mrs. Towne said, which was, "This thing that has happened to me I will turn into beautiful results."

I didn't know how I could turn this into beautiful results, but I resolved to try. I decided to begin by going calmly down and telling my mother and being as cheerful as possible, so as not to worry her, which I did. The next day I was invited to a week-end house party. At first I decided I would not go. Then I said, "This would be cowardly and shirking. I've got to meet people, so here's the opportunity. I'll take advantage of it." Then I sat down and wrote Mrs. Towne my troubles, asking her to answer in "Family Counsel" under the name of Elizabeth. Her answer came in the June *Nautilus*. When I read it I knew I was willing to follow her advice, but wondered how I could make "a new life, new associations and new interests." I applied for a position in a new locality, and was fortunate enough to secure it. I went forth, feeling that inward good will toward everyone, and knowing I would be successful. Whenever I thought of the man who caused me to suffer, I never allowed myself to criticise him in any way. I sent him my good will and best wishes, knowing that what is mine will come to me, and what is not mine I surely do not want.

It was only a few weeks later that I met a young man—a graduate of one of our great eastern universities—strong in mind and body. We were together often, but I resolved I would give him only friendship pure and simple. When, one day, he told me how much I meant to him, I tried to discourage him in every way, for I felt I could never trust anyone again. Then I quit fighting, and asked the Spirit to lead me and to let me do the right thing. All at once I realized that this was the one man in all this world for me. Our ideals are the same and we never grow weary of each other's company. We

will be married this coming summer. Now I firmly believe that all things do work together for good.—ELIZABETH.

Success Letter No. 611.

I was a nervous, delicate little girl of about ten, who had never heard of New Thought, unfortunately, and whose worst fear was that someone might discover how afraid I was—afraid of everything, but particularly of thunder storms. So I shut the fear up in my heart and tried to smother it. That method failed to work, and one day I became aware, somehow, what a demoralizing, devastating and *utterly useless* thing fear was. I realized it made me sick all over; that it grew worse each time, and that being afraid, that even hiding under the bedclothes, was no *protection*.. Praying—according to my lights—did not help, either. That is, it *did not stop the thunder storm*. So, one evening I got up, forced myself to the window, looked at the lightning, and noted how beautiful it was; *listened* to the thunder and felt its majesty; held my small self there until I was filled with calm and peace. I had faced and fought it out; victory was mine, not only over fear of storms, but over *fear* itself.

All my life that victory has stood me in good stead; through many minor dangers and a few great ones I have been able to pass calmly. Only once has the battle needed to be fought again. It was when the infantile paralysis came so close that, in one swift blinding vision, I seemed to see my two babies stricken from my life, and only a blank beyond. Reading, recently, Helen Rhodes Wallace's beautiful interpretation of the story of Abraham and Isaac, I felt a keen sense of understanding. Like Abraham, I fought it out, and found peace. Like Abraham, too, the actual sacrifice was not required, but the battle was the same. The battle of my childhood had helped to strengthen me, had shown me how to face the ghastly fear.

And the moral—as I see it—is this: Let us put into our children's minds, during the formative period, every possible weapon with which to fight the deadly enemy—such as the fine strong words of the old Psalmist: "Therefore will I not fear, though the earth do change." There are countless stories, too, that help, and there is always the power of direct suggestion. We cannot fight the battle for them. We can only arm them and stand by.—MRS. R. C. OSBORNE, Campo, California.

Success Letter No. 612.

I was raised on a lonely ranch and remained there after my sisters married and left home, as mother was old and needed me.

Finally mother became sick, and we wandered from place to place, seeking health for her.

Four years ago she passed away and left me by myself. I tried to work, but was not fit. I tried different things until the San Francisco Exposition of 1915 opened, when I managed to get work in that beautiful place. With it all I was discouraged and half sick. Never took the least interest in anything only just to get through the day.

Then one bright and glorious day I happened to walk past a hall where they were holding New Thought lectures for one week. I went in, hardly knowing what I was to hear, and our Mrs. Elizabeth Towne was speaking. Everything she said was just what I needed. Although I believed in my mother's religion, I never understood that we were to use it in our everyday life. Mrs. Towne made me understand my religion in a different way, a "Nearer to God" feeling." I never missed the noon talks after that, and as I would leave those wonderful heart-to-heart talks and walk back to work my mind seemed to change for the better. Even the people I met seemed different. After that week I attended all the lectures I could, and studied New Thought books.

Of all I have read there is no book or books I enjoy and understand as I do *The Nautilus*. I have passed it to all the friends I could think of. I want everyone to find what I have.

From a discouraged, half-sick girl, New Thought has changed me to all I am now, healthy and happy and doing fine. I never thought I could do anything before. Now I think I can do all I wish to do, through my entire trust in God, knowing that He is right near me at all times.

I trust this letter will reach some poor girl as sick and helpless as I was and raise them to a happier and more useful life. Thanking you with my whole heart, I am,—M. E. G.

THE PRIZE WINNER for February is B. C. L., New York City, who wrote *Success Letter No. 608*. We shall be glad to send the prize of two subscriptions wherever the winner directs.—C. H. S.

Circle 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:

**All is good.
I love my
good. Only
my good can
come to me.**

—Mary E. T. Chapin.



A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE.

*"Oh, wad some power the giftie gie us,
To see oursel's as ithers see us;
It wad frae mony a blunder free us
And foolish notion."*

In this department I (and sometimes William in my stead) reply to the 1001 odds and ends of life problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of *Nautilus*. Every reader is welcome to what advice and suggestion we can give. If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope with four cents extra in stamps and we will mail to you a copy of the dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small requirements how shall you obey God and be blest?—ELIZABETH TOWNE.

MRS. L. V.—Read the article by Martha Helmes, page 34 of January, 1915, *Nautilus*. Try making over your own mind and don't worry about your husband's mind. If you effect any changes in his mental attitude it will be because he responds to your own changed attitude. As long as you go off and sulk and cry when he says harsh things, you simply attract more harshness. If you want to win and keep his love, first free him in your own mind. Love never responds to the rattle of chains, the crack of a whip, or physical or mental bonds of any kind. Avoid self-righteousness. You may be better than the other woman in spots, but the same is true of her as compared with yourself. Prayer and self-suggestion are effective upon the individual in changing his relation to persons and things outside himself. Prayer cannot be used to force other people to do what you think they ought to do. If you ever affect the action of another person by prayer it will be because you pray in the spirit of love and charity and in recognition of the fact that God works in through the other person just as he does through you. For articles on auto-suggestion and related subjects see "How to Change Your Life Through Auto-Suggestion," in May, 1913, *Nautilus*; "Converting Your Thought Enemies," January, 1914; "Practical Psychology," July, 1913, and September, 1913, issues.

MRS. J. J. M.—Perhaps your trouble comes from the fact that in your mental attitude you are constantly trying to make your husband do something. You want to change him, to make him over. The first thing to do is to drop all thought of criticism of your husband from your mind. Try to get at his viewpoint so that you may understand him. Never mind if he does not reciprocate. Try to rec-

ognize in him that which you desire to see manifested, but do not try to *force* him to want the things you want. See the article by Martha Helmes, page 34 of January, 1915, *Nautilus*. Try to approach your problem in the way Miss Helmes suggests. Read "Mental and Physical Ease and Supremacy," by C. Franklin Leavitt, and learn something of the subject of self-adjustment. Remember that your husband reacts to your attitude. You can change him only by *winning* him to want to act more as you desire. Do not be too sure that your view is altogether truth and his view is altogether error. The truth usually lies somewhere between two extremes. And remember that "whoever walks a furlong without sympathy walks to his own funeral dressed in a shroud."

GERTRUDE.—The first thing you ought to do is to free that man entirely and completely in your own mind. Do not allow yourself to think or feel for one moment that you want to bring him to you against his will. To do so is the surest possible way to keep him from coming. The next step is to affirm to yourself many times a day that nothing goes out of your life but to make room for something better. Persistent *practice* in keeping your mental attitude as nearly as possible in line with what I have said above will free your forces which are now going to waste in worry and unhappiness. See that you keep busy every waking moment either at work or play. Get plenty of physical activity. Active physical work will help you to forget your trouble. Work will help to draw your forces into creative channels and free them from the hypnotic treadmill of worry. Proceed to live your own life, and if this man is really related to you by the law of attraction he will come back to you, but from what you tell me I would not advise you to count upon his doing so. Look well to the present and forward to the future and ignore the past.

Y. Z.—Whatever you do must be done in the realm of the silent, sub-conscious forces. See the article by Martha Helmes in January, 1915, issue of *Nautilus* (page 34). I would suggest that you adapt the plan of treatment suggested by Miss Helmes to the woman whose husband was a drunkard and apply it to your son's wife. If the mental attitude of yourself and wife toward her is really full of good will, and you regularly direct your thought currents toward her charged with this good will, *free from any trace of criticism*, she will in time react, I think, to your thought currents. But in attempting this form of treatment you should endeavor to rise completely above the plane of intellect into the realm of love. Intellect will show you the faults and weaknesses of others. This must not enter into your attitude toward your son's wife if you are to be successful. You may feel that you have already done all that I have suggested. Have you made a systematic, purposeful effort to talk to her regularly in the silence and express the attitude and feeling I have outlined? If not, try it for a time, and I am sure you will get results.

CALIFORNIA.—Let go and trust the Spirit to bring you the realization of your desire. Do not worry about *how* the right man is to find you. During the Civil War someone asked Lincoln if he thought God was on his side. He replied that he had been so busy trying to make sure that he was on God's side that he hadn't had time to consider the other matter. See that you are on the side of the Law of Attraction by making yourself a radiant center of love, good will and dynamic power through the free expression of your real self. Practice on every man, woman and child you come in contact with. Forget yourself when you talk to others. Get *their* point of view, an understanding of *their* thoughts and feelings, *their* hopes and aims. Men are bound to like you if you are radiant, sympathetic and dynamic, which you will be if you let yourself out into *expression*. I do not know of any general New Thought emblem.

N. M. M.—Here is a suggestion for a formula suitable for use in cases of hay fever and asthma: "The vitality of the One Life manifests freely, fully and completely here and now in the functioning of every organ and in every tissue of my body. I relax NOW and let the power of the One bring to me a consciousness of perfect ease and perfect health in every organ and part. I rest at ease in the consciousness of perfect vitality." The suggestion should be repeated aloud in an emphatic and forceful manner. Also practice the deep breathing exercises given in "How to Wake the Solar Plexus" and "Practical Methods for Self-development."

FOR WORLD PEACE

BY ELIZABETH TOWNE.

- WE, THE Rising Generations, want a World Federation for Universal Peace.
- We want our war vessels and battleships utilized in times of peace for a public University of Travel, a White Fleet that shall tour the world every year.
- We want these ships manned with the best instructors in Art, Literature, Travel, History, Modern Languages, Sociology, Human Nature and Universal Brotherhood.
- We want the students selected according to all-around merit from the graduates of Public High Schools and Industrial, Vocational and Technical Schools of all the States.
- We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically with a minimum naval crew, in all work done aboard ship.
- We believe in these things.
We pray for them.
We talk them.
We work for them.
We vote to this end.



Friends, the Wind Blows toward the new heaven on earth! We are all wasting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our readers have culled while reading the daily papers and weekly reviews. We shall be glad to have our readers keep an eye out for other Straws that Show the Way the Clean Wind Blows, sending us any item that they may think suitable for this column of very brief mention.—E. T.

"Please bring your own sugar with you," is a request that sometimes follows invitations to informal tea parties in London, now that sugar has reached such high prices. One of the most difficult tasks of the London housekeeper at the present moment is to satisfy the sweet tooth of her assembled family. One London woman has started what she calls her "sugar bag"; it is a lovely affair of beaded embroidery with a silver clasp lined with some peculiar quality of silk. In this she carries her small quantity of sugar that she can use when having tea at a friend's house. "I think it so unfair to expect people to supply you with sugar nowadays," she said, in explanation, "so I always carry my own with me. Occasionally I am given a few lumps to add to my store and can afford to be generous in my turn." Scarcity of sugar affects other meals than tea. Some unfortunate housekeepers find that men who are reasonable human beings when applying their brain to business question become querulous and quite unreasonable when faced at home with the hardship of having to sweeten their tea with brown sugar, or being limited to a certain quantity of loaf sugar at breakfast.—*Springfield Republican*.

Elizabeth Towne says:—Everybody ought to read that article on "No More Catching Cold," by William Brady, M. D., in the January *Illustrated World*.

Mrs. Margaret H. Sanger, returning from Europe to face trial on the charge of misusing the mails in connection with "birth control" literature, made her appearance before Judge Henry D. Clayton in the Criminal Branch of the United States District Court, New York City. She was cheered in the court room by a crowd of prominent persons, including Mrs. Elsie Clews Parsons, Rose Pastor Stokes, Fola LaFollette, Maud Malone, Mr. and Mrs. Leonard Abbott, Dr. William J. Robinson, Mrs. L. B. Beck, Mrs. Zelma Corning Brandt, Jessie Ashley, Florence Lewis and others. The court was offered a petition signed by Mrs. O. H. P. Belmont and Mrs. Harriet Stanton Blatch, among others, asking for a jury including six women, for the sake of a fair trial. The

trial was postponed to a later date. A dinner was given Mrs. Sanger the evening before at the Hotel Brevort, attended by many sociologists, physicians and social workers.—*Physical Culture*.

"A man's life is not the product of his heredity, but of the things in his heredity and environment to which he chooses to attend. If a man is a man he is his own environment." "Bob Allen" says this to his friend Blake, in Miss Charlotte Chorpenning's new prize play, "Between the Lines," produced at the Castle Square Theater, Boston, under management of John Craig. The author is a young Radcliffe student.

An approach to full acceptance of the principle of single instead of dual Federal and state regulation of railroads in this country distinguished the speech by Senator Underwood of Alabama before the electric railway men's convention in Chicago. In discussing the subject the senator said: "We must consider the wisdom of substituting one master for the forty-nine masters that regulate our commerce today." That utterance points to the virtual suppression of state regulation, leaving Federal regulation unchallenged and supreme. Senator Underwood's attitude is sound, and it is most significant that a southern senator, reared in the states' rights school of politics, should take such a position.—*Springfield Republican*.

Under the leadership of Commissioner Lamb of the Salvation Army's emigration department, an attempt is being made to raise a fund of \$1,000,000 to be used in assisting widows and their children to find homes in the British overseas dominions after the war. The preponderance of women over men in the United Kingdom, and the reverse situation in the dominions, have been regarded for years as a danger to social stability. In 1911, there were 1,336,000 more females than males in the United Kingdom. When the war is over, the ratio of women to men will be even more unequal. To offset the ill-effects of this condition the Salvation Army is ready to undertake an ambitious scheme. The army proposes, under its own supervision, to find homes in the dominions for widows and their children, and assist them in obtaining a livelihood. If, after four years in the new country, the woman does not succeed, the Salvation Army will see that she returns to the place from which she emigrated. Some of these women will probably become small farmers; others will become housekeepers for men farmers who are willing to afford advantages to the widow's children. In any case, the moral standing and humanity of the Salvation Army make an adequate guarantee that the woman shall not come to grief or suffer needless discomfort. In fact, the Army, with its religious and humanitarian principles, and its personal touch, is far better equipped than a government bureau would be for carrying out this delicate work of providing people with a new environment.—*Springfield Republican*.



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

From A Major in France:—

During occasional waits I think of you, and wonder how things are progressing in the New Thought line. We have been out at this game quite a while and look like continuing to be here for some time, as we will not be doing much in the winter owing to climatic conditions. As you no doubt have a crowd of books in your library that you get sent for review purposes, I wonder if you would be kind enough to send me some to read as a relaxation.

I have not had any leave for six months and may not be able to get home yet awhile. O'Hashna Hara is keeping well.—MAJOR I. N. DE LA PERRELLE, 4th Batt. Royal Fusiliers, British Expeditionary Force, France.

William and I remember with great pleasure Major de la Perrelle and his brilliant wife, O'Hashna Hara, editor of "*Wings of Truth*," which was for a number of years the bright and shining light of New Thought in England. They came to visit us once in Holyoke, about ten years ago. So we were especially interested in this letter from the major, and we immediately sent four packages of reading matter. I wondered if some of our readers would not be interested to send reading matter to him and his comrades in the trenches. Among the books we sent was a set of our little new Sun-Books, which we thought would prove especially acceptable on account of their substantial binding and small size. Books should be sent singly, or in quite small packages, to expedite delivery. And I know our New Thought readers will be glad to send their blessings by wireless, whether they have appropriate literature to send, or not.—ELIZABETH TOWNE.

Another William and a New Motor Journal:—

The *Nautilus* comes to us each issue, and we cherish it almost next to the family Bible. You may recognize my name at the top of the sheet as editor Warren News. For a number of years we have each month published your press notices, and are firm believers in New Thought. We have twin boys, five years old, and you may like to know one's name is WILLIAM TOWNE CASWELL.

Beginning January 15th we shall issue monthly a new publication, *New Hampshire Motor Journal*, and at least one article from *Nautilus* will appear in each issue, with proper credit.—C. E. CASWELL, Editor Warren News and *New Hampshire Motor Journal*, Concord, N. H.

A News Letter From Dr. Julia Seton:—

I have just arrived in Kansas City, and I am set in for three months' work; note enclosed folder.

I had a lovely rest in New Orleans for ten days, and put in a brand new International New Thought Center there. It has for its president, Mrs. E. J. Graham, who is president of the Women's Federation of Clubs of New Orleans, with about seven thousand women members.

The center will hold its meetings in the Carnegie Library; a royal building.

I have promised that when we have closed the I. N. T. A. Congress in St. Louis we will form a body and come to New Orleans for a three days' conference. It is a wonderful city, and a magnificent opportunity for New Thought in the South.

From there I went to St. Louis and helped Miss Harriet Hulick in a two days' conference. Miss Hulick had everything arranged. She is the sweetest, dearest, altogether loveliest hostess you could imagine. She had taken care of every detail. We had lovely halls and good crowds.

The I. N. T. A. in St. Louis will be an unqualified success. St. Louis has a beautiful, strong and earnest atmosphere.

I shall remain in Kansas City for three months. I will put on an International conference here, perhaps in March.

The work is wonderful here, and full of ever-increasing demands and responsibilities.—JULIA SETON, M. D., 918 Grand Ave., Kansas City.

From a Republican Octogenarian Woman Voter:—

I am a reader of *Nautilus* and I and my son are among your many admirers. *Always a staunch Republican, yet I cast my vote for Wilson while in my wheel-chair, for I am 86 years old.*—RUTH A. M. BROWN, 622 W. 55th St., Los Angeles, Calif.

T. J. Shelton in Boston:—

I am just wondering if you wouldn't like to know what a lovely time we Bostonites had with "I am" T. J. Shelton? You know he came over here from the Springfield convention and gave his first address at the Metaphysical Club November 19th, and his last one December 19th, leaving the same day for Chicago again.

He spoke at the Library Rooms, Church of the Higher Life and New Thought Church; also gave one address in Lawrence. His audiences at the Metaphysical Club were the largest we have had since you were here last August. They just flocked in, and he was delighted to see them, and they were delighted to see him and have a good hand-clasp and talk. One gentleman from New Hampshire said: "It cost me five dollars to come, but it's worth it."

We expected that he would stay longer

(Continued on Page 58.)

How I Raised My Earnings from \$30 to \$1000 a week

The Story of a Young Man's Remarkable Rise, as Told by Himself

THREE years ago I was earning \$30 per week. With a wife and two children to support it was a constant struggle to make both ends meet. We saved very little, and that only by sacrificing things we really needed. Today my earnings average a thousand dollars weekly. I own two automobiles. My children go to private schools. I have just purchased, for cash, a \$25,000 home. I go hunting, fishing, motoring, traveling, whenever I care to, and I do less work than ever before.

What I have done, anyone can do—for I am only an average man. I have never gone to college, my education is limited, and I am not "brilliant" by any means. I personally know at least a hundred men who are better business men than I, who are better educated, who are better informed on hundreds of subjects, and who have much better ideas than I ever had. Yet not one of them approaches my earnings. I mention this merely to show that earning capacity is not governed by the extent of a man's education and to convince my readers that there is only one reason for my success—a reason I will give herein.

One day, a few years ago, I began to "take stock" of myself. I found that, like most other men, I had energy, ambition, determination. Yet in spite of these assets, for some reason or other I drifted along without getting anywhere. My lack of education bothered me, and I had thought seriously of making further sacrifices in order to better equip myself to earn more. Then I read somewhere that but few millionaires ever went to college. Edison, Rockefeller, Hill, Schwab, Carnegie—not one of them had any more schooling than I had.

One day something happened that woke me up to what was wrong with me. It was necessary for me to make a decision on a matter which was of no great consequence. I knew in my heart what was the right thing to do, but some-

thing held me back. I said one thing, then another; I decided one way, then another. I couldn't for the life of me make the decision I knew was right.

I lay awake most of that night thinking about the matter—not because it was of any great importance in itself, but because I was beginning to discover myself. Along towards dawn I resolved to try an experiment. I decided to cultivate my will power, believing that if I did this I would not hesitate about making decisions—that when I had an idea I would have sufficient confidence in myself to put it "over"—that I would not be "afraid" of myself or of things or of others. I felt that if I could smash my ideas across I would soon make my presence felt. I knew that heretofore I had always begged for success—had always stood, hat in hand, depending on others to "give" me the things I desired. In short, I was determined to have a strong will of my own—to demand and command what I wanted.

But how shall I begin? What shall I do first? It was easy enough for me to determine to do things—I had "determined" many times before. But this was a question of will power, and I made up my mind that the first step was to muster up enough of my own will power to stick to and carry out my determination.

With this new purpose in mind I applied myself to finding out something more about will power. I was sure that other men must have studied the subject, and the results of their experience would doubtless be of great value to me in understanding the workings of my own will. So, with a directness of purpose that I had scarcely known before, I began my search.

The results at first were discouraging. While a good deal had been written about the memory and other faculties of the brain, I could find nothing that offered any help to me in acquiring

(Continued on next page)

the new power that I had hoped might be possible.

But a little later in my investigation I encountered the works of Prof. Frank Channing Haddock. To my amazement and delight I discovered that this eminent scientist, whose name ranks with James, Bergson and Royce, had just completed the most thorough and constructive study of will power ever made. I was astonished to read his statement, "The will is just as susceptible of development as the muscles of the body"! My question was answered! Eagerly I read further—how Dr. Haddock had devoted twenty years to this study—how he had so completely mastered it that he was actually able to set down the very exercises by which anyone could develop the will, making it a bigger, stronger force each day, simply through an easy, progressive course of Training.

It is almost needless to say that I at once began to practice the exercises formulated by Dr. Haddock. And I need not recount the extraordinary results that I obtained almost from the first day. I have already indicated the success that my developed power of will has made for me.

But it may be thought that my case is exceptional. Let me again assure you that I am but an average man, with no super-developed powers, save that of my will. And to further prove my contention, let me cite one or two instances I have since come across, which seem to show conclusively that an indomitable will can be developed by anyone.

One case that comes to my mind is that of a young man who worked in a big factory. He was bright and willing, but seemed to get nowhere. Finally he took up the study of will training, at the suggestion of Mr. W. M. Taylor, the famous efficiency expert of the Willys-Overland Company, and in less than a year his salary was increased 800%. Then there is the case of C. D. Van Vechten, General Agent of the Northwestern Life Insurance Company, Cedar Rapids, Iowa. Just a short time after receiving the methods in will development suggested by Prof. Haddock, he felt that they would be worth from \$3,000 to \$30,000 to him.

Another man, Mr. H. D. Ferguson, residing in Hot Springs, Ark., increased his earnings from \$40 a week to \$90 a week in a remarkably short space of time after he began the study of will training. These are but a few—there are many other equally amazing examples which I person-

ally know about. And aside from the financial gain, this training has enabled thousands to overcome drink and other vices almost overnight—has helped overcome sickness and nervousness, has transformed unhappy, envious, discontented people into dominating personalities filled with the joy of living.

Prof. Haddock's lessons, rules and exercises in will training have recently been compiled and published in book form by the Pelton Publishing Co., of Meriden, Conn. Mr. Pelton has authorized me to say that any reader who cares to examine the book may do so without sending any money in advance. In other words, if, after a week's reading you do not feel that this book is worth \$3, the sum asked, return it and you will owe nothing. When you receive your copy for examination I suggest that you first read the articles on: the law of great thinking; how to develop analytical power; how to perfectly concentrate on any subject; how to guard against errors in thought; how to drive from the mind unwelcome thoughts; how to develop fearlessness; how to use the mind in sickness; how to acquire a dominating personality.

Some few doubters will scoff at the idea of will power being the fountainhead of wealth, position and everything we are striving for, and some may say that no mere book can teach the development of the will. But the great mass of intelligent men and women will at least investigate for themselves by sending for the book at the publisher's risk. I am sure that any book that has done for me—and for thousands of others—what "Power of Will" has done—is well worth investigating. It is interesting to note that among the 150,000 owners who have read, used and praised "Power of Will," are such prominent men as Supreme Court Justice Parker; Wu Ting Fang, Ex-U. S. Chinese Ambassador; Lieut.-Gov. McKelvie of Nebraska; Assistant Postmaster-General Britt; General Manager Christeson, of Wells-Fargo Express Co.; E. St. Elmo Lewis; Governor Arthur Capper of Kansas, and thousands of others.

As a first step in will training, I would suggest immediate action in this matter before you. It is not even necessary to write a letter. Use the form below, if you prefer, addressing it to the Pelton Publishing Company, 6 F Wilcox Block, Meriden, Conn., and the book will come by return mail. This one act may mean the turning point of your life, as it has meant to me and to so many others.

PELTON PUBLISHING COMPANY

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I will examine a copy of "Power of Will" at your risk. I agree to remit \$3 or remail the book in 5 days.

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

"How's Your Nerve, Today?"

By Charles F. Trick

In this year of America's greatest prosperity, wherever men pause for an instant in the great race for fortune to hail each other, this is their new form of greeting: "How's your nerve today?"

On your answer to that question depends your chance of making **THIS** day count in your fight for success. And **THIS** day may be **THE** day on which will come for you some big opportunity.

NEVER have the stress, strife and struggle for success demanded of men so much vital, nervous energy as in this year of our commercial history. The man whose nervous forces are exhausted cannot hope to escape defeat in these days of strenuous effort. Everywhere in the great world of trade, in the professions and industries, men are being speeded up to the very limit of their mental and physical powers. Few and fortunate are those who are cautiously guarding their vitality and stamina, taking for their motto "For what shall it profit a man though he gain the whole world yet lose his health."

One of these men is Bernarr Macfadden, one of the most talked-about men in America. By reason of his own amazing success as a business organizer, educator, author, and editor he has become one of the dominating personalities in American public life today. Mr. Macfadden frankly confesses that his remarkable achievements in the business and professional world are directly due to his own discovery of the power of nervous energy and a system for conserving and increasing it.

It was my pleasure a few days ago to meet him personally. The story of his rapid rise from obscurity to fame and prosperity I had heard told and retold a hundred times and I lost no time in questioning him. "Genius! Luck! Success," he said, in response to my question, "they are all a matter of nerve—or I should say nerves. In my own experience I believe there is for thousands of others both the key to success and a warning that will save them from much misery. Mere bodily health, muscular strength, ambition, determination—all these are of little avail to the man whose nervous energies have been dissipated. The man who, by trying to do too much, has overtaxed his nervous system is entirely at the mercy of chance—a ready victim of illness and disease and in constant danger of both a physical and mental collapse. Before he can hope to be free from this danger he must learn what I learned.

"He must learn to develop and command the power that lies latent within him—how to vitalize his nerves and charge them with that dynamic energy that distinguishes all those successful men who are seen everywhere forging ahead, smilingly cool and confident that their resources are ample to meet every demand. He must stop deceiving himself with the idea that a day of overstrain can be fully compensated for by a night's rest. Only when they are intelligently guided and directed can Nature's wonderful recuperative powers restore tone and energy to worn out nerves.

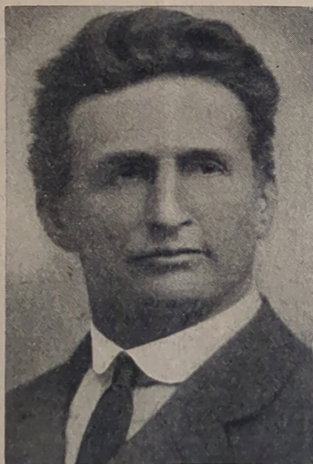
"It is to my discovery of a new and scientific method for vitalizing the nerves that I attribute every success I have won, as well as the successes of thousands of my friends who have followed my advice."

Out of his rich experience Bernarr Macfadden has written a remarkable course of training in Vitalizing the Nerves of the body and brain, giving all the secrets of that phenomenal health that is the wonder of all who meet him.

Written without technical detail, the course tells you how you can develop the forces back of your brain, how you can make yourself absolutely master of your own destiny by acquiring a day in and day out type of health and vitality that will enable you easily to overcome the obstacles in your path

and make your daily work a pleasure instead of a burden.

The publishers have just issued a little brochure that tells all about Mr. Macfadden's wonderful system and its new and different health-building and success-achieving methods, which I am authorized to say will be sent on request to anyone interested. A postal addressed to the Physical Culture Publishing Co., 4223 Flatiron Building, New York City, will bring you the brochure by return mail.



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Results come soon and are permanent. My system makes muddy, sallow skins clear, and the complexion as fresh as in girlhood, firms the flesh, and never fails to lift drooping and sagging facial muscles, removing the wrinkles they cause. The too thin face and neck are rounded out and hollows filled in. No one too old or too young to benefit.

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(Continued from Page 33.)

and women who have consciously or unconsciously embraced the attitude towards truth which is, for want of a better name, called "New Thought."

When the New Thought disciple has taught himself to become receptive, he finds that there is another lesson to be learned. He must learn the second lesson of the lily and the child, viz., to build up what he has learned to take in and make of his soul an enduring structure. The truths absorbed in the silence must be translated into everyday life and must be tested in the fire of experience, for it is as true of truths as it is of trees: "By their fruits ye shall know them."

The adult must learn how to control his objective mind, how to train his subjective mind before he can aspire to be completely constructive. The education of the objective mind consists in rejecting all destructive tendencies and strengthening the constructive ones. For instance, in trying to cure yourself of some obnoxious habit, the destructive way is to scold yourself continually for indulgence until human nature is weary enough of the scolding to mend. The constructive and easier way is to find some good habit that, if acquired, will make the practice of the obnoxious one impossible, and cultivate it with all your energy.

Although New Thought concerns itself chiefly with truths of a practical and everyday tendency, there is absolutely no department of life that is beyond its scope. Its primary message is, "The kingdom of Heaven is within you; let it show itself here and now."

Its message to the churches and the creeds is, "Love is the force that can reconcile all difficulties, quell all strife. Learn to generate love by using the power of constructive thought that is yours for the using; all will then be well with you." To the Socialist and the politician its message is: "Society is made up of individuals, each of whom has powers of expansion and development that are unlimited in scope. Let each learn to use this power and your noblest dream will seem paltry by comparison with the wonderful results you will attain."

Denunciation, however directed, is quite foreign to New Thought principles; for to denounce is to recognize the power of evil; and in New Thought evil is but a negative, tentative condition.

Of the scientist or the philosopher the New Thought teacher asks: "What have you discovered that makes for health, happiness and success, to be gained here and now?" And to whatever there may be he turns the same reverent ear, the same industrious test-work that he would turn towards a religious truth; for, from the New Thought point of view, revelation is a continuous process; man is an evolving being; the discoveries of an individual man are due to the fact that the man has allowed free entrance and sway to the Universal Mind. New Thought knows no di-

(Continued on Page 56.)



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I don't care how many of such so-called cures, shields, pads or other preparations you have tried without success. I don't care how disgusted you feel with them all—you have not tried my cure—For Bunions Only. And I have such absolute confidence in it—that I am going to send you a treatment absolutely FREE. It is a wonderful yet simple home treatment which relieves you almost instantly of all pain. It removes the cause of the bunion and thus the ugly deformity disappears—all this while you are wearing your ordinary shoes with perfect comfort. I know it will do all this and I want you to send for a treatment, FREE, at my expense, because I know you will then tell all your friends about it just as those 57,532 others are doing now. Just send your name and address—treatment will be sent to you promptly in plain sealed envelope, together with my valuable booklet on Foot Troubles.

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HENRY DICKSON, Principal,
Dickson School of Memory, 1888 Hearst Bldg., Chicago

(Continued from Page 20.)

a new meaning to your life; it will turn you around completely so that you will see the things worth while. You will have a new ambition, a new zest for life, but it will be an ambition for the things that give enduring satisfaction.

(Continued from Page 25.)

inable, and to the highest and finest expressions of literature, thought, truth, wisdom or life—if you could do these things, you would have the Gift of Tongues in its largest and most wonderful expression; that is, you could enter into the very life of the Word and bring forth all the elements of the Word in actual expression.

We know that we all can, at least to some degree, exercise this gift; and when we fully understand its meaning and power, we realize its marvelous possibilities; we realize what this gift can do when developed to the highest degree conceivable.

We are familiar with the poetic statement, "the harp of a thousand strings"; and that statement illustrates directly the meaning of the Gift of Tongues—that is, in its greatest and most marvelous mode of development. In other words, when your mind actually becomes a harp of a thousand strings, or any number that you may care to mention, you find that you can lay hold upon all the music of life, and give expression to it all through a thousand different modes or channels—through all the elements of personality, mind and soul; a possibility too vast and too wonderful for description—but a goal towards which we all may aspire. "The Interpretation of Tongues" will be the tenth and last in this series by Mr. Larson.

(Continued from Page 54.)

vision of truths into sacred and secular. All truth is to the soul that has experienced the cosmic consciousness what light is to the inhabitants of our planet. The New Thought is a natural radiator of the cosmic life, light and power; his sole concern is to demonstrate these under his varying circumstances.

The healing power possessed by many New Thought teachers and transmitted by them to their disciples is based on the practice of known hygienic measures and the realization of the indwelling health principle existent in every soul. Health is regarded as including health of body, mind and circumstances. New Thought teachers and writers have demonstrated these in their own lives before speaking of them to others; and this fact gives them both power and clearness. A member of the Psycho-Therapeutic Society of London once told me that he had learned more from Elizabeth Towne's "Just How" series than he had from all the books in the society's library, which contains volumes by the best authorities on psycho-therapeutics in England and America. Mrs. Towne is a typical New Thought teacher in this respect.

Feed Yourself As You Would Your Cows and Chickens

Do We Feed Ourselves as Sanely, Soundly and as Scientifically as We Do Our Cows and Chickens? A Famous Food Scientist Says No, and then Blazes a Trail on the Food and Diet Question Which Must Revolutionize the Entire Science.

By ORISON SWETT MARDEN, M. D. (Harvard)

"Eat and grow thin"—"one meal"—"two meals"—"six meals per day"—"vegetarian diets"—"meat diets"—"faddy combinations of food"—"fruitarian diets"—"sour milk," etc., and what not have followed one another like the animals in a one-ring circus.

We push out our chests and say, "Well, I had 3,200 calories today; that's plenty for any man," or "I've had a big beefsteak, very properly combined with the other foods that should go with it."

When a true expert inspects a cow which is not well, he does not inquire as to how many calories of food she has consumed each day, nor yet how or in what proportion her hay and corn were combined. In 999 cases out of one thousand that expert will try to find out wherein the cow is deficient in nutrition and will attempt to remedy the deficiency at once. In short the veterinarian has learned to look in the cow far beyond where we look in ourselves, i. e., to deficiency.

The U. S. Government each year spends millions in ascertaining how to feed our livestock scientifically. And it has paid vast returns on the investment. If your hens do not lay as many eggs as they should, the expert can tell in short order what is the trouble. It will almost invariably lie somewhere in defective and insufficient nutrition. Once the deficiency is remedied the hen will again perform her duties.

But in the science of feeding human beings for the development of a maximum of health, strength, energy and efficiency the government spends not a cent.

We have been left to the mercies of a lot of self-styled "food scientists," whose chief claim to their self-imposed titles would seem to lie in the freakishness and asininity of the "diets" they so earnestly advocate.

As indicated in the opening paragraph of this article, we have had "diets" without end. And because "somebody" somewhere used one or more of them we are all advised to immediately

climb on the band wagon and do likewise, lest we die ere another day.

Others rant and preach learnedly on "faddy food combinations." "Don't eat this and don't eat that," or "don't combine that and the other." You may explode or something else as direful will happen to you. The study of food combinations has a certain and definite value, but their greatest value lies not in preventing explosions in your stomach or other like catastrophes, but more in supplying the elements necessary to the maintenance of health and vigor.

Science tells us that our bodies are composed of from 15 to 17 elements. We may get along nicely on but thirteen of these in our daily food supply for a while. We may even do so on twelve or perhaps ten or maybe eight. But sooner or later the machine is going to clog up and *stop short*. And when it does we are in for real trouble—in short, sickness, disease and all the misery entailed.

A complete closed box has six sides. You would think anyone who tried to make one with but three sides a fit subject for an insane asylum. And yet we try to maintain our bodies in health and strength on a dozen elements frequently, when seventeen are necessary.

If the man with the box is crazy, what are we. It has remained for R. L. Alsaker, M. D., a man of truly scientific attainments, deep and broad in knowledge and achievement, to lead us out of the crystal maze of food faddism fancies, follies and foolishness.

Years of study, research and experiment, devoted solely to the science of eating, have enabled him to offer the solution to the diet problem for which the world has yearned and waited these many years.

Scientific feeding from the standpoint of these basic elements is the answer. If you are tired of food, fads and follies—if you are tired of a lot of scientific jargon which leads nowhere, go to Dr. Alsaker and be renewed in youth and spirit.

If you would have health, strength, energy and efficiency—if you would be rid of bodily ills, weaknesses and ailments, follow Dr. Alsaker's teachings and you will again know by experience of the joy of merely being alive.

Dr. Alsaker tells all the secrets of this new science—he gives you the results of his many years of expensive research and experiments in his latest work, "Eating for Health and Efficiency," and you can have these five comprehensive volumes sent you free for the asking.

No one realized better than Dr. Alsaker the need that every household in the land be the possessor of his works—of this new science which is to be so vital to everyone. He therefore made it a condition with his publishers that anyone and everyone be allowed to inspect and read them before purchasing.

And so you may secure these wonderful works by merely addressing Dr. Alsaker's publisher, Frank E. Morrison, Dept. 33, 1133 Broadway, N. Y. City, who will send you the five volumes complete on your request, for inspection and reading. You can either remit Five dollars (\$5.00) after you have had them for five days, or, if you prefer, send Three Dollars in five days and the balance at the end of thirty days. Otherwise return them and owe him nothing. You will have the greatest and best of scientific

advice for life for yourself—your family or your friends at a lesser cost than for one consultation in Dr. Alsaker's private office.

This most generous offer leaves not one iota of an excuse for any delay on your part in acquiring immediate possession of these priceless lessons in scientific eating.

And bear in mind that Dr. Alsaker's plan neither involves nor imposes hardships. "Eating for Health and Efficiency"—the title—conveys the scope of the work. To eat for health you must eat for pleasure, and that is just what you can and will do if you follow the lessons incorporated therein. The food selections necessary to furnish you with the basic elements needed by the body are made clear and plain.

You will find that Dr. Alsaker has discarded all "isms" and "tisms." He has delved deeply, truly and scientifically. He has set the clock on the science of dietetics ahead by fifty years or more. And yet withal everything is made as plain and simple as A. B. C. The veriest layman—even an intelligent child can thoroughly understand and comprehend everything that is told.

If you would know yourself—if you would be 100% healthy and efficient I can only urge that you do not delay a day or even an hour in acquiring possession of these wonderful volumes.

(Continued from Page 50.)

than he did, and I, as his "field secretary" (Mrs. Huntress was "secretary of the interior"), planned to have the Sunday Tabernacle for him when "Billy" finished his work, but when I enquired about it of some of the "powers that be" in the "Billy Sunday bunch" I was informed that the tabernacle would never be desecrated by what we New Thinkers were giving out. To be quite sure that there was no mistake I called a "higher-up" on the 'phone and was informed that our chance of getting a corner lot in heaven was just as possible as that we would get the tabernacle for our use. I replied that "all lots will be corner lots in heaven, and we had already made our reservation."

"T. J." got a little homesick for Lady Blanche and the sunny skies of Denver, for to be transported from Denver to Boston's east winds in midwinter was a severe test, and made it imperative that even "T. J." keep in constant conjunction with the Sunphone, and he did, for he waxed more strong and vigorous physically and spiritually every day. But the best of all is that he is coming again, and whenever he comes it will be none too soon for his large number of friends in New England.—SARAH SHAW, 40 St. Paul St., Brookline.

(Continued on Page 60.)

YOGHURT kills OLD AGE BACILLUS, implants "LONG LIFE BACILLUS," destroys AUTO-INTOXICATION. Faulty digestion—poor circulation—nerve—skin—heart troubles, worn out feeling, premature decline and senility due to intestinal poisons. Special Constipation and Obesity Treatment. Particulars, Yoghurt Co., (22) Bellingham, Wash.

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Say you saw it in THE NAUTILUS. See guaranteed, page 5.

For Swollen Veins

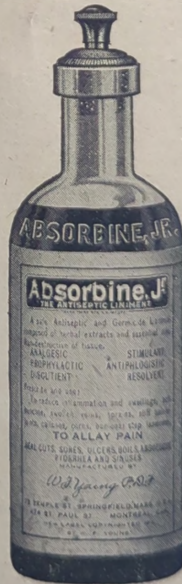
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THE ANTISEPTIC LINIMENT

IT was not known to us that Absorbine, Jr., would relieve swollen veins until a few years ago. Then we did not find this out for ourselves. The discovery was made by an old gentleman who had suffered with swollen veins for nearly fifty years. He had made many unsuccessful efforts to get relief and finally tried Absorbine, Jr., knowing its value in reducing swellings, aches, pains and soreness. Absorbine, Jr., relieved him.

He told us that after he had applied Absorbine, Jr., regularly for a few weeks his legs were as smooth as when he was a boy and all the pain and soreness had ceased. Thousands have since used this antiseptic liniment for this purpose with remarkably good results.

Absorbine, Jr., is made of oils and extracts from pure herbs, and when rubbed upon the skin is quickly taken up (absorbed) by the pores; the blood circulation in surrounding parts is thereby stimulated and healing helped.

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1282 Odd Fellows Temple, Jamestown, N. Y.



(Continued from Page 58.)

A New Thought Center in Trenton, N. J.:—

I wonder if you can put me in touch with anyone in Trenton who is a subscriber to *Nautilus*; in this way I could get in touch with a few people to start a New Thought class. I have a few friends already who are interested, and there seems to be no such thing here in Trenton. Once in a while I get to Metuchen, N. J., where a Mrs. Ella Barr holds an Emerson class, and such wonderful help we do get from it.

Your breezy inspiring writings do me so much good, and I know that to read them to somebody else and to discuss them helps them and me, too.—MRS. RALPH BEERS, 99 Hillcrest Ave., Trenton, N. J.

From the Cincinnati New Thought Temple:—

Aside from my personal connection with the New Thought Temple, it really is a wonderful example of flexible, harmonious organization. Upon my return everything has fallen into such absolute, simple, natural sequence and harmony. The Temple structure will not be complete until October 23, but the Orpheum Theatre has been filled at our Sunday morning services, and not only is our Temple structure free from debt or mortgage or encumbrance of any kind, but our sinking fund for running expenses, with all expenses paid (and we pay all bills in advance) is \$727.27.—MISS LEILA SIMON, The New Thought Temple, Union Central Life Insurance Building, Cincinnati, Ohio.

Notes from Boston.

We have a new secretary of the Boston Metaphysical Club, who is already in harness and working with good will: Miss Alice Tre-carten. Mrs. Sarah Shaw resigned the secretaryship November 30, to take up other work. We speed the parting secretary and welcome the new—reminded of Elizabeth Towne's motto that "Nothing goes out of our life but to make room for something better."

The club work has necessitated the taking of an additional room adjoining the lecture hall, which is used by teachers and as a tea room and cloak room. The club, having become dissatisfied with hiring, has recently purchased a piano. The membership is continually growing and a new life member joined this last week. The library has been augmented by a number of recent publications and a gift of over 100 books, the private library of a dear one who passed on.

Early in January we expect to have the Chinese minister speak for us, when a number of the ladies will serve tea dressed in native Chinese costumes. We also have fine music at all our Friday afternoon lectures.

Mrs. Chapin, our president, is in constant communication with speakers of note, and the present winter gives promise of great progress.—CLARA HAVEN WALLACE, Chairman Publicity Committee, Metaphysical Club, 30 Huntington Avenue.

(Continued on Page 62.)

Why Only 1 Stenographer in 10 Earns \$15 or More Per Week.

WHV are most stenographers getting only \$8 to \$15 a week—while others get \$25, \$30, \$35 and even \$40? Eight words tell the story. It's nothing in the world but *lack of speed and accuracy on the typewriter* that is keeping salaries down—that is robbing most stenographers of the pay they ought to get. Think a minute. What is a stenographer paid for? Isn't it for your *finished product*—for the quantity and quality of letters or other type-written matter you can turn out in a day? No matter how good you are at shorthand, you can never expect much increase in pay until you get *speed—real speed—and accuracy* on the typewriter.

**80 to 100 Words
a Minute Guaranteed—Only 10
Easy Lessons**

The New Way in Typewriting

Now, for the first time, has an idea been discovered which puts speed—great speed and accuracy—within the reach of every typewriter user. Almost overnight it has revolutionized the whole typewriting situation.

Stenographers who never formerly exceeded 30 to 40 words a minute are writing 80 to 100 words with less effort and with infinitely greater accuracy than ever before. And their salaries have jumped from a meagre \$8 to \$15 per week to \$25, \$30 and even \$40.

Raising Stenographers' Salaries

That this new way in typewriting raises salaries of stenographers is shown by actual figures given in the letters written to Mr. Tulloss by hundreds of stenographers. For example, Mr. John H. Marquette of Smith's Falls, Ont., never averaged more than 40 to 45 words per minute until he began to typewrite the new way. His speed quickly increased and soon he was typewriting at the phenomenal speed of 85 to 90 words a minute from shorthand notes and as a result of this increased speed in typewriting, his salary was raised 20% and within a few months 20% more. As Mr. Marquette says, he is now earning about twice as much as any of the other 14 stenographers in his office.

Then there is the story of Miss Anna S. Cubbison of Harrisburg, Pa., who writes—"I am today filling the position of Chief Clerk to the Department of Parks in this City, my salary being exactly double what it was when I took up the study of the new way in typewriting." A. H. Gardiner of Madison, Wis., was getting \$70 per month when he began the study of the new way typewriting. In a remarkably short space of time he increased his speed from 50 words a minute to 80 words and his salary jumped to \$150 a month—*more than double what it was.*

I could go on and give hundreds of other instances of the remarkable results achieved through the speed and accuracy acquired by typewriting the new way. But the School has prepared a remarkable book, for free distribution, which goes into detail and reproduces many other letters which bear out the claims made for Mr. Tulloss' system.



Gaining Finger Speed and Control

European music teachers when training their pupils for the piano invariably give special gymnastic finger exercises. This is because untrained fingers are not skilful fingers.

The best results simply cannot be obtained—the fingers simply cannot be used correctly—unless the student develops and strengthens the proper muscles.

This training is even more essential to expert typewriting. The reason that so few people can write more than 30 to 40 words a minute is because their fingers are not flexible or nimble enough. This new easy method overcomes this at once—develops finger strength and flexibility by exercises *away from the machine*—in 10 easy lessons—trains the fingers *beforehand* for their work on the machine—and the results border on the miraculous.

Valuable New Book Free

The book which tells all about the wonderful gymnastic finger exercises and explains the course in complete detail is free to any who are interested. It is a big book, brimful of eye-opening ideas and valuable information. It explains how this unique new method will quickly make your fingers *strong and dextrous*, bring them under *perfect control*, make them extremely rapid in their movements—how in a few short weeks you can transform your typewriting and make it *easy, accurate and amazingly speedy*—all this and much more is told in detail. No instruction book ever written, no matter what its cost, ever told so plainly the real **WHY** and **HOW** of expert typewriting.

If you are ambitious to get ahead—if you want to make your work easier—if you want to get more money in your pay envelope—don't wait a single moment before sending for this book of information and proof.

THE TULLOSS SCHOOL
8123 College Hill
Springfield, Ohio

Gentlemen:
Please send me your free book, about the New Way in Typewriting. This incurs no obligation on my part.

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Springfield, Ohio

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Positions

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

(Continued from Page 60.)

From a Lawyer-Mother:—

Congratulations on your new cover. I felt successful the moment I looked at it! No doubt you know that yellow or orange is said by the occultists to be the highest color. Then, too, it is the color of suffrage for women, so I am fond of it. I had to tell you about the cover. Then I saw your picture in The Fra for September, and felt better acquainted. I spent twelve most delightful days with the Roycrofters this July; attended their convention. Met most interesting people there. I am going again next year; will see that nothing prevents me.

When you wrote, some time ago, you said something about having that article I wrote printed (It will come soon! *Editor*.), but so far I haven't seen it. However, I enclose a clipping about the boy! The article was along the line of child-raising. While at East Aurora I met Mrs. Winifred Sackville Stoner; also the wonderful Winifred. I told one of the Roycrofters I would have to bring my child the next time and tell my ideas.

I have always been a New Thoughter, long before I ever heard the name. I think the verses in the Bible about the lilies of the field and the sparrow falling are what first made me think along those lines. I have the most wonderful experiences, but unfortunately cannot state them, as they concern my professional duties. This much I can say, that the more I practice along New Thought lines the more I know it is at the bottom of whatever success I have.—MRS. GERTRUDE M. HANDRICK, Lawyer, Cleveland, Ohio.

New Thought Brings a Farm:—

I wrote to you about two months ago, enclosing subscription to *Nautilus*, and telling you that I had delayed sending it, as I was trying to save enough money to buy a farm. Now I do not suppose that you ever saw that letter, much less noted its contents. BUT I HAVE GOT THE FARM, and I feel that you are instrumental in bringing it about, and I want to thank you.

It is the farm that I have been wanting for quite a while, but the owner positively refused to sell it. Shortly after writing you I received a letter stating that he would sell it, and at my price.

Although I am only a beginner in New Thought practice, yet I am firmly convinced that it is the cause of my success. I shall now try to demonstrate money enough to build me a nice comfortable house on my farm. I am a widower, forty-five years young, and I have the promise of the nicest little woman in the world to share the home with me, when I get it. Wishing you and all the other New Thoughters all the success and happiness that is your due.—MR. JAMES H. MAULL, 807 West Lehigh Ave., Philadelphia, Pa.

I've been reading *The Nautilus* for about six months. The best thing I've seen, so far, is, "How to Break the Circle of Thought."—MRS. GEORGE F. HARDING, Evanston, Ill.

HARMONY AND HEALTH FOR YOU

The Keystone of the Great Arch of Life, and the Keynote of THE WAY OF LIFE SYSTEM.

Into this Arch of Life—into every cell—you can build Health, Success, Opulence and all Good. That is, you can have Health, Harmony, Supreme Mind Control, "Educated" Vital Organs, Energized Blood and Vitalized Brain, Nerve and Muscle Cells.

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(Continued on Page 68.)

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Incorrect Walking	Indigestion
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Headache	Colds
Sleeplessness	Torpid Liver
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"Practical New Thought;" "Magnetic Personality;" "Mental Atmosphere of the Home;" "The Mind in Physical Culture;" "Human Magnetism;" "The Silence;" "Immortality in the Flesh;" "Metaphysical Healing;" "Transcendentalism;" "Power of the Imagination;" "Marital Polarity;" "The Magnetic Atmosphere;" "New Thought and Beauty;" "Living Forever;" "High Vibrations;" "Immanence vs. Pantheism;" "Losing and Finding Yourself;" "The Mystic Path;" "The Laying-on-of-Hands;" "Developing Psychic Power;" "New Thought and Pragmatism;" "What is Nirvana?" "The Discovery of the I am;" "Hindu Philosophy vs. Hindu Theology;" "Breathing: Correct and Incorrect;" "The Soul's Awakening;" "Magnetic Distribution;" "Plain Healing;" "Crystal Gazing."

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The History of The Internal Bath

By Charles A. Tyrrell, M. D.

INASMUCH as I have the best of reasons for the statement that Internal Bathing is at the present time being regularly practised by upward of at least half a million Americans, it may be of somewhat general interest to examine into what is known of its origin, its reason and the recent stages by which it arrived at its present popularity and restfulness.

Though popularly supposed to be a comparatively modern practise, its usage, in a crude form, is traceable several centuries back, for Pliny in his *Naturalis Historia*, A. D. 1518, mentions it as being prescribed by the Ancient Egyptian Physicians to whom its investigation was suggested by the health habits of the Ibis, a bird of the Nile. Those Egyptian Physicians, by the way, were the first medical practitioners known to history, not excepting the Chinese—

And the ancient Egyptians, measured by their accomplishments, seem to have been a pretty healthy, husky people.

Although history does not give much light on the subject in more recent periods, it does mention a wide-spread use of this treatment throughout Europe in the early part of the Eighteenth Century, especially in France.

The recent resuscitation of this ancient remedial practice dates back to the early seventies, when Dr. A. Wilford Hall of New York, after years of public speaking and the authorship of many religious and scientific works, failed in health, rapidly declined and was given by his physicians but a few months to live.

Dr. Hall was not a Doctor of Medicine, but of Philosophy and Laws, and a man of the highest knowledge and attainments—I knew him very well in later years and he frequently said, "Having had considerable trouble in that way, the idea came

to me like an inspiration that if I could keep the colon cleansed of waste matter, I would have at least a better chance of recovery."

Dr. Hall persisted in this treatment, using the crude and laborious method of a bulb syringe, and from that time until his death at the generous age of ninety, sixty-one years after he had been given up, did his utmost to give the world the benefit of his personal experience.

The writer arrived in New York City in 1887 after an extended trip through India, China and Japan, and unwisely invested his entire capital in a commercial venture which failed.

More or less indifferent attention to my physical condition and the shock of this experience brought on a second stroke of paralysis on the left side, (the first having occurred previously in Hong Kong).

Being helpless I became an inmate of a hospital for a time; was then refused admission to another and fortunately knowing of some of the results of Internal Bathing I resorted to it regularly with such success that in 90 days I was walking about the city.

Impressed by the fact, however, that the method of taking these baths were then crude and imperfect I decided to study, practice and improve on them—

To do this properly and legally I quickly found that I would have to become a Doctor of Medicine—

Entering immediately a medical college, I took the four years' course and graduated with honors—

Not at all a bad commentary on the results of Internal Bathing, considering my condition before entering.

After graduating, I found my experience exactly akin to all those who must educate the public, especially in a mat-

ter where most of us are so notoriously careless—Irrregularity.

But I knew from the experience of myself and others that the foundation of a great and revolutionary, though perfectly natural remedy was there—

And that once its results were generally known no power could stop its rapid and universal appreciation—

And so I persevered.

From the smallest of beginnings I found that every "J. B. L. Cascade" which I distributed brought me demand for others—that once the proper administering of the Internal Bath accomplished its result with one patient, he was generously eager to pass his experience along—

And so it grew—and has grown so astoundingly in the past twenty years that I heartily agree with Physicians when they claim that "the vast majority of human illnesses are directly or indirectly caused by accumulated waste in the colon."

That also is the direct cause of our frequent loss of spirits and lack of confidence, in other words our fifty per cent of efficiency—

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In the twenty-five years of my specializing on this Nature's remedy there have developed, as you may imagine, many informing and interesting phases of this treatment. The result of these years of research and practical experience has been summed up in a little book, "The What, The Why, The Way of Internal Bathing," which I will gladly send to any interested person free on request.

Just address Charles A. Tyrrell, M. D., 134 West 65th Street, New York, mentioning that you read this in Nautilus, and the book will go forward by return mail.

Of course we all want to be well and efficient and stay so without calling upon drugs to help, if that be possible. There are, as I have said, hundreds of thousands who are already doing this by this purely natural preventive, and the numbers are steadily growing. So it may be that in your own interest it would be well to send for this little book today while it is still on your mind.



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(Continued from Page 64.)

Swedenborgianism read like expressions of modern New Thought. For instance, Swedenborg said: "There is only one life and this life is from the Only Lord, and angels, spirits, and men are merely recipients of life." And again: "God did not create evil, but evil was introduced by man himself. Man turns into evil the good that is continually flowing in from God, thereby turning himself away from God and towards himself." "The Path of Life" is beautifully bound in morocco, gold top and stamping, and contains 250 pages. Price, postpaid, \$1.25. J. B. Lippincott Co., Philadelphia, Pa.

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(Continued on Page 70.)

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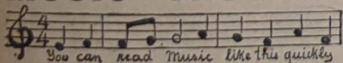


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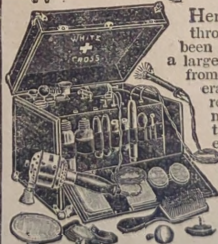
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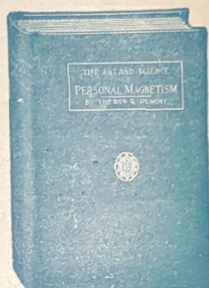
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