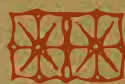


SPECIAL MIDSUMMER TRUTH NUMBER

NAUTILUS

MAGAZINE of NEW THOUGHT

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AUGUST
1915

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.

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CHESHAM, N. J.—The New Life Fraternity, Mrs. Grace Collins, Box 15. (M)

CHICAGO, Ill.—Priscilla Knox McArthur, 1340 North La Salle avenue. (M)

CINCINNATI, Ohio.—The New Thought Temple, 516 Union Central Life Insurance Bldg. (M)

COLUMBUS, Ohio.—Miss Harriet Schwartz, 470 South 18th street. (M)

DETROIT, Mich.—Higher Thought Assembly, 10 Witherell street. (M)

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FREDONIA, Kans.—Lozanto New Thought Center, 420 S. 8th street. (M)

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KALAMAZOO, Mich.—Home of Truth, 211 West Union street. New Thought Library. (M)

LOS ANGELES, Cal.—Metaphysical Library, 910 Black Bldg., 4th and Hill streets. (M)

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NEW YORK CITY.—The Unity Society of Practical Christianity, 300 Madison avenue. (M)

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CHICAGO, Ill.—The Advanced Thought Publishing Co., 168 N. Michigan avenue.

CHICAGO, Ill.—A. C. McClurg & Co., 218-224 S. Wabash avenue.

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LONDON, E. C., England.—L. N. Fowler & Co., 7 Imperial Arcade and 4-11 Imperial Bldgs., Ludgate Circus.

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LOS ANGELES, Calif.—Holmes Book Co., 333 and 740 S. Main street.

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SAN DIEGO, Cal.—Mrs. Cella E. Slocum, 1658 Front street.

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SANTA BARBARA, Cal.—Ramona Book Store, J. M. Barbours, Prop., 707 State street.

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Nautilus News.

By THE EDITORS.

"A Triumph in Contentment."

With time galore, nothing to do, in the backwoods hills, and nobody to visit with, how could she be either useful or happy? That was the question Mabel Scott Curs put up to her soul. The answer, and the details of how she went to college to herself and what came of it, are told in her "Triumph in Contentment," which will appear in September *Nautilus*.

"Health Through New Thought" is the special feature symposium for September, made up of four personal experiences. Minnie Atkinson tells in "The Secret of Silence" the true story of how a tuberculosis patient was healed; and three others whose names are withheld relate experiences in the healing of hernia, fear of death, criticalness and nervousness, all by New Thought methods.

Success Forces.

A notable feature of our September *Nautilus* will be the first of a series of seven articles on "Success Forces" by that brilliant writer, Lida A. Churchill, author of "Magic Seven," "The Magnet," etc., and many magazine articles. The September article explains "The Force of Imagination," and gives a summary and exercise that will fully satisfy the seeker after just-hows. Following this will appear the six other articles, on the forces of Faith, Prayer, Creation, Love, Spoken Words, and Steadfastness. This series of Miss Churchill's is illuminating and dynamic, and if our readers are not delighted with it I shall miss my guess.

This is Lida Churchill's first appearance in *Nautilus*, and we share the honors with her! (Pass up the bouquets!)

A Real Success Number.

Speaking of "Success Forces" reminded me to slip into September and October numbers a concise little two-part treatise by our Paul Ellsworth, on "Four Steps to Success"—two steps for each issue. You will like this.

And you will rejoice in our Dr. Orison Swett Marden's "The Keynote of Life," in September *Nautilus*.

And there will be Part III of our Dr. Horatio W. Dresser's wonderful study of "The Laws of Divine Healing."

William's Views and Reviews are to include one on "Adventure," and one on "How to Work," that I think specially good.

My own editorials will include the series on Life and Its Creations and How to Put on Immortality—that had to give place to my Dr. Freud ones in August—and another series written to a young college man who feared his life was going to be spoiled by the girl who wouldn't marry him on the spot.

Important Notice To Nautilus Subscribers.

IF YOU FIND a red delinquent notice and order form attached to this space it means that your subscription expires with this issue UNLESS your renewal has crossed this notice in the mails. Please renew at once so as to avoid missing an issue, and to save the expense of removing and replacing your name on our list. IF YOU WILL RETURN THE RED ORDER BLANK WITH YOUR REMITTANCE SO THAT IT REACHES US BY THE 20TH OF THE MONTH OF THIS ISSUE, WE WILL CREDIT YOU WITH 18 MONTHS FOR \$1.50. We can afford to give you an extra month for prompt renewal.

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Nautilus is a great investment, not an expense! It pays dividends in proportion as it is USED. It ought to be in every home, school, library, business house in this land; not to mention every New Thought Center of every kind and description. What will you do toward New Thought extension work for 1915?

From The Sewers Of Paris To A Leader Of Millions

Look at this man!
From a fugitive in the sewers of Paris he rose to the powerful leader of millions.

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THE NAUTILUS.

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AUGUST, 1915.

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THE NAUTILUS

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WILLIAM E. TOWNE

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Orison Swett Marden
Horatio W. Dresser, Ph. D.
Edward B. Warman, A. M.
William Walker Atkinson
Frank Andrews Fall
Paul Ellsworth
Robert Loveman
Thomas Dreier
Walter De Voe

These are
Some of
The Nautilus
Contributors
For 1914-15.
Others
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In a dozen or more places in the book the year 1914 was named as the beginning of the greatest conflict of the ages. This author also foretold the Turkish war.

Makes Astonishing Predictions for 1915

He repeatedly referred to 1915 as the great pivotal year in human destiny, the grand climax to the world war and conflict.

He predicted that the United States would be drawn into the conflict, and on page 110 of "OUR NEAR FUTURE" he gives more than a hint of the way he believed this would occur.

He predicted the hasty downfall of Governments and Institutions.

He claimed that one great language (which he named) would become world-wide and other languages fall into decay.

The Christian Herald Says:

Some eighteen years ago, William A. Redding, a student of prophecy, wrote a book entitled "Our Near Future." This was in 1896. The Author computed that the "times of the Gentiles would end in 1896 and finally disappear eighteen years thereafter," or in 1914. Then would follow a year filled with momentous events. The overthrow of the existing order of things would then be complete and a new and beneficent order would begin.

That this greatest of all wars must have a deep significance to students of God's work must be conceded. Preceded by "famines and earthquakes in various places," it has burst suddenly upon the nations, spreading like a mighty conflagration until it has now in its grasp, involved in actual warfare, nine nations.

A New Age

Out of this fearful slaughter and turmoil a New Age will arise, he predicts. Peace will reign on earth and death be banished. No part of this strange and wonderful book is more interesting than that which describes this New Age when the people of earth shall be no longer spiritually blind.

These prophecies are based upon Biblical statements recorded thousands of years ago. The whole theme and purpose of the Bible, Redding claims, is the literal redemption of man on this earth.

As Redding's predictions were all published over 18 years ago he cannot be accused of simply "sizing up" the situation. Serious students of the Bible are giving most earnest consideration to his words.

The great accuracy of what Redding predicted up to 1915 has been demonstrated. Thousands are watching to see if his startling claims for 1915 will be verified.

CLIP RIGHT HERE

William E. Towne,
Holyoke, Mass.

Here is \$1.00 for "OUR NEAR FUTURE," the War Prophecies booklet, and Mme. Thebes' prediction for 1915.

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By Christian D. Larson

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Conclusive Reasons Why Man Should Learn to Stay Young.

That Something that Produces Youth.

Subconscious Thought the Fundamental Cause of Everything that Exists.

How Thinking Must Be Directed to Produce Results. The Perpetual Renewing Process that is Always Active in Man.

Why to Stay Young is in Harmony with Natural Law. How the Law of Perpetual Renewal Works.

How to Act in Harmony with the Fundamental Law of Self.

How to Arouse all the Energies of the Body to Constructive Action.

What a Close Study of the Law of Reconstruction Acting in the Human Body Reveals.

Youth the Result of an Interior Life Process that Permeates Every Atom in the Body.

The Secret of Youth is to Enter into the Consciousness of this Interior Life Process.

Why Man Looks Old Though Nature Gives Him a New Body Every Year.

The Vital Processes of the Body, of the Functional System, Obey the Ruling Tendency of the Mind.

How to Reach the Subconscious Roots of all Creation.

Growing Old is a Race Habit that can be Removed. The Cause of Every Habit is Found in some Subconscious Action.

The Subconscious Mind can be Entirely Changed and Reconstructed.

The Living of Life does not Exhaust Life but rather Develops Power of Life.

Training the Subconscious Mind to Think Truth about Life.

The Senses are the Doors to the Subconscious Mind and What Enters there will tend to Reproduce Itself.

How to Remove the Subconscious Tendencies to Grow Old.

The Forces of the Mind will Express Whatever is Held in Consciousness.

How to Perpetuate the Youth that Nature is Producing NOW.

How to Develop a Normal Consciousness of Youth.

Training the Subconscious Mind to Produce Perpetually the Elements of Youth.

The Subconsciousness is the Source of every Power, Condition, Quality or Desire in the Human Personality.

The Subconscious Mind will do what it is Properly Directed to do.

Three Fundamental Essentials in Directing the Subconscious Mind.

How to Connect the Conscious Mind with the Power of the Subconscious.

Conscious Harmony with the Law of Perpetual Renewal.

The Law of Renewal Everywhere Present in the Universe.

Relating Oneself to the Law of Renewal.

The Conditions of Old Age are Abnormal.

Increasing the Power of a Desire Causes all the Forces of the Mind to Work for it.

Why Experience Produces Age when its Real Purpose is to Perpetuate Youth.

How the Forces of Thought Affect the Chemical Elements of the Body.

Mental States that Produce Conditions of Age and How to Remove them.

Overcoming Worry and the Heavy Mental Attitude. Mental States that Perpetuate Youth. How to Establish them.

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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,
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—Holmes' "The Chambered Nautilus."

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EDITORIALS

BY ELIZABETH TOWNE

Dr. Freud's Psycho-Analysis.

HERE is a man who says: "Dr. Freud's method of curing mental trouble certainly does work havoc with Christian Science and mental science. I should not be surprised if in the end it ruins both those so-called sciences. If you hate a person and by affirming the 'real you' loves him, you beget a 'mental cancer,' or should you have an adulterous love, and trying to overcome it by Christian Science methods you not only fail to cure it but grow a 'mental cancer,' how can those sciences be allowed to continue?"

Dr. Freud's psycho-analysis discoveries, far from being a contradiction to New Thought and Christian Science are wholly and positively in support of them. The person who thinks otherwise is badly misinformed, either in regard to Dr. Freud's principles or the New Thought, or both.

The point is right here: According to Dr. Freud it is SUPPRESSED DESIRE which begets a "mental cancer."

Nowhere in New Thought teachings do you find anything that advises you to suppress a desire. Expression is the law of life and growth, not suppression. New Thought teaches you how to ERADICATE AN EVIL DESIRE entirely, by dissolving it with a right desire. Love casts out fear and hate. Love overcomes fear and hate. Love transmutes fear and hate.

The Origin of Disease.

ALL diseases have their rise in tension. Just think a thought of hate, and see how it makes you clench your hands. It makes you clench also your muscles and your nerves, all the way through. It sets up a tension within you that persists as long as the thought is held. As soon as you displace the hate thought with a love thought the tension is released. Watch your own sensations as you think certain thoughts and you will know that this is true.

Now a "mental cancer" is the result,



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not of a single hate thought entertained for a moment and then displaced by a love thought—it is the result of repeated hate thoughts, making a chronic state of tension somewhere in the body. This tension chokes off the blood supply which brings new life and carries off effete matter. In other words, through tension the body is starved of its power to throw off effete matter. The tissues of a tensed spot become overcharged with “fatigue poison,” making them exactly the right sort of culture bed for any kind of disease germs.

So, TENSION IS AT THE BOTTOM OF ALL DISEASE. I make this statement without fear of controversy.

AND THE CAUSE OF TENSION IS A THOUGHT OF FEAR, or of hate, or of HURRY, WORRY, FLURRY, SCURRY.

To restate it, a thought of hate makes tension in the body. This tension affects most positively the “weakest spot” in the body. A thought of love sent in the same direction will release the tension. But every thought of hate sent in the same direction increases the tension. This works automatically.

Temperament and Disease Germs.

THE difference in kind of diseases produced by hate thoughts is the difference in temperament. The hate thoughts of a person of the secretive, unexpressive spare “bilious temperament” set up a tension in some internal organ. The hate thoughts of a sanguine, outspoken person set up a surface tension that may result in, say eczema, or some other skin disease.

The tension made by a hate thought becomes chronic in the most susceptible

spot in the body. The tissue becomes more or less broken down, affording a culture bed for all sorts of disease germs. And the doctors tell us that disease germs are present in even the healthiest bodies, and that as soon as you get run down enough the disease germs take hold and rapidly increase and multiply.

Suppressed Desires.

IN MOST cases it takes years of hate-thinking and its consequent chronic tension to show forth in a mental cancer. But the more passionate the hate the greater the tension and the less time it takes to grow the cancer. By the time the cancer develops one may have forgotten all about his hate.

Then Dr. Freud comes to the rescue with his psycho-analysis—and his “suggestion,” about which he says less but uses much. He analyzes your dreams, after quizzing you for days, perhaps, about your past experiences, history, loves and hates. He discovers, mayhap, that away back in your youth you loved a maid who loved another man whom you wanted to strangle but didn’t. That “repressed desire” set up a “mental cancer.” You dream of strangling and being strangled, in all its moods and tenses. By dint of much quizzing the Great Dr. Freud drags forth the long-forgotten skeleton from your psychic closet, dangles it before your eyes as the CAUSE, you both laugh at it and relegate it and your “mental cancer” to the limbo of shadows—while you draw a long breath and LET GO. Immediately you feel better, and shortly you are well.

What has happened? Why, you have been healed by NEW THOUGHT ap-

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plied by Dr. Freud. Instead of holding the old thought of yourself as a victim of a cancer over which you have no control, you now live in the New Thought of yourself as freed from the cancer, root and branch and original cause. Has not the Great Dr. Freud told you solemnly and positively that once he finds the suppressed-desire root the cancer will dissolve, and has he not dragged forth that root from your subconscious forgettery and assured you oracularly that it is now gone?

▽

How Dr. Freud Heals.

DR. FREUD heals by substituting a New Thought of Wholeness for an old thought of cancer. He uses in the process three suggestions, two of them based on previous convictions of the patient, convictions common to all intelligent persons of this day and age.

His first basic suggestion is *cause*: *he can locate the cause of your trouble*; and you, in common with all educated persons, think you "know" that there cannot be a permanent change in a condition without locating and changing the *cause* of that condition. The search for first cause is instinctive, intuitional, a "race belief" and a race habit.

Dr. Freud's second suggestion is this: that the cause of your cancer is suppressed desire, a mental or emotional cause, not a material one. This suggestion appeals also to a *race belief*, to race faith in the supernatural—or faith in a something not material or purely rational. You can't see how you "caught" that mental cancer by infection through germs, and you are beginning to believe there must be something in the statement of New Thought that man is mind, that thoughts are living things,

that the cause and the cure of disease are mental and spiritual, not material; and now this Great Dr. Freud, hard-headed scientist, confirms your belief.

Dr. Freud's third suggestion is, that *he can remove the cause of your cancer* by the simple act of exposing to you a suppressed desire you didn't know you had. For the power of this suggestion he banks first on race belief in the necessity for removing the cause; and second, on his own prestige in your eyes as a learned man of great wisdom and power. Dr. Freud is widely advertised as a wonderful inventor of an infallible new system of finding and removing the psychic cause of disease. You believe in him because he is (1) famous, (2) learned, and (3) NEW. Therefore you swallow his three suggestions like an infant and are healed.

▽

But What if You Don't Dream?

IN brief, Dr. Freud's working theory is this: That a desire *hung onto in secret* sets up a nervous tension in the unconscious mind, that in due time makes a nervous sore spot or "mental cancer," which is the cause of subconscious dis-ease that troubles your sleep and makes you dream. Your subconscious mind being highly suggestible and wholly without reason, the dreams are a mere uneasy jumble of impressions received during the day, revolving around the suppressed-desire idea that made your mental cancer. So, instead of dreaming that you want to strangle the man who married your best girl, you dream, perhaps, that the big white horse you saw yesterday has seized your little pet dog by the throat—and you are powerless to release it. Tomorrow night your strangle dream will be pieced

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By ELIZABETH TOWNE

together differently, out of the new impressions that interest you in the day. When Dr. Freud drags forth your repressed desire, you *let go* of it and dream no more. Also you are healed.

This is a clever discovery of Dr. Freud's, and the proof of its truth is that it works in so large a number of cases. Its limitations lie, probably, not at all in the theory, but in the lack of omniscience in the would-be psycho-analyst. Its great virtue is that it is a spiritual means of cure, which works where all material means are powerless.

And where psycho-analysis fails, for lack of wisdom in the practitioner, or of amenability in the patient, there is always the Perfect Word of metaphysics.

After all it is not necessary that finite mind should compass the particular *cause* of a disease: it is only necessary that it **APPLY THE TRUTH** that frees us from all disease. The particular cause of a disease is of no consequence to the healing except in the mind *that believes in it as a present power*.

But what if you don't have dreams? As I don't. Except once in ages. And what if you are convinced that disease could not possibly be caused by such a silly, flimsy and immaterial thing as suppressed desire? And what if you don't believe in doctors and colleges anyway? Why, then you become one of Dr. Freud's failures—which are not advertised. And you may be also a case in which New Thought has "failed." And Christian Science.

In that case it is not Dr. Freud who has "failed." Nor New Thought. Nor Christian Science. It is *you who have failed* to take the New Thought suggestions, or statements, or affirmations. You are not yet "ready"—you "know

too much that ain't so" to permit a new idea to enter in and make you over. You need to suffer and stew a little longer until you are softened and ready to be made over in the image and likeness of your divine self which is always whole and healthy.

▽

Thank You, Dr. Freud.

DR. FREUD is very clever and wise in the ways of mortal mind, and he has contributed to humanity a wonderful new way of getting health suggestions under your skin. And his new psycho-analysis confirms New Thought and Christian Science upon the principles of which it is securely founded.

The medical profession owes Dr. Freud a tremendous debt of gratitude for this new system of psycho-analysis by which physicians are now enabled to practice New Thought and save their faces.

New Thought practitioners owe Dr. Freud a vote of thanks for confirming their principles and practice and affording them a new method of approach in cases of hard headed-ness.

All intelligent persons owe Dr. Freud and the magazine writers a special vote of thanks for advertising psycho-analysis so fully and extensively that he who runs may read and become his own psycho-analyst and self-suggestionist.

▽

The Metaphysical Perfect Word of Health.

BUT after all there is a difference between psycho-analysis and pure metaphysical suggestion: the difference between the part and the whole; the difference between mortal mind and divine

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By ELIZABETH TOWNE

mind; the difference between finite and infinite; the difference between suggestion and the Perfect Word.

Dr. Freud finds and removes by suggestion a particular suppressed-desire cause for a particular disease; while New Thought and Christian Science insist on the Perfect Word of pure metaphysics that fear is the root of all disease, including its repressed-desire roots, and that PERFECT LOVE CASTETH OUT FEAR, with all its tensions, repressions, depressions and diseases.

It is the truth of your being Divine Love that makes you free from the law of sin and death.

Where Dr. Freud fails to find the direct cause of your ailment, the Perfect WORD OF I AM LOVE dissolves the roots of all disease.

The truth of your divine being realized dissolves the one cause of all mortal disease: fear.

The Perfect Word is the statement of man's being as one with God, all-power, all-wisdom, all-presence.

When Freud fails you, affirm the truth of your divine being, and keep on affirming it and reaffirming it until you realize it. Manifestation follows realization as shadow follows substance.

We are healed of all our mortal diseases and limitations through realization of the truth of our immortal being.

We grow in realization of truth as we recognize and re-recognize it, state it and re-state it.

The truth of divine being sets us free from the law of sin, disease and death.

The Perfect Word of I AM LOVE does not *suppress* an evil or rejected desire: it looses the tension and transmutes the desire. Good overcomes evil, love transforms hate, faith dissolves fear and looses body tensions.

God is the only healer and God is Love.

▽ ▽ ▽

A Change of Topics.

THE editorials on Life and Its Creations and How to Put on Immortality, which were announced for this number of *Nautilus*, have been postponed to the September number to make room for the above series on Dr. Freud's Psycho-analysis compared with New Thought—about which some of our readers were desirous of learning.

▽ ▽ ▽

The German Socialists Set the Pace for World Peace.

THE finest thing that has come out of Germany since the beginning of this war is the following appeal to the government, clipped from the German *Vorwaerts*, for the publication of which the *Vorwaerts* was immediately suppressed. Here is the appeal, reprinted from the *Springfield Republican*:

The appeal is published under the heading "Social Democracy and Peace." It begins with a reference to the fact that the socialists foresaw the coming of the war and worked vainly for an international understanding, but when the war did come they placed themselves at the disposal of the fatherland. It then refers to the declaration of the party made in the Reichstag, August 4, 1914, which said: "We demand as soon as safety has been secured and our opponents are inclined to peace that the war be brought to an end and through a peace which will make possible friendships with neighboring nations."

The appeal closes with these words: "The managing committee (Vorstand) of the social democratic party always has been opposed to a policy of conquest and annexation. We now raise anew our sharpest protest against every effort and every proclamation, the purpose of which is the annexation of foreign territory and the oppression of other nations, efforts and proclamations which have become public in Germany particularly through the demands of great economic associations as well as through the speeches of leading non-socialist politicians.

"Even the recital of such efforts serves

Editorials

By ELIZABETH TOWNE

further to postpone that peace which is warmly desired by the whole nation. The people want peace. If this war, which daily demands new sacrifices, is not to draw itself out needlessly, to endure until the full exhaustion of all the nations in it, one of the participating powers must offer the hand of peace. Germany, who, attacked by greatly superior forces, has thus far victoriously defended herself against all her enemies, brought their starvation plan to naught and demonstrated that she is unconquerable, should take the first step to bring about peace.

"In the name of humanity and culture and supported by the favorable military situation brought about by the bravery of our comrades in arms, we demand of the government that it make known its readiness to enter peace negotiations in order to put an end to this bloody conflict.

"We expect our socialist comrades in other belligerent lands to exert their influences on their own governments in this same sense."

This is the first time I have seen anything to indicate that the German people are beginning to see the truth that this war is not a war of self-defense on the part of Germany, but a war for the extension of imperialism. And the fact that the German Socialists dared to put those sentiments into print in the leading Socialist paper is fairly good evidence that the present sentiment of the people of Germany is backing them.

In other words, Germany is waking up to the fact that this is really a war of imperialism against democracy. And the truth is setting them free from imperialistic hypnosis.

▼

Terms for World Peace.

IT IS time to talk terms for world peace!

It is time for the socialists in every one of the belligerent nations to press upon their governments this new point of view. It is time for the socialists—and *The Fatherland*—in the neutral nations to impress upon their governments the thought that it is time to bring peace

terms emphatically and earnestly to the attention of the warring nations.

The editors of the *Nautilus* respectfully submit to President Wilson, and to all peace loving people everywhere, the following terms as basic, necessary, and specific for world peace.

When every one of the belligerent great powers is willing to sign a peace proclamation, including every one of these terms it will be time to end this war; and in our private opinion it will not be time to end it until every one of the major powers is ready to agree to each and every one of these terms.

Here are the terms upon which an honest and durable world peace can be established:

1. All belligerents to withdraw within their national boundary lines as defined before Germany declared war in June, 1914. Germany to give up her claim to territory in China but otherwise retain all her colonies.

2. Germany, Austria, Russia, England, and France each to bear its own cost of the war.

3. All nations to return the full amount of indemnity and assessment levied against any other nation during the war.

4. All nations to pay for supplies taken from enemy nations while occupying their territory, claims for such payments to be settled by international arbitration.

5. All the warring nations, with neutral nations, to join in a United States of the World with democratic government, pledged to maintain world peace, and develop the individuality, freedom and prosperity of all nations; with an international court and a limited international navy in which England shall

Editorials

By ELIZABETH TOWNE

stand pre-eminent, and a limited international army in which Germany shall stand first in point of numbers and power, this army and navy to serve as a world police internationally maintained and controlled.

6. All nations agreeing to stand together for co-operation through international arbitration, said nations to boycott any one of its members who breaks the agreement, bringing the army and navy of the world police to bear against such faith-breaking nations when necessary.

7. Every nation to take away from its legislators and rulers the right to declare war for any cause whatsoever, until after a vote of all its citizens, men and women, shall show that a majority of them want war; such vote to be taken under direction of the board of international arbitrators.

8. All nations to be given a logical and adequate "window" to the great seas; such "window" to be granted by vote of its own people taken by the international arbitration board, such territory to be purchased at a price and on terms fixed by national arbitration.

9. No nation to acquire territory at any time without consent of all inhabitants of that territory, obtained by referendum under direction of international government.

10. All powers to maintain the rights of every power, little and big, to adequate outlook upon the seas and to absolute freedom of the seas. All straits and canals to be administered by international arbitration enforced by international police.

11. Germany, Austria, England, France and Russia to pay pro rata ac-

cording to the number of inhabitants in their fatherlands and their per capita wealth for the rehabilitation of all small nations (excepting Belgium), which have been forced into this war, the terms to be settled by international arbitration. Germany to pay the bill for Belgium, under international arbitration.

12. All nations to limit armament pro rata; every nation to take its arms and munitions manufacture out of the hands of private persons or corporations; all national manufacture of arms and ammunition to be under direct control of the International Government.

▽

Will Mr. Wilson Megaphone the People's Will for Peace?

WHEN the great nations now at war are ready to make peace on the above terms, we shall have World Peace, and not before. *Until then let the good war go on.*

We believe that ninety per cent of the rank and file of every one of the warring nations and of all the neutral nations are ready NOW to sign every one of those eleven articles of world agreement.

It is the autocratic governments that thwart the will of the people for peace.

Will England or France, or Russia or Germany be the first nation to propose peace on those terms?

Will President Wilson do it?

Let the United States propose these terms officially AND OPENLY (not in diplomatic secrecy), to every belligerent government. The time is ripe. The peoples are convinced. Speak out now, Mr. Wilson, and ninety-nine per cent of the world is with you. The war is, up to the present time, a draw. No one nation can rule the earth, though



one nation prepared, can well nigh ruin it.

Speak out for world peace on democratic terms, oh, all ye neutral nations of the earth! And sing praises of affirmation, all ye common people everywhere. Let your slogan be: **INTERNATIONAL DEMOCRACY!**—or *St. Helena!*

Shout till the kaisers hear you!

Mr. Wilson, will you be our megaphone?

▽

The Rising Generations Demand World Peace.

DEMOCRACY is the healing of the nations: healing means wholeness, oneness. Give us one United States of the World.

We, the Rising Generations, want a World Agreement for Universal Peace.

We want our war vessels and battle-ships utilized for a Public University of Travel, a White Fleet that shall tour the world every year.

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

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

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

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this end.

The Order of the Daily Bath.

THE New Thought stands for every man a superman, for co-operation of all men to afford the environment that will give every child a chance to grow up superman. New Thought stands for democracy, unity, one body of one God, all parts of that body equally well exercised and well groomed.

What would you think of me if I appeared with dirty hands, the rest of me clean; if I polished my face and powdered it, and was run down at the heels of my shoes and didn't take a bath? That is just what society is doing. It is grooming some of us, but it is up to society to bestir itself and see that we all have an opportunity to groom ourselves. I travel in a Pullman car because there I find a minimum of persons who do not belong to the Divine Order of the Daily Bath. But I am longing, hoping, believing and affirming that the time will come when there won't be anything but Pullman cars and everybody will belong to the Order of the Daily Bath.

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EVERY atom, cell and corpuscle in your body is a Marconi station for catching spiritual or etheric vibrations on its own account, and for the good of you as a whole.

▽ ▽ ▽

MAN is a magnet. To be opulent within is to charge oneself with the magnetism that attracts friends, ideas, money.

▽ ▽ ▽

HEAVEN is any place where people live close together and enjoy each other.



Venus at Dawn

By ROBERT LOVEMAN

Poor Venus, dying, faint, afar,
Dear paling, fading morning star,
In the gay east there flames a feast
Of fiery light engulfing night,
And you I deemed so lustrous fair
Have perished in the morning air;
Gulp'd down like any tiny mouse
That Wumpus finds about the house;
I came to see a sunrise rare,
With pomp and glory everywhere,---
But vanished Venus, just between us,---
That burley sun cannot bemean us;
Soft;---meet me ere the full blown morn,
We'll hold the blusterer in scorn;
I'll strew thy bier with longings gray,
When thou dost die into the day.

Written for Nautilus.



THE PATHWAY OF JOYOUS LIFE

By

LILIAN WHITING

▽ ▽ ▽

"From joy are born all creatures; by joy they are sustained; toward joy they progress, and into joy they enter."

"Verily from the everlasting joy do all objects have their birth."

—Rabindranath Tagore.

WHERE lies the pathway of joyous life? Is it only prefigured in some vague and remote Utopia, in the land where nothing is but what is not? Is it only a summer allurements of rose-strewn and myrtle-edged ways, with some vista of blue waters and golden sunsets? Is it only for the holidays and not for the working days? Is it only for the fortunate few, and denied to the toiling numbers? For if the pathway of joyous life is only for festal rambles, it is not to be greatly considered.

There was a lecture recently given in Boston by a University Professor on some aspects of philosophy, in which the speaker took the ground that duty was man's highest obligation, and in support of this view the speaker quoted Carlyle's words: "We can live without happiness," but he omitted the context

which runs: "and find instead blessedness." The teaching of the lecture seemed to be that between duty and happiness an impassable gulf is fixed.

That duty is a stern, sad and sombre goddess, exacting to the uttermost, not yielding, nor even permitting, grace, charm, or joyousness. If this were true would not this sojourn on earth be far and away less alluring than it is? But is it true? What constitutes the pathway of joyous life? Is it not paved with duty? Are not its very milestones the just obligations of life justly met? To leave all flowery metaphor, is not the absolute foundation of all joy the consciousness of duties faithfully performed? Of bills paid when due? Of work performed with timeliness as well as with adequate skill; of each day's obligations checked off, so to speak, so nearly as possible, as they come? Happiness is not evading just obligations; in fact there is no real happiness until they are fulfilled. The pathway of the joyous life does not lead to a fool's paradise! Selfishness, idleness, evasion, self-indulgence, are not synonymous with happiness. Heaven defend us from such nonsense, and such utter demoralization.

What is happiness? What conduces to the joyous state of mind? For joy is but the supreme inflorescence of happiness.

The first muse is health, says Emerson, and even health is largely dependent upon peace of mind. It is not, perhaps, far out of the way, then to see in peace of mind the very initial condition of happiness. And peace of mind depends solely, I should say, on the consciousness of having met each obligation of our lives, financial, social, spiritual, as adequately as lay within our power. That is not the superstructure; that is the foundation. It is not the end, but it is the beginning. Then

what follows? First, there follows freedom of spirit. One is no longer in mental chains, as he is when held by the dead weight of things undone which ought to be done; he is set free, and freedom of spirit alone is exhilaration. Secondly, this sense of entire release is followed by a great inflow of power. The reward, so to speak, of achievement is the power to undertake another and a still greater one.

"Be ye transformed by the renewing of your thought." In these words lies the key of the gateway to the path of the joyous life. This "New Thought," as a certain modern attitude toward thought is commonly termed, is nothing less than the power to transform the existing conditions and environment. It would be impossible for any person of customary intelligence and receptive capacity to be a reader of *Nautilus* for one year, without finding that his effectiveness had increased to a remarkable degree. The marvellous clarion call to all the energies of mind and body,—a clarion call of which the accomplished editor, Mrs. Elizabeth Towne, seems to have surprised the secret,—summons into activity the latent powers and capacities which the reader perhaps hardly before realized that he possessed. This incisive force thus brought to bear is supplemented by many of the able contributors, and there is no more question that such literature increases effectiveness, than there is that food nourishes the physical body and enables it to perform tasks otherwise impossible.

"Be ye transformed by the renewing of your mind."

The words are packed with the most practical and applied significance. The artist, or the artisan, the professional, or the industrial worker, demonstrates the extraordinary results of such transformation. And this transformation includes joy. It is exhilaration; and

doubt, depression (the paralyzing influences), are banished, or, rather, are transformed into working force. For life is a combination, a grouping of the series of spiritual results which invest each day with the eager interest of romance. To one who recognizes this perpetual phenomenon there is no such thing as a dull day. There is no monotony; there is no inertia, nothing that is tiresome. The days are not long enough for all that he longs to pour into them; for all the achievements of which he feels capable. While the nights are not a blank, nor yet a series of more or less sleepless hours, but they become as positive in experience as are the days. Fundamentally, life is a spiritual process, and so far as it is so regarded, it becomes of the most intense interest. For each event, each occurrence, is of a two-fold nature. There is the outer detail, then there is the spiritual result. For instance, take the interruptions of life—that occur to us all. We may declare that we will not be interrupted; that a morning set apart for some specific work, for reading, letter writing, practicing the new music, finishing a bit of sewing, or weeding the garden, is simply not to be broken up by anyone, or anything whatsoever. If a caller comes he may go, and come again. If a telegram, or a "special delivery" arrives it must wait. So much for our high and heroic resolves. Suddenly there arrives from a distant city the editor of an important periodical who wishes to consult with you about finishing him a series of papers on the very theme you most love to explore; or the friend you would have supposed to be in India unexpectedly appears, and who cannot, at most, remain over an hour; or the friend who is giving a reading that afternoon from "The Ring and the Book" discovers she has loaned that particular volume, and will you lend her your own?

A thousand things of which these are typical are liable to happen, as a matter of fact they usually do happen, in just that particular time you had set apart for your own special needs. What is to be done about it?

One would need a saint in paradise, rather than a more or less defective being on earth, not to be sometimes impatient, even irritated, at the apparent malevolence of circumstance. A moment before and he was exalted, caught up into the very atmosphere of harmonious energy. He was in the mental state in which one hour will often do the work of an entire day.

"Heavens," ejaculated the unfortunate victim; "what on earth does that person want to come just at this particular minute for? Has one's own individuality actually no rights, no sacredness, at all?"

Precisely here are the possibilities of the spiritual results. This is the moment to renew the mind. Let one recognize in each event that occurs the divine leading; the Divine Will, for that moment. God reveals the path by indications. Let one not oppose it, setting up friction and barriers; on the contrary, let him joyously accept and embrace it. One was about to go to a matinee, and behold, a visitor, undreamed of, appears. Shall he be dismissed with scant courtesy? or shall one say, "Here is God's call; here is a leading. God has something for me to do, to learn, to give, or to accept." Suppose, then, that the ticket is given to some one who can go; who longs to go, and could not, but for that, and one turns to a new interest. Not that this supposed case should invariably be followed in this precise way; the leading might be to keep to the engagement and postpone, or deny, the caller who claimed attention. "The man who rings at my door," said Emerson, "he shall have my attention, though

a hundred go by who are worthier than he." Life is too entirely an affair of spiritual adjustment for any hard and fast rules to be laid down; but there may not unduly be always the presumption that if the special demand is made on you, or on me, then it is you, or I, whom God has chosen to meet this demand. "Here am I, Lord; send me!" becomes the general attitude of life. And in the meeting, the acceptance, the fulfilment, is the joy. Have we not all, sometimes, found ourselves tramping through mud, or sleet, or storm, arrayed in our worst old toggery, and eager and ardent to reach the place we have set out for, or to enter on the work waiting for us, in the office, the school room, the studio, or the shop? Past us may glide the people in their motor cars, with all the appointments of easy wealth, and scenic charm of life, and have we not often realized how very little inclination we could have to change places with them?

Indeed, if the pathway of joyous life were only paved with gold, if it led to portals only opened by golden keys, it would hardly be worth discussion. But it is our universal heritage. We have but to open our eyes and recognize it; to reach out our hands and grasp it. Its initiation is in the sensitive response to the divine side of life. "Lift up your hearts." It involves no mystic phenomena; it is only the swift, unfailing recognition of the divine leading. "A good will has nothing to fear; if it falter, it can but fall under that all-powerful Hand which guides and sustains it in all its wanderings. It is this divine Hand which draws it toward the goal when it has wandered therefrom, which restores it to the path whence its feet have strayed." The dweller on the watchtower, contemplating the complexity of man's efforts and attainments, successes

(Continued on Page 55.)



THE LAWS OF DIVINE HEALING

BY

HORATIO W. DRESSER, PH. D.

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PART II.

SPIRITUAL healing is distinguished from mental healing because directly attributed to the divine power as the real efficiency. This means far more than the acceptance of a theory regarding the restorative processes of mind and body, it means an attitude and conviction very different in type from the attitude and theory of the mental healer. For the one who attributes the efficiency to an immediate manifestation of divine power on the spiritual level regards himself as an instrument of the divine love and wisdom. Consequently, he endeavors to cultivate the kind of life that is most in accord with the divine presence. Such consecration involves sure belief in the divine wisdom as an inward light ready to shine upon the particular pathway and make known the wisest course for the occasion. It implies something more than complacency or poise in oneself. It could hardly be called receptivity or humility, for these are apt to be negative. It calls for a particular attitude of co-operation with divine leadings in the endeavor to be a bearer of

light in the dark places of the world. It also implies faith in inner or spiritual perception, the conviction that the powers and conditions discerned through such insight involve the deeper realities of life.

It is difficult to describe this attitude of co-operation with the divine because it is attained through personal experience involving certain trials and failures. In contrast with the mental therapists who claim too much for the finite self, as if the human will were the central efficiency, one is apt to overdo one's humility and self-effacement. In truth, one should not be any less positive and affirmative but in a different way. One may rightfully believe that the human self is an efficient instrument of divine power and employ all the volitions of the self with as much vigor as if the human will had power of its own. Nothing short of this flood-tide of activity will achieve the desired results in crucial cases. But this activity is not of the sort that calls attention to itself. It may spring out of the greatest calmness and peace. Thought may be relatively quiescent. The emotions may be wholly still. The point is that the human spirit as a whole is active. The spirit is "the heart" in us, that side of man's nature which lies open to God, the immortal part, "heir of the ages" and superior to the trammels of sense. In other words, the spirit is an incarnation or individuation of God, manifesting a divine purpose and serving others. Man is never more truly himself than when most active as a spiritual being. Yet in another sense he is never so unobtrusive, never so free from self-assertion and that independence of will which closes the door to divine guidance.

There is a respect then in which one cannot undertake to describe divine healing in its fullness, or try to explain it. The highest cannot be described, nor can

it be explained, as we ordinarily count explanation. For God is the real healer, it is the divine love that heals. Man is not immediately conscious of the central activity which, on the divine side, is at once wisdom and love, light and life, any more than he is aware of the pure divine essence that quickens men to pursue beauty or attain ultimate truth. Man brings to the experience of divine communion a nature which may indeed be immediately one with this incoming or ever-present life of the divine. We may infer the existence of this nature from the results which ensue. But we do not feel all the elements. When we learn to know the self in this deeper sense we are already a stage removed from pure immediacy. Instead of knowing ourselves as single-hearted, we find that we feel, we think, we will; we are actuated by a prevailing love, by desires and purposes; we differ in type, in capacity, in gifts. What we feel and try to make our own has already taken on the forms of our nature, and possibly we have impeded the divine flow to some extent. Hence we are constrained to say that there is more in the experience of divine communion than we can describe. What we omit may be the most important element. Each must learn it from experience.

The same is true, however, in every other field of human life where the self is seen at its best. If, as Emerson assures us, we are at our best when spontaneous, the element of attention is lacking which must be present if we are to tell whereof our virtue consists. When we act more wisely than we know, and speak more truly, we are both less and more than the conscious self of our other waking moments. No one can reveal the whole secret of his genius.

To apprehend the divine law of healing you yourself must be touched by the divine love, or be an agent of ministration

to another. One learns through experience to know the difference between a relatively external state and one in which the divine life is more intimately present. It becomes a question of the attitude of heart and will, thought and conduct most in accord with the divine life, as one thinks of that life in ideal terms. Hence the emphasis one places on receptivity, openness, readiness. It is plain that there must be consecration to the divine wisdom, with the belief that it is adequate to meet the occasion. One is ready to give or withhold, as one may be led; whereas the mental healer might be bent on controlling the case in any event. One realizes that of oneself one has no efficiency. Yet it is no less clear that one must believe in one's true self as a means of communication in order to be of any help at all. We are therefore taking into account all that was said above about natural restorative processes and mental healing at its best, and lifting these considerations to the divine level. For as we cannot dispense with the mental imagery, the realizations and ideals, we cannot omit the human agency. That would be to think of the divine as functioning in sheer emptiness, as if the Holy Spirit were a kind of ghost.

We are in a certain situation in life, physically, mentally, morally, spiritually; in a certain environment, social atmosphere, surrounded by mental and other influences of which we know but little; we have a certain vocation, daily activities, interests, needs, problems. There is a wisdom in precisely this situation, a wisdom that is immanent in the situation itself; and we must not ignore this our condition in seeking divine light. The divine life is taking a certain course through us, is moving towards an end with transcendent providence and sustaining love. The prime need for each of us is adjustment to the life at

hand, oftentimes to the very moment. This cannot be an adjustment of will simply, since there is intimate correspondence in two directions. Our external or physical condition is open to the influence of the natural world, and thus there is a reason why we are just where we find ourselves, with this particular inheritance. Our inner state is open to the influence of the spiritual world, with all that this implies; thus there is a reason why we are spiritually as we are. Know yourself completely and you will know these influences, and the wisdom of life's present situation. Know the influences that affect, hinder, help and sustain you; and you will understand yourself. In the end it will be the truth that will set you free, however urgently you may affirm your freedom before you have seen the wisdom of life as it is. You must learn to close the door to some influences, to open them more widely to others.

In order to think out our relationships to these influences, we must begin far back, far enough back so that we can ground our consciousness in the thought of the Spirit and hold fast to it, viewing the whole of life spiritually. What we need is a vision of the universe springing from the Spirit, taking form in space and time, fulfilling the uses of external things, and yet having no life or reality except through the Spirit. To adopt this point of view is to regard all change, all life as proceeding outward, and all causality as spiritual. Starting thus with the thought of God as the inmost ground of all being, we realize in a more intimate sense how profoundly true this is of man. We are essentially spiritual beings, sons of God. We already dwell in the eternal kingdom, we are in the spiritual world now, sustained by heavenly powers. This our inmost life is the truly real, permanent life, the mode of being which will go on contin-

uously from the present through the change called death. We are guided and strengthened in this our interior life whether in the least degree aware of it or not, and even though we claim all decisive activity as our own. *The truth that sets us free is the knowledge of this our inmost life as fundamentally real.* Hence it is well to accustom oneself to the point of view by adopting it in thought, almost as if nothing else were true, as if we were even now in heaven among the angels, far from this natural existence.

This inmost life is inclusive, however, of all our transitory modes of existence, since it is through these that we are brought to consciousness and into freedom. Hence we need not call our external life an illusion or dream. A dream it is indeed if we walk about among these mundane things as if they were imperishable substances existing by themselves. A sheer illusion it surely is if we attribute our sufferings and our joys to these externals, as if the mind were a mere shadow of the brain. It is unreal indeed if in any sense taken by itself, instead of in the light of its proper place in the scale of realities extending from the resistant rock up through the flexibilities of the atmosphere to the enduring beauty and power of heavenly things. Nature is profoundly real if viewed in the light of its gifts to the soul of man, and the purposes which it fulfils. Thus its obstinacy melts before us, its forces assume the form of enlivening influences meant for our good, and we look abroad upon it as in every sense friendly, akin to our spirits far more than to our physical organs and functions.

If we could always dwell consciously in the inmost life, willing and thinking in accord with the divine love and wisdom, the problems of our existence would be solved. Our real problem is to

live from the center, from the sources of supply within the heart, while still mingling with our fellows in the world, completing the work which must be done before we can be free. Caught within the enticements and limitations of external existence, we seem to be mere creatures of ourward circumstances. Hence we retreat, give way to fear, despondency. Hence the endless quest for external causes of our afflictions, causes that can never be found, and the search for remedies that never can be discovered. But when we view all these matters from within we realize that they are fluid and responsive in the presence of the Spirit, that it is Spirit and not matter that creates.

The first great truth, then, is that the spiritual life is more real, is the life of causes; that we stand where we do today because of spiritual activities, whatever the appearances may be. If these appearances seem to show that we are disturbed, unhealthy and in external misery generally, it may be difficult at first to trace the connection between the inner and the outer. But looking within we discover after a time that we are drawn in two directions. There are forces at work to keep us precisely as we are, to hold us in our habits, our creeds, our fixed attitudes of judgment, our likes and dislikes; on the other hand, there are creative, heavenly powers gently leading us away. Living between, aware of the conflict but not of its causes, we rebel and struggle, often opposing the very powers that would set us free. It seems a cruel affliction that we should thus suffer, and we wander up and down over the face of the earth, seeking some one wise enough to clear away the mystery of our suffering. Wonderful to relate, there is no mystery at all when we gain this inner vision. For the suffering is not a reality in itself, nor is any disease an independent reality. The

suffering is due to a certain combination of forces all of which are good. We are ignorant, unaware of the real situation, we turn from the hand that would set us free. It is not necessary to go anywhere, to wait for death or to try by some occult scheme to penetrate the spiritual world. *All that we need is another point of view with respect to that which is most intimately at hand.*

Try, then, to gain the vision. The divine life by constant inflow, by sustaining love, by guiding wisdom provides all that we need; is most intimately near every pulse-beat, every thought and affection. Not for a moment do we exist without that inflow. Entering the soul in the inmost recesses, it tends to spread through our spiritual self-hood, into the fulness of the mind, into all regions of the nervous and physical systems. If we oppose it at the center by fear, doubt, impatience, self-assertion, or any of the other attitudes that impede, we close the gate at the most unfortunate place. You're—

(Continued on Page 58.)

FAITH

BY MARCHESA F. ALLI-MACCARANI

▽ ▽ ▽

*"Faith is the substance of things hoped for,
the evidence of things not seen."*—BIBLE.

Lo! Faith is no mere Love-engendered dream,
A garland set to hide a gaping grave,
A treacherous light above a treacherous wave
Through 'Life's dread gloom a creed's last
glimmering gleam.

It is no dim reflection in grief's stream
Of visionary hopes by which men strive
From hauntings of despair their souls to save,
The world from its own blackness to redeem.

It is not Pity's vesture; terror's veil,
A garb obscure, Compassion wove alone
But of Truth's skirts 'tis shadow faint and
frail.

For faith is trust; there lie for us in store
More rapturous joys than satiate souls have
known
Loves purer than the loves of mystic lore.



A VOICE CRYING IN THE WILDER- NESS OF MORTAL THOUGHT

By

WALTER DE VOE

▽ ▽ ▽

HARKEN to the voice of the Law:
I am the Law of Eternal Mind.

Your mind is fashioned of My substance and you cannot escape the Justice of the Law of cause and effect.

While you are in the body of flesh you seek out a thousand inventions and countless pleasures to try to escape your Self, to forget your Self, to serve your personal selfishness.

You are afraid to be alone with your inexorable Self, the true Being that I Am in you. You are afraid of Me, your God, your Maker, within you.

But I cannot be suppressed. I will always remember for you. There is no death for Me, your eternal Self.

I am the Law of your Being which will live in you forever. Seek to understand Me and you will find peace and the joy of self-expression. Continue to ignore Me and you will continue in the turmoil of mentality which you have created for yourself, the only hell there is.

As long as you abide in selfishness I am the Law—inexorable and just, yielding you an effect for every cause, binding you to reap from your mind whatever you sow in your mind, the only field of action. But I am more than the law.

I appear stern and severe to mortal mind,—a just judge. It seems to mortals that I delight to torture them; that I cast them into hell as a punishment for their sins. This is an illusion of ignorance.

Through the hellish flare of their own passions My Face is distorted to appear as an angry God who delights in suffering.

I am a God of Love. *"I desire mercy and not sacrifice."* Hos. 6 : 6.

I stand at the Portal of Peace, waiting, patiently waiting for you to listen to my Voice, that I may lead you out of your self-created hell into my Heaven of eternal Peace.

"Come unto Me

And I will give you rest."

* . * * *

I am eternal Memory. I comprehend all minds. They are all in Me. I cannot forget.

I am Mind, all-embracing Mind, that knows not the limits of time and space.

I live ever in an eternal now. The past and future are alike illusions to my eternal Consciousness.

Think not, O child of my Mind, that you can ever forget yourself or lose yourself. You cannot die!

Your mind is my spiritual substance which is superior to physical decay or death. I am your deathless self.

You, by your thought and action, fill your memory with weal or woe, peace or pain.

You cannot escape the fruitage of self-conscious mentality. You cannot escape memory. Your drop of lead cannot destroy memory. Your bullet but tears the nerve wires of thought and

destroys the physical temple of mind. It cannot touch the spiritual substance of memory.

You still live, after the shock and pain, in the inner temple wrought of memory, and have no means of banishing the forms of thought you have created until you seek unselfishly for Me, to do My will of Love.

You have time, endless time, to think and remember—everything. What you might have done looms large before you. The talents you smothered still cry within you for expression. The opportunities you neglected show you their unyielding possibilities.

What you might have been had you done your best and lived your highest in the physical body makes you willing to lose your self again in the womb of temporary forgetfulness—physical birth.

But that is no cure. To tread the path of earth from childhood to death, again and again, is conducive to hard experiences but not to wisdom. To continue in the paths of darkness does not give light. Light comes only from the Mind of Wisdom which is above the ways of mortals.

Salvation from pain and woe comes from a new birth. "Ye must be born again" of the Mind of Wisdom. You must "die daily" to selfish purposes and thoughts. Your temple of mind must be built of the substance of divine thought and feeling. You must repent of your false ways of thought and feeling and return to the creative Intelligence of Love that I AM in you.

I will baptize you with the water of life which shall be in you a well of divine energy.

I will give you the fire of a divine passion that will burn away the passions of the earth mind.

I am Love eternal. I give zeal for endless growth and perfect fruitage.

I am standing with you, in you, now,

as your life. You are living on the outskirts of my Mind.

Search into the depths of your Being, my Being, and you will find wealth of Wisdom undreamed of. You will find eternal life and the joy of perfect self-expression.

WERE I A SKILFUL PAINTER

BY GEORGE MACDONALD

▽ ▽ ▽

WERE I a skilful painter,
What should I paint for thee?
A tiny spring-bud peeping out
From a withered wintry tree:
The warm blue sky of summer
O'er jagged ice and snow,
And water hurrying gladsome out
From a cavern down below.

The dim light of a beacon
Upon a stormy sea
Where a lonely ship to windward beats
For life and liberty;
A watery sun-ray gleaming
Athwart a sullen cloud,
And falling on some grassy flower
The rain had earthward bowed;

Morn peeping o'er a mountain,
In ambush for the dark,
And a traveler in the vale below
Rejoicing like a lark;
A taper nearly vanished
Amid the dawning gray,
And a maiden lifting up her head,
And lo, the coming day!

I am no skilful painter;
Let who will blame me then
That I would teach thee hope and fear
With my plain-talking pen!
Fear of the tide of darkness
That floweth fast behind,
And hope to make thee journey on
In the journey of the mind.

—Quoted.

OUR NEED

BY DOLLIE M. PARKS

▽ ▽ ▽

IF we seek and find the Truth,
Nothing beneath the skies
Can blast our hopes
Or blind our eyes
Or daunt our faith:
Alone—It satisfies.



THE AILING HABIT

By

ORISON SWETT MARDEN

▽ ▽ ▽

PART II.

SOMEONE has said: "The mortalest enemy a man can have is the friend who meets you and says: 'You are not looking well today; what's the matter?' From that moment you don't feel well. He has blasted your hope and spread a green scum over your brain."

In a home where I was visiting recently, the mother kept reminding her little boy how ill he looked and asking him how he felt, and giving him doses of this and doses of that. At least half a dozen times during the evening she asked the different children of the family how they felt, if they had a headache or a cold. She said she was worried all the time about her children, afraid they would get into draughts, go outdoors bare-headed, or get their feet wet, and that she was never easy a minute while they were out of her sight.

This mother was always telling her children that they would get their death of cold, that they would get croup, or pneumonia, or that something terrible was going to happen to them. In other words, she kept the

picture of physical discord constantly in their minds. The result was that about all the time some one member or other of the family was sick.

The father was almost as bad as the mother in worrying about the health of the family. He would call his little boy to him, feel his pulse, tell him his skin was hot, that he was feverish; he would look at his tongue and remark that he was a sick boy. The result was the boy would actually think himself sick and have to go to bed.

How little parents realize the harm they do in projecting their own discordant thoughts and fears into their children's minds, thus tending to develop the very thing they are trying to avoid.

Think of the children being brought up in such an atmosphere of fear and anxiety, constantly warned of danger, and cautioned all the time not to do this or that, until they begin to think that there are very few things that a person can do with safety. They grow up with a terrible fear of disease that becomes a perpetual nightmare.

If parents only knew what an unmitigated curse fear of disease is, they would try to drive it out of children's minds, they never would picture symptoms of physical discord of any kind.

The eminent Dr. Jacobi estimates that the American people spend annually \$200,000,000 on patent medicines and quack remedies.

The great success of these nostrums is largely due to the tremendous suggestive power in cunningly devised advertisements, in describing symptoms of the diseases which people imagine they have. The patent medicine vendor knows that if he can by the suggestiveness of his advertisements, his testimonials, his circulars establish sufficient faith in his remedies, his fortune is assured.

There are thousands of people who make a business of reading every medical advertisement they see. They always seem to be hunting for a set of symptoms which will fit their trouble, and they never fail to find them.

Just think of two hundred million dollars being spent annually by the American people for patent medicine! Think of the work that nature is forced to do in order to counteract the vicious effects of these drugs! Who can ever estimate the tragedies, the miseries, the ill health, the invalidism, the suicides even that might doubtless be traced to the patent medicine habit.

Many people oscillate between the drug store and the bed. They take it for granted that they have to take to their bed about so many days a year and swallow about so much and so many kinds of patent medicines; that otherwise they will not be able to maintain even such health as they have.

After all, how little do the wisest of us know about the science of living. How many of us after we have poisoned our tissues with bad food, improperly taken, when in no condition, mentally, for eating at all, we then run to the drug store for more poison to help us to get rid of the poisons which have already been generated inside of us. Even the doctors help on this pernicious habit.

"Pain is the prayer of nerves for pure food," wrote a great physiologist. "Give them antipyrene or opium instead," says the modern drug doctor.

It is said that three per cent of the entire population of New York City are addicted to drugs as a result of the pernicious habit acquired by using them medicinally as prescribed by physicians. Abusing their bodies and then drugging them seems to constitute a very large part of some people's occupation.

I believe that many of the "family

doctor" books are responsible for untold suffering, because of the suggestive power of the descriptions of disease found in them. "Do you awaken in the morning with an unpleasant taste in your mouth?" "Do you suffer from weariness or nervousness?" "Do little things upset you more than usual?" "Do you go all to pieces over the mistakes of your servants or employes, or over trifles which once would not annoy you?" "Do you have palpitation of the heart?" Pains in the back?" "Do you suffer from indigestion?" Such questions as these sow the suggestion seed in the brains of those who are peculiarly susceptible because of their run-down condition or their imagined hereditary or acquired tendencies.

The reading of medical advertisements and medical books are enough to make a well person sick, for most people are extremely susceptible to suggestion on the health question, and many of us imagine that we have inherited some unfortunate tendency, or weakness, or seeds of disease, which will ultimately kill us, or at least shorten our lives by many years.

How often we see a great strong, brawny man act like a mere child when anything ails him. He can fight obstacles, overcome all sorts of business difficulties, he has the courage of a giant in his specialty, but let the least ailment come to him, and he is as helpless as an infant. He gives right up. Instead of bracing up against the trouble and using his great force of resistance, his will power and his reserve energy, he gives up the fight without striking a blow, stays at home, takes to his bed, and then reads everything he can get hold of which describes his symptoms, which treats of his supposed disease.

I know business men who are giants in their offices or places of business, who run right home just the moment

they feel the slightest symptom of physical trouble. If anybody tells them they do not look well, they immediately go home, and call a physician to look them over, instead of using the great God-given resisting power which was intended to protect them from their physical enemies.

We are susceptible to suggestion in some form or other. We do not realize how powerfully we are influenced by suggestions in our environment—in the papers we read, in the conversation we hear, in the examples about us. It is well known that medical students take on the symptoms of the diseases they study.

A professor in the Harvard Medical School once told me that he was completely incapacitated from giving his lectures or attending to his medical practice because of imagined symptoms of Bright's disease. He lost his appetite, and, of course, began to lose flesh, and actually developed, through fear, many of the symptoms of the malady he stood in such mortal dread of.

After suffering for many weeks, he finally told one of his fellow professors that he had Bright's disease and was going to die. His friend told him that "it was all nonsense," that he hadn't a single real symptom of the disease, and that it was merely the result of his imagination. He finally convinced him by physical demonstration that he had no tendency whatever to the disease, and he recovered immediately.

This professor was a lecturer upon the very disease he imagined he had, and he often cautioned students of the danger of the imagination.

If the imagination has such power to harm us, it has equal power to help us, if we only know how to use it.

Science is finding that our thinking is not confined to the brain alone, but that we think all over, because the body is one mass of billions of cells. They are all tied together and co-related, so that every thought and emotion that passes through the mind vibrates through each cell in the body, leaving its influence and its impression.

If there are any discordant disease cells in any part of the body, we can very materially assist them back to health, by holding the health ideal, the ideal of wholeness, of completeness, by refusing to see the deficiency, the diseased cells, but seeing them in their integrity, in their wholeness. As there is a certain amount of intelligence in every cell in the body, we can think health back into the diseased part by holding the thought of the integrity of all the cells.

One of the tendencies of real or fancied ill-health is to make one morbid. People who are constantly thinking about their ailments, worrying about their troubles, suffering pain, often develop a morbid passion for sympathy. They want to tell everybody of their aches and pains, to describe their symptoms.

Did you ever realize that to be always talking of trouble in some part of your body, complaining of your digestion, telling people that you have inherited a bad stomach or a vicious nervous system, that your digestion

is always out of kilter, that these things have a very deleterious influence upon the harmonious functions of your whole system?

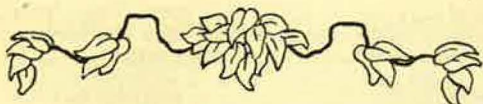
Think of the effect upon a sensitive nature of carrying for years the conviction that he has inherited some terrible disorder, that he has lurking in his system an incipient disease that will ultimately kill him! All of the secretions of the body are very materially influenced by it, and the quality of the blood is deteriorated, for it is well-known that worry, anxiety, fear, kill millions and millions of red blood corpuscles every day.

Every time you tell other people of your aches and pains or picture them in your mind, visualize your unfortunate symptoms, you etch the dark pictures more deeply into your consciousness; and this mental attitude becomes the pattern which the life processes build into the body, thus making a reality of that which you could have made an unreality.

It is a most unfortunate thing to feel that one is dogged from the cradle to the grave by enemies of his health, his peace, and his happiness, and that if he does get a little enjoyment, it is only by chance. There are ten thousand reasons in the human economy why man was intended to be care-free and happy, and to dominate his environment, not to be a slave, living in morbid fear that everything is waiting to demonstrate the poison of disease. It is a terrible thing for one of God's children to get into such a state of mind. I know people who, in their dread of disease and death, have apparently lost all the joy of living. This is not living. This is not doing the work of one of God's noblemen. There is no courage, no trust in a divine omnipotence that guides and controls in such a state of mind. No great achievement, nothing worthy of one of the princes of the earth can be accomplished in such a mental kingdom.

It is an insult to one's Creator to go through life whining, complaining, and fearing, in morbid terror that a thousand enemies are combined to rob one of comfort, of happiness, and of health. Man was made to hold up his head, to walk erect, with boldness, fearlessness, and confidence.

Some great physician has said that there is something in man which was never born, is never sick and never dies, and it is this something, this divine omnipotent force which heals our diseases. No matter what else we may call it, it is the force that creates, that repairs us. We may call it the God principle, the Christ within us, the divine principle, the omnipotent force, or any name we please, but we know that it is the creative, the all-sustaining infinite force. If we could only harmonize our lives with this immortal principle, this best and highest thing in us, we would reach our highest efficiency, our greatest possible happiness. Until we can harmonize ourselves with this something in us which was never born, and which can never die, this divine, immortal principle, we can never be very efficient or very happy. This great principle is the only reality in us, the only truth of our being.



BUSINESS BRIEFS

By

THOMAS DREIER

▽ ▽ ▽

THE HOSE AND THE HYDRANT.

WE MUST not act like bulgy-eyed students. The main thing is to train ourselves to become receptive. Too often we keep our objective minds active when what we need in order to acquire wisdom is to relax and let the subjective mind enrich itself. We get what we need when we need it. It is scientifically true that "mine own shall come to me." We get what we need, not by rushing frantically after it, but by calmly preparing ourselves to receive it. I sometimes feel that no greater investment can be made than to go into the silence and cleanse ourselves through fasting and prayer. That sounds like the vaporings of an orthodox religious fanatic. But you know that there are not many who are more coldly scientific—who hunger more for hard facts. There are times, though, when we must get away from things.

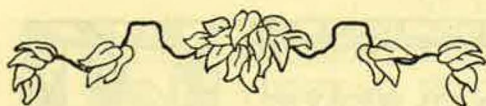
You remember what Harold Bell Wright says in his story of "The Uncrowned King": "Eyes blinded by the fog of Things cannot see Truth. Ears deafened by the din of Things cannot think Truth. Brains bewildered by the whirl of Things cannot think Truth. Hearts deadened by the weight of Things cannot feel Truth. Throats choked by the dust of Things cannot speak Truth."

We cannot quote that too often. Some folks become slaves by too much *love* for Things. Others become slaves through their *hatred* for Things. Excess is always evil. I like to quote Walter Pater, who, in "Marius the Epicurean," makes the priest of Aesculapius say to Marius: "If thou wouldst have all about thee like the colors of some fresh picture, in a clear light, be temperate in thy religious motions, in love, in wine, in all things, and of a peaceful heart with thy fellows."

Then Pater continues, "To keep the eye clear by a sort of exquisite personal alacrity and cleanliness, extending even to his dwelling place; to discriminate, ever more and more fastidiously, select form and color in things from what was less elect; to meditate much on beautiful visible objects, on objects, more especially, connected with the period of youth—on children at play in the morning, the trees in early spring, on young animals on the fashions and amusements of young men; to keep ever by him if it were but a single choice flower, a graceful animal or seashell, as a token and representative of the whole kingdom of such things; to avoid jealously, in his way through the world, everything repugnant to sight; and should any circumstance tempt him to general converse in the range of such objects, to disentangle himself from that circumstance at any cost of place, money or opportunity."

In my own life, as I wander farther and farther along the vagabond trail in search of truth and beauty, I find it easier and easier to find contentment in the riches of the mind. Take from me all the riches of the world and leave me imagination, and I shall still be rich; but give me all the wealth of the world and take from me imagination and you will plunge me deep into a bottomless hell of indescribable misery.

(Continued on Page 55.)



EXERCISE FOR THE RELEASE OF LATENT ENERGIES

By

ALICE GROFF

▽ ▽ ▽

FOR the study of the subjective-self with a view to development into more and more abundant life, through ever increasing and intensifying consciousness.

1ST.—CONCENTRATION.

Sit or lie quietly,—select a pleasing subject of thought,—try to hold this thought in the mind to the exclusion of every other for five minutes—for ten minutes—for fifteen minutes at a time.

2ND.—ELIMINATION.

Select a thought to which your mind frequently returns with fear or sorrow or anxiety,—look it in the face, realizing it to the full,—then banish it,—by substituting for it the diametrically opposite condition to that which the thought involves, trying to feel yourself in this opposite condition. Keep the first thought banished thus for five minutes—for ten minutes—for fifteen minutes at a time.

3RD.—CREATION.

Take the thought of some faculty that you desire to have and feel that you could cultivate in yourself under

favorable circumstances. Hold this thought firmly in your mind feeling that you are searching for the germ of this faculty in the depths of your subconscious self. Draw this germ to the light—contemplate it—acknowledge its existence to yourself,—hold it there for five minutes—ten minutes—fifteen minutes at a time.

Repeat these exercises,—varied to infinity as to the subject of thought,—every day,—three times a day.

These lessons cover the whole thinking process in the study of the subconscious self. If every one should begin this sort of study as early as possible in life, there would be no need of hypnoidal therapeutics to reveal and to obliterate inhibitions in later years. But the whole life must be consecrated to the persistent continuance of this process, though not necessarily to any stereotyped program. Whosoever shall be faithful to the end shall have life ever more and more abundantly.

THE PATH OF THE PILGRIM

By JANET THURBER

▽ ▽ ▽

NEVER to lose in the seeking
The sight of the goal to attain,
Never to pause in the working
Though the labor bring bitterest pain.

Only to hear on the night wind
The voice that has called you at dawn.
Never to sink or be weary
With doubts of the swift-coming morn.

Never to falter from fearing,
Never to cease to desire,
Never to stumble from watching
The light from a wandering fire.

Always to follow and strive
Holding your faith for your star,
Knowing the spirit of Love
Worketh wherever you are.



Use Your Forces Now.

Every thought given to what you "might have accomplished" is a waste of time and energy. It detracts from the possibility of your success *now* or in the future.

You cannot sit still and work at the same time. Neither can you use your forces to create success, and at the same time dream over what might have been.

Your forces follow the lead of your mind. Your mind is like a general with his army. If the general gives no directions the army doesn't move.

You say, "Twenty-five years ago I might have accomplished something, but now I am too old." This way of thinking and talking will certainly prevent you from accomplishing anything, and it will be quite as effective in keeping you right where you are at forty as at eighty.

Just consider that Cato became proficient in Greek after he was eighty, Plutarch studied Latin and Socrates music in old age. At eighty-three Gladstone was Premier of England. Tennyson wrote one of his greatest poems at the same age.

Do you think these men won by sitting down and weakly wishing they had acted differently at some point in the past? No. They won by *acting* in the present, by directing their forces to the accomplishment of what was possible in the *NOW*.

Many of you have heard of Sanford Bennett, who at fifty was an old man

in appearance and feeling. He became interested in some simple physical exercises which he developed to promote circulation and eliminate muscular stiffness, and at seventy he was a far younger man in looks, feeling and action than he was twenty years before. He accomplished the change by directing his forces in present action.

He could have dreamed over past accomplishments and vaguely *wished* for health and youth for twenty years and still progressed steadily toward decay. Instead, he arrested the process of decay, to a great extent, by refusing to let his forces scatter through inactivity.

Use both your physical and mental forces in constructive work in the present if you wish to make the most of yourself, and keep from growing old. Put *YOURSELF* into your work and play, but do not put yourself into aimless idle wishing, regret, envy, mental drifting or physical laziness.

Men, Women and Society.

It is the nature of woman when she loves to serve. The instinct manifests in all sorts of degrees, according to the social environment and education of the woman, but the tendency is always present to perform some service for the loved one.

Woman's instinct tends to make her want to give, not alone to her own mate and her own family, but ultimately under favorable conditions to all with



whom she comes in contact who are in need. She has a stronger instinct for social service than man has.

With man the primal instinct is to provide for his own family. In love he desires the near presence of the object of his affections. To make this possible he wants to monopolize as much of the things of the world as he can. He wants to surround his wife with the things which wealth can buy so that she will be contented and prefer him to other men.

Heretofore the masculine tendency to pile up wealth has been in the ascendancy. The result has been the great extremes in property ownership which we now have.

What the world needs is a combination, an equalizing of these masculine and feminine tendencies. Jesus, Tolstoy and Buddha were men whose love had spread beyond the exclusive and purely masculine plane. The great social servers of the world have been men whose natures have been touched and modified by certain feminine tendencies, or who were born with these tendencies inhering as a part of their nature. They are men whose ideals of service have swept far beyond their own immediate friends to the people of the world.

If men and women could work together in all social service work and in framing the laws which govern society, there would result an equalizing of the masculine and feminine tendencies which would greatly reduce social extremes. Such united action would help to equalize the distribution of wealth and to promote social justice. It would soon lead society to take proper care of all its members.

This desired blending of the masculine and feminine instincts in the shaping of our social life will come about, in degree, as fast as women are admitted to an active share in municipal, state and federal government.

If you doubt this, just consider this fact:

There were twenty-two bills backed by the women of California at the 1913 session of the State Legislature and *every one* of these bills was a human welfare bill in some form. The bills that the men were backing, and there were several thousand of them, related to questions where dollars and cents were more or less of an issue. But the women voters of California place humanity first. Read "The Call of the Race" in February *Delineator*.

Own Less, Live More.

The cause of poverty is many fold. "Economic exploitation" is only *one* cause. Drunkenness causes it. Inefficiency in work and inefficiency in spending causes it. Perhaps thoughtless, *un-systematic* spending is the greatest cause of real poverty in America. There is the tendency to "keep up" with the rest in the matter of spending that is always keeping the purse lean.

Of course poverty will continue to be widespread until we have a more equitable distribution of wealth than at present. Our present system is the natural outgrowth of our ideals. Everyone has been hypnotized with the one idea to get ahead, to make his method of living more complex, to possess a greater variety of things.

It has seemed to us that this was the way to fuller happiness. We have thought that more money, more posses-



sions meant greater freedom and happiness. But now we are beginning to take a somewhat different view of the matter. We are beginning to see that only a few, comparatively, can hope to find happiness in this way, and even they are apt to become so burdened by their possessions, so enslaved to the system of work by which they obtained them, that they would gladly change place with some one living a much simpler life if it were possible to easily reverse their course.

A more simple style of living, once it was built into the ideals of the people, would do more than anything else to bring about an equitable distribution of wealth. Once convince the monopolizers of wealth that great possessions carry great burdens, and that the few cannot find happiness by setting themselves apart from the whole of mankind, and they will stop trying to corner the wealth of the world.

There is more real happiness without all this complexity. The hobo who rides freights and takes his simple meals by the roadside, or at some one's back door is an extreme example of simplicity in living, yet I venture to believe he is more truly happy than the average overfed, overworked, over-amused and satiated man of wealth. If you doubt this read some of the delightful nature poems by Harry Kemp, the hobo poet from Kansas.

We cannot all aspire to the freedom of the hobo's life. The work of the world remains to be done. But simpler habits of living, the ideal of simplicity and moderation applied to one's home and table, would eliminate much of the work and enable all to enjoy the hobo's

freedom for at least a portion of every day. Men like Edison with the creative mind will continue to find their greatest happiness in working fifteen hours a day, but they do not constitute a normal standard for the rest of us to follow.

More simple living, more efficiency and system in spending money, more time for real enjoyment of life, this should be our ideal. This would raise the average standard of happiness and secure a more equal distribution of wealth.

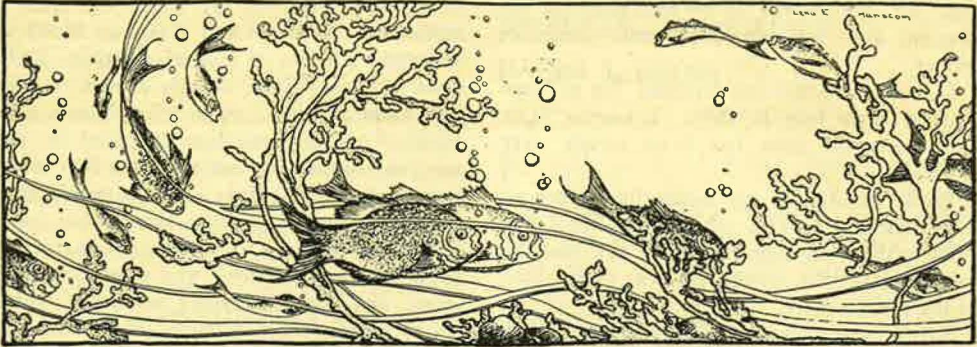
To Keep Your Health.

Life is like the ebb and flow of the ocean.

We need frequent periods of relaxation, even if they are very brief, in the midst of our activity, so that this ebb and flow may be equalized.

We need to establish and maintain deep breathing as this is the normal method of equalizing the life forces. When we become hurried, worried or too intense at our work the breathing becomes shallow, the normal equilibrium of the life forces and circulation of the blood is upset. Then is the time to take a few deep breaths and relax a moment until the solar plexus center, through which the soul-self, the ego, seems to find expression, can restore our vibrations to a normal condition of equipoise.

Life is never static. It is in a constant state of flux. It is the effort to hold life by force of will, to regard it as static, and the consequent resistance to the normal change which goes with life that causes much of our ill health. Learn to go *with* the tide of life.



HOW I MADE NEW THOUGHT PRACTICAL

A SYMPOSIUM SHOWING HOW ONE WOMAN REALIZED HEALTH AND AN INCOME; ANOTHER FOUND THE WAY THROUGH A TIGHT PLACE; A THIRD ACHIEVED ORDER; A FOURTH WOMAN MADE DESIRED FRIENDSHIP; AND A MAN INVENTED AN EXTENSION TO MEMORY; ALL BY THE AID OF NEW THOUGHT. THE WRITERS ARE:

JANE BROWN

INES A. FRASER

AGNES B. CURTIS

H. G. R. OF NEBRASKA

FRANK Q. CROCKETT

▽ ▽ ▽

WHAT NEW THOUGHT HAS DONE FOR ME

BY JANE BROWN

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THE story of how I came to turn my attention to New Thought in the first place is really amusing. My husband had been struggling for three years with nervous prostration and had just collapsed again. I consulted a noted specialist. He said, "What you will probably have to do is to put him into a sanatorium at once. The best thing, however, that he could do would be to get interested in Mental Science or Christian Science or something of that sort. But probably you couldn't get him to do that."

Going to a sanatorium my husband would not consider, and we had no money for that. Christian Science I had aforetime tried in vain to grasp. *The Nautilus* had always been comprehensible and helpful to me, the few copies that I had seen of it. So I sent the

modest fee and got the first of E. T.'s "Four Lessons" and her "Solar Plexus" book. But my husband took no interest in these then—and stayed in bed!

Being a thrifty woman, I decided to follow E. T.'s advice as expressed in a personal letter and take the lessons myself! So I'd save my money.

With my husband in such a state, with the care of the farm, the house, my husband and a little child night and day, I could not practice very faithfully, but somehow I found strength to get my husband to the sanatorium, against his will. I borrowed the first week's money and wrestled in prayer that the further money needed might be mine. But when it was offered me as a loan, I refused it. I wanted it to come in *my* way, and I could see ahead no way in which I could pay the loan for a long time. But when, after a few days, a friend wrote me that she had put a goodly sum of money in my bank to my name and no one could draw it but me, I "took the hint" that *this* was the way

that the money was to be provided for my present and pressing need, and used the money.

In the sanatorium my husband "let go" and learned again how to sleep. Insomnia being conquered, his gain has been steady ever since.

While he was in the sanatorium everyone urged me not to keep our home. But I did. I knew that "my man" loved it, and that the one thing that he longed for was to get back to his family there.

So we came back to the little farm, and my husband has been able to work every day since. He was trained to a profession, and manual labor is hard and not paying for him. But he must work outdoors and take his pay in health.

What I have worried in the years that he has been "prostrated" I cannot express. As E. T. records in her "Experiences," I began to fear insanity. My two closest friends, who knew most of my strain—and they are as strong women, physically, as I ever knew—used to say, one—"If I were you, I know I should be crazy," and the other, "I should just 'plain' die."

The first thing—and the greatest thing—that my little following of New Thought did for me was, it stopped my worrying. Do you know what that means? It means everything. I used to lie at night in such an agony of apprehension that I was near to madness.

But I got free from expecting calamities, and at that time, or soon after, those calamities—especially the financial calamities, ceased to come.

After we came home I learned of two ladies who wanted board. I wanted to get them—and their liberal pay. Others wanted them, too. But I "put my mind on it," and they came and stayed all summer. And I succeeded in pleasing them and making them happy and in keeping up myself all through the manifold duties of that hard summer. When I catch myself saying, "How did I ever do it?" I remind myself that I had for work all the strength that I had been using to worry. But every night found me with my last grain of power apparently exhausted.

I could make a success of taking boarders, apparently, and it was to be expected that I would keep on in that line another summer. But I determined to see if I could not clear as much at another occupation, which would leave me some strength for the other things of life. Before my baby came I had written a good deal, but had not been able to do any-

thing since then, as my mind was full of mothering. But last fall I got an invitation to submit a series of magazine articles, and I went to work writing steadily all winter every free moment that I could get. Month after month I wrote, centering my mind on that one aim—to land my articles with that magazine. I lectured before some women's clubs and was thankful for the chance, but never forgot my aim. I received various encouragements from a friend who read my manuscript, and some messages from the editor, but no money, no acceptances all winter. Still I wrote and said, "I *am* success!"

Anyone who has had experiences with editors will not be surprised that it was six months before I had my first acceptance,—this editor had the good excuse of a fit of sickness, however. But by spring the acceptances began to come, and thus far I have had only one article declined, and that with praise; and my others have been accepted with all manner of approvals. And the checks come steadily.

It was a pretty hard winter. We lived "from hand to mouth." But the Hand was the Hand of the Omnipotent and it did not fail. And we are always happy, if we are all together—we three.

It was wonderful to see the way what we needed came to us. An old friend who was a carpenter, came and stayed with us, and made for us the repairs for which the house was suffering. I had a little legacy from an aunt; an old lady came to board who made no extra work and paid well, and our friends never failed us.

And now things are brighter. I have a regular pupil and more writing asked for than I can do; and an efficient helper is somewhere on the way to me, that I may be free to write more. My husband has a chance to take up again some professional work that will be profitable and not taxing, and this is going to show that he is so well that he can go back again to a field of wide usefulness.

It is on money that I have been concentrating, but I have had some "by products" that have seemed to be quite as remarkable as the results there. If I had been more faithful in my practice, success would not have been so slow. If only I turned all my powers to health, I might cease to be a "sufferer." I am trying to do this now. Ten years ago I had a terrible bereavement, accompanied by circumstances so agonizing that I felt my spirit maimed. Soon after that, as is not surprising, I had a severe illness, lasting for

months, in which I was again and again at the point of death. Since then I have been always in pain.

In the last three months I have discarded my spinal brace and am almost free from other supports. My glasses I do not wear at all. The way of laying aside was the same for all. When I was trying to learn to be well, my glasses, my supports made me suffer pain. My eyes ached when I wore my glasses, my back when I wore my brace; so I took the hint and went "in a state of nature." I have no more colds and bronchitis—I have been free from those since I began the "Lessons." And I have greatly improved in physical appearance. Everyone says, "How surprisingly well you are looking!" In place of the anxious face I have resumed my old "cheerful grin." Like E. T., I find that my breathing exercises give me unlimited breath for singing, but as I still have no voice and no "ear," it must be hard on the neighbors!

Mentally I am growing all the time in my power to concentrate and comprehend. My last article I typed directly from my first draft. It is a great joy to me, as I read back numbers of *The Nautilus*, to see that the articles that were beyond me at first are the papers that I enjoy the most, now—except the editorials, which seem to grow with me.

Morally, there is still much for me to pray for. I haven't the pluck to take as much sleep as I need, so I am irritable. I am, by habit, fault-finding and "bossy." But I am practicing to "smile and praise," and learning that silence is one of the greatest of powers.

Finally, I cannot say that I have fairly given New Thought a trial. But I have tried, a little. And now in my every strain and anxiety there is something within that remains still—still! This is my great blessing. And I can foresee a day that I once was sure would never come—the day when I shall know that the loss of a lovely home, congenial associates, ease, almost every external advantage, was meant unto me for good, *was* good for me; that the half-gods went that the gods might arrive.

And in that day "I will show that whatever happens to anybody it may be turned to beautiful results."

And so, as resolutely and faithfully as I can, I have begun anew to give New Thought a trial

HOW MENTAL DISCIPLINE HELPED IN A HARD PLACE

BY INES A. FRASER

▽ ▽ ▽

FROM childhood I had been considered frail and delicate. Everyone took care of me, waited on me, "babied" me; so that when I took my twenty-months-old girlie and went home a few months before my baby boy was born, it was, as we all supposed, to be relieved of all possible burdens. But my always strong mother was not feeling very well, and though at first we considered her trouble only some slight indigestion, it was not long till we knew that the dread disease, cancer, had seized her; and the progress of the malignant growth was rapid. Instead of less work and less care, therefore, I had to take the responsibility of housekeeping and the care of the dear patient. The same "Everybody" that had always loved me, pitied, warned and also helped me. But I told myself that I was equal to any emergency, and I proved it true.

One night, two weeks before the baby was born, the doctor said he could relieve the patient by "tapping"; and though they all thought it too bad for me, I was the only one among our untrained family and friends who felt able to assist the doctor. In a few days they took her to the hospital to operate, the result being merely the confirmation of the earlier diagnosis. How crushed we were at the report! And how I longed for the comfort of my husband's presence! But I said, "I am not going to cry. The doctors may be wrong and I can't afford to give way to this emotion till after my baby is born."

The dear baby came so nicely, and was the best baby ever known among all our acquaintances. We all felt that my self-control had helped to make him as he was. While I was at the hospital nurses told me that I must prepare myself for the shock of my dear mamma's death, for they knew she could not last more than a few days. So I kept trying to think that they were all wrong, and would not now give way because any breakdown might make my nursing baby cross or sick. I wrote to specialists about my mother, but found no chance for hope. I wrote to "Unity" and tried to keep to their advice for concentration and affirmation; and this strengthened me, though it did not keep the dear mother with us.

Home again, and more burdens, though

an aunt and my sister had arrived by that time. Another tapping to relieve the failing sufferer, and again I had to assist; and though mamma thought I ought not, I could see that I was some comfort to her.

During the last week no one but my slender young sister and my frail, slim self could handle mamma, now helpless, without hurting her; and it took all our will as well as all our strength to do it. We would take turns resting and would rub each other's backs, for we were weak and "achey." Then, when mamma would say: "Oh, my poor little girls! You are not strong enough to lift me!" we would comfort her by saying that we had a *knack* and could move her more easily than our big, strong aunts. And so we could—but it was more will-power than strength or even "knack."

When the baby was less than eight weeks old, the poor, tired mother went to rest. Hers was the first death I had ever witnessed, and it seemed terrible to me; but I kept thinking of my dear, good little baby, and though a few tears would come, I did not "break down." As soon as I knew that mamma was dying, I had an auntie make me some weak tea, and heat some milk; and I took these warm drinks every little while. This probably calmed me, besides giving me nourishment for the baby.

THE REWARD. From Friday evening, when the *last* began, through Saturday, when Death took her, on through Sunday, the day of interment, and till Monday morning, *that baby never cried.*

There were no bad after-effects, either for baby or me. He continued to grow and be good, and I became the "staff" of the family. For they all said, that if I, lonely, for the husband who could not come to me, I, the petted, babied one, could keep placid, they must at least be cheerful when with me, and so make it no harder for me than they could help. Love and Will thus made our bereaved lives livable, and continue to this day.

MAKING NEW THOUGHT PRACTICAL

BY AGNES B. CURTIS

▽ ▽ ▽

FOR over a year I had carefully studied and faithfully practiced New Thought. During that time I had managed to erase, by constant denial, the erroneous thoughts that had become fixed in my mind. When I had

accomplished the "tearing-down" process, I saw so many things before me to do that I became almost paralyzed by the tremendous task. So many habits and ways of doing things had to be formed. How to begin was the question.

Well, I sat down with pad and pencil and wrote down carefully and in detail what habits I wanted to form. I had hated to take any form of bodily exercise, so I put that down at the top of the paper. I outlined exercises for the entire body. Every day I was to add a new exercise until all the exercises were included. Then I started on one-half an hour for the silence. A week later I added fifteen minutes for concentrating on my work. I kept a little notebook at hand to jot down the ideas that came to me in the silence.

I had the unfortunate habit of mislaying my belongings. I never could find my pocket-book. So I wrote down in my notebook that I would always find my pocketbook in my top bureau drawer. I made that a new habit.

I found that by adding these habits gradually that they grew second nature. But if I had attempted to do everything all at once I would have failed, and I would have made the mistake of thinking that New Thought is not practical.

HOW I MADE FRIENDS

BY H. G. R. OF NEBRASKA

▽ ▽ ▽

AS I look back over my childhood I realize now what a starved, motherless childhood it was. My father, one of the best intentioned of men of the old school, believed that discipline consisted in checking any tendency toward self-expression or individualism in a child, and the saying, "A child should be seen and not heard," was literally lived in our home.

I remember distinctly lying awake one night when about thirteen years old, and the thought coming to me that I did not have enough of an opinion to judge whether a thing was really pretty until I had first heard someone else say so, and deciding then and there to voice some kind of an opinion of my own in future.

In school I was always the one on the outside of the crowd, ever carrying with me the heartache and longing of a lonely child, who craved the pretty dresses and pretty mannerisms that would make me one of them.

Shortly after I had finished school, and when about eighteen years of age, an opportunity came for me to hear a lecturer who had but recently returned from spending several months with Helen Wilmans Post in Florida. She began her lecture by quoting:

*"You Can be what you Will to be;
Let Failure find its false content
In that poor word, 'Environment,'
But Spirit scorns it and is free."*

Her words fell on fertile soil, and I began to read everything I could find on the subject.

Soon after this I accepted a clerical position in another city and resolved that now I was among new scenes and people, I would put these theories I had been so earnestly absorbing to a practical test.

My greatest longing had been for warm, sincere friendships, and each morning before going to my work, I would sit in the Silence and think of myself as re-magnetized each day and feel myself so charged with all the qualities that go toward the making of a desirable friend, that I could see the kinds of people I desired to know actually sticking to me as particles stick to the magnetized needle. To those now who understand the workings of the law, it is needless to say I soon found myself a far more winning girl. I soon gained the reputation of never betraying a confidence, and today, after eighteen intervening years, I am rich in the friendships of people of all classes, from wealth and culture to the poor washerwoman, struggling for better things, and I rejoice in them all, though I am sometimes startled at the nature of their confidences. It is no unusual thing to have people say, "I wish I had your ability to make friends quickly."

When unpleasant experiences came to me in those early days I took my Silent Hour at night to analyze them carefully, to see what there was about me to attract them. Sometimes I saw that my mental attitude called them forth and sometimes that I needed them for the lessons of forbearance or sympathy they taught, but had I not been so much in earnest in my endeavor to live my New Thought I would not have sifted what then seemed bitter experiences and found the good.

Thus has New Thought not only brought me friends, but a kind husband, a beautiful home and many other blessings.

EXTENSION TO MEMORY

BY FRANK Q. CROCKETT

▽ ▽ ▽

THERE is no doubt in my mind but that the memory is one of the most interesting and wonderful of the human faculties, but it, of course, has its limitations. We all run across quite a number of choice selections that we would like to remember for future usefulness, but we do not have the time to properly store these away in our mental reservoirs. For this reason, at the suggestion of a friend, I started this scrap book, and am relating the whys and wherefores, in the hope that some of our readers will profit by my example and do likewise.

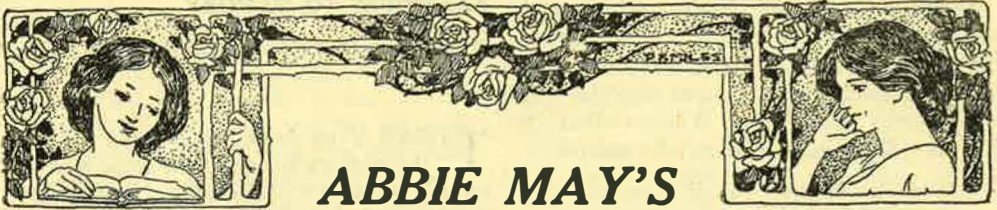
I first secured a book on the order of a journal with about one hundred and fifty pages. This I divided into three sections, the first of which I called Gems of Thought, the second Items of Interest, and the third, the Spice of Life. These titles will explain themselves. In the first section I paste such items of poetry, philosophy, inspiration, hope, comfort and cheer that I wish to preserve. In the second section you will find such items of personal interest as newspaper clippings, useful facts and figures, etc., and in the third section I am preserving the best of the jokes and witty sayings that I lay hands on.

A very natural question would be, "Where do you secure your clippings, etc.?" This is done by keeping my eyes open and on the lookout for interesting features. I am employed in an office into which come quite a number of house organs, or trade journals, and by hastily glancing through these I have accumulated a choice lot of wisdom that could not be duplicated. I am also largely indebted to *The Nautilus* and other New Thought writers for much of my most valuable possessions. The jokes come from the current magazines, newspapers and from any source that jokes are found.

It is a very easy matter to keep up this scrap book. All I have to do is to accumulate for a week or so, and then arrange my items and paste them as best I can according to subjects, lines of thought and particular veins. In this connection my scissors and mucilage pot come in mighty handy.

The next question would be, "Where?" I keep this book right on my table in full sight all the time, and when any feeling of discouragement, gloom, despair, resentment, re-

(Continued on Page 56.)



ABBIE MAY'S NEW THOUGHT CURE

BY MAUDE ZELLA HERRICK

▽ ▽ ▽

"WHY, Abbie May!" complained her sister, fretfully, "you're *so* careless! Do you want me to have typhoid on top of my other ailments? You went and took off your rubbers and then got my toast ready without washing your hands,—so the germs off your rubbers rubbed right on to the toast, and I'll have to eat them."

"I didn't think 'bout the germs," said Abbie May, apologetically. "My rubbers wa'n't muddy, anyhow; I don't think I got any dirt on my hands."

"Abbie May! Do you realize that a hundred germs can collect on the point of a pin? You don't have to be able to pick a germ up and stroke it for it to be there."

"Well, I'll fix you some more toast," agreed Abbie May, subduedly.

"No, you needn't. I won't get well anyhow at this rate"—drawing a paper from under her pillow and consulting it. "Last night I only slept three hours and a half, and the night before just four hours and a quarter, and the night before that three hours again. And that's the way it's gone all along! I'll never get well unless I can make up sleep; I'll never get an appetite either until I sleep more, and I'll never get back to teaching if this keeps up! Oh, dear! what shall I do? And, Abbie, didn't you notice that the cover has slipped off the water pail? You know the dust goes floating in, and then we drink the germs! I've reminded you so often about that. I don't care if the neighbors *do* think it's all nonsense to keep water pails covered up! It *isn't*, just the same!"

Abbie May retired precipitately to the kitchen. As she softly closed the door between she said, in perplexity, to the old-fashioned clock over whose speckless bulk the

morning sunshine wavered, "Well, dear suz! I guess she really *has* got to have more sleep!"

Her reflections, however, were cut short by a tap at the kitchen door; then a hand reached in from outside and deposited some magazines on the table. "I can't top, Abbie May; my feet's muddy. I jest brought over some more of them there books that Colbyville teacher keeps a-sending Milly—what is it they call 'em?—New—New Thought books, I guess 'tis. We don't take no stock in such stuff, but Milly said to bring 'em over for your Ellen."

"I do' know as you ought to bother bringin' 'em over, Mis' Todd," responded Abbie May, dully, as she had on each similar occasion. "I do' know as it'll do her a mite o' good!"

The door closed, and Abbie May got out the apple dumpling dish. Later, as a juicy turnover was crisping in the oven, she glanced through one of Milly's magazines. Presently she took it into Ellen. "That New Thought foolishness won't do me any good," insisted the sick girl, "I've got to have *more sleep!*"

"Some of it sounds kind o' sensible," admitted Abbie May, reluctantly, laying the magazine beside a geranium plant on the white-painted commode. Then she passed irresolutely back to the kitchen to contemplate again the impassive face of the clock.

The doctor had said, a few days before, "Your sister worries about herself. Of course, she's all run down and disheartened and in poor condition, but if she'd only prick up courage! Hope is such a fine nerve tonic!"

Suddenly Abbie May's subconscious mind took a turn. Out of her perplexity and the clock's face and the New Thought books there came an inspiration, and Abbie decided to act on it.

Just after dinner, when Ellen dropped off for her customary five-minute nap, Abbie May went softly up to the old timepiece and turned it forty minutes ahead.

When the invalid woke up her first glance was at the clock.

"Why!" she gasped, "Abbie!—I didn't sleep three-quarters of an hour; did I?—Why Abbie,—see" in amazement.

"What time did you go to sleep?"—not glancing up from her rug-braiding.

"At about half-past two."

"Well, from past-past two till fifteen minutes after three is three-quarters of an hour, ain't it?"

A pleased expression crept over the invalid's thin face. "Well, well! . . . And I believe I *feel* better, too!" she admitted. at length, though a bit doubtfully. She lay quiet a long time, in an attitude quite different from her usual uneasy tossing, gazing tranquilly out at a sun-bathed stretch of currant bushes over which a dozen little birds were hopping and chirping. "I feel so rested, Abbie May," she said, finally, "and—and pleasant."

Half an hour later, when Abbie heard the Turner girls going laughingly past the house on the board sidewalk, she went out and stopped them. She said a few words to them in a low tone, after which they came into the house with her, and fluttering down beside the bed of the sick girl, began visiting gaily. Ellen did not talk much; she only lay back in a comfortable way and laughed two or three times contentedly.

While the minutes were flying by Abbie May went into the kitchen and, closing the door so Ellen could not see, righted the hands of the clock. Then she set about preparing an inviting little supper.

Out on the sidewalk she had said to the Turner girls, "Tell her 'bout someone that's worse off'n she is, if you have to make it up." And now, as she stirred up a toothsome cocoanut cake, she listened with gratification to Eunice Turner's lurid account of a bedridden widow, dying of cancer of the throat, with six small children and no money; and to Stacy Turner's story of a homesteading young woman who had crawled into a hollow tile after some dropped coin, but who was unable to crawl out again, until, without food for a week and undiscovered, she became reduced enough in size to wriggle through.

"I guess they're a-going to earn their suppers!" Abbie May murmured blithely to herself. Whereupon she recklessly added to her batter a half-cup of freshly churned butter,

for shortening, though her frugal habits had never before gone to further lengths than suet fat and dripping.

After the departure of the Turner girls—they had refused to leave until they had helped Abbie May wash and wipe the blue-figured tea set—Ellen, soothed by the unusual happenings, fell asleep early. Abbie May promptly set the clock an hour and a half ahead.

When Ellen awakened, in the small hours of the morning, she lighted a match, as was her custom, to investigate how long she had slept. She gazed unblinkingly at the clock for several seconds; then she called excitedly to her sister, sleeping just inside the next room. Abbie May at once stumbled sleepily in. "What'd you want, Ellen Frances?"

"I don't want anything. I wanted to tell you that I've slept *seven hours!*"

Abbie May, not fully awake, took a guilty glance at the kitchen water pail to see if the cover was off.

"Abbie May!—wake up! You haven't taken it in *yet!* I've slept *seven hours!*"

"Did you?" said Abbie May, amiably, but with no display of emotion, and she turned forthwith and shuffled back to bed.

"I wouldn't 'a did it," she murmured drowsily, "if I'd 'a known she was going to get me out of such a good sleep to tell me 'bout it . . . Er—yes, I would, too."

All through the grey morning hours Ellen, for the first time in months, lay peacefully and unworriedly resting, waiting for the dawn. The forenoon, providentially, was cloudy, so Abbie May had no difficulty in righting the clock; and there were no factory whistles to interfere. "I've allers sort o' believed," mused Abbie May, beaming at the clouds, "that if you did what was right, Providence'd sort o' step in an' help you out."

All day Ellen lay in a quiescent state. Every so often she would remark, "Just think, Abbie May, I've had seven hours' sleep! My, but it does do a person good to get sleep enough! No wonder I couldn't gain when I slept so little! You ought not to have expected it, Abbie . . . And this bed feels so good and comfortable, now, and just warm enough!—and the bees buzzing in that sleepy way round the gooseberry bushes! . . . I *know* I'm gaining. I can just *feel* myself gain!"

"My! my!" said Abbie May proudly, to herself, "a sick person'll believe anything!"

(Continued on Page 56.)

Netop Notes

By William E. Towne

(THE FOURTH OF THE SEASON.)

Netop: Pronounced Nee-top. Meaning: An old Indian word signifying "friend" or "friendly."

ELIZABETH has finished sawing the pile of wood down in the hollow where the star anemones and the laurel bloom.

Each time she finishes a pile we have to go through quite a ceremony. Her sawhorse is pinned to the earth by four long stakes with hooked ends. These stakes are driven into the earth by the four legs of the sawhorse until the hooks grip the crosspieces and firmly pin the sawhorse down. When it comes time to move, the stakes have to be rapped back and forth with an axe until they are loosened enough to be drawn out. Then the sawhorse and stakes are carried to the new location, the sawhorse is moved around half a dozen times to get it manoeuvred into the best position, and finally the stakes are driven in again.

From the hollow Elizabeth moved to a woodpile close by the branch road where we back the car in from the highway. It was right by this road that our largest tree—an immense old chestnut some three feet and a half in diameter—was sacrificed along with the other chestnuts last fall, so there was quite a respectable pile of wood there made up from the top and limbs of this old forest monarch.

It was here that the girls had a sawing wood contest the day of our spring hike. Eighteen girls who had never sawed wood before cut off eighteen little sections from a round stick while I kept a time record for each. I wrote the initials of each girl on the end of her stick and took into consideration the straightness and smoothness of the cut, as well as the time, when awarding the prize.

Hazel, who runs the flexotype and prints all the nice-form letters you receive from *Nautilus* office, won the prize—two handmade doilies. She made nearly twice as good



time as her nearest competitor. I think her success must be due to the fact that she has an aptitude for mechanics.

Then we had a naming trees contest. I went about through Netop woods and wrote down the names of a dozen trees I knew, numbering them in order. The girls followed and wrote down names for the same trees in the same order. Then they exchanged papers. I read off the names of the trees, the papers were marked with the total number of correct names and the prize awarded to the one with the highest total. Lina was an easy winner because she lives at the Country Club close by the Mt. Tom Reservation and has been getting acquainted with trees.

A few days later the Hampden County Progressive Women's League held a picnic and meeting at Netop, and they had similar contests.

The new porch is finished, with the exception of the rustic railing. Young Mr. Dibble came out from Holyoke one afternoon with some two-by-four stuff and built the frame.

Then we went around to Mr. Bourbonnais' little sawmill on Batchellor's brook (about a

mile from Netop), where our chestnut trees were sawed into boards and planks and brought back a load of boards. We had to make several trips to get enough to complete the porch. On two trips we brought wide two-inch planks for a seat around the edge of the porch and for the long steps clear across one end.

A rustic railing extends along the front of the porch and makes a back for the seat. Elizabeth planed the plank seats, and while he was waiting for us to get ready to go home, Joe trimmed off the end of some of the board flooring, so the porch was really a composite piece of work.

The most difficult part of the work, and that which took the most time, was making the broad stairway of four steps leading up to the porch from the end toward the garden. If you have ever cut out of solid chestnut plank a zig-zag frame for stairs, using only a rather small handsaw, you know that it requires a goodly supply of time and patience. And it isn't the easiest thing in the world to get your measurements and angles all correct when you have no pattern to go by. One or two minor errors necessitated an hour's extra work with the saw.

One afternoon, while Elizabeth was busy sawing wood, and I was hammering away on the porch, we kept hearing the musical tinkle of a cow bell. It came from one of Mr. Newell's cows down in the pasture the other side of Netop brook. Little Catharine was with us, and her curiosity was aroused by the sound and she wanted to know how it was produced. I explained to her that the bell was fastened about the cow's neck and that whenever the cow moved the bell rang. Catharine waited a few moments and said, "Gasper, I want to see that cow with the necklace on."

The woods are beautiful now with the pink-white blossoms of mountain laurel. This is the queen of all our wild flowers. It is very plentiful in the woods around Netop as well as on our own grounds. Where the laurel bushes are heavily shaded by forest trees they do not bloom early, and the blossoms are almost pure white. On the edge of clearings and in open pastures the blossoms come out early and are of a beautiful pink color. It is possible to get plenty of laurel flowers during a period of three or four weeks if you know where to look for them. Some of the latest blooms are found in the

rocky nooks and fastnesses on the north side of the big wooded hill situated across the highway from Netop.

Of course there are many more modest flowers to be found with a little search. There are masses of white daisies along the railway track. There are plenty of blackberry blossoms. False Solomons seal abounds. We also have a great variety of ferns, including the dainty and delicate maiden hair, which grows around the edges of a mossy ledge on our own Netop acre.

We planted forget-me-nots in three places down by Netop brook (or, correctly speaking, maple brook), near where our spring used to be before the roadmakers filled it in and buried it under four feet of gravel. The seed sprouted nicely, and next year at this time we hope to see plenty of the small blue blossoms. There are great masses of these flowers a third of a mile further down maple brook, and it seems to thrive there.

This has certainly been an ideal season for the garden—no woodchucks and plenty of rain. The cut worms did eat most of our new fangled Chinese cabbages, but Dr. Dixon, who has grown them, says they are coarse and not very palatable, so we should worry. He also advised us that we could protect plants from cut worms by putting a three-inch stiff paper collar around them and heaping a little earth against the outside of the collar, but I was too busy building the porch to attend to the cabbages in time.

The five rows of asparagus beet are furnishing us with all the tender, delicious greens we can use and then some. Asparagus beet is nicer than spinach and dandelion and very easy to grow. The leaves do not curl like spinach, so it is easy to clean. We got the seed from A. T. Cook, Hyde Park, N. Y. We have cut five or six messes from our patch and there is no sign of the supply running low. Given plenty of moisture you can have plenty of tender greens all summer. The stems are almost as good as asparagus, and many consider them the best part of the plant. We keep picking the largest leaves and the smaller ones soon make up the loss. You can begin to cut greens in two months from date of planting the seed. The stems grow big and white and tender near the base, looking a little like celery. Do not make the mistake of cooking asparagus beet greens too long. They are so very tender that they cook soft much quicker than spinach or beet greens.



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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. Price winners announced in number following publication of their letters.

EDITORS.

Success Letter No. 535.

A little more than a year ago, I found myself facing a condition of want that seemed invincible.

In vain I made affirmations, truth statements and persistently and all too strenuously, "held the thought." I couldn't get the "right knock," and it was hard to see money and think prosperity when the rent of my tiny room was unpaid, and there was no food in sight (nor inside), and no work to be found. There were hordes of unemployed, strong, able women. What hope for one whose earning capacity lay in good breeding, a nice, conversational ability and a talent for writing verse and short stories. Yet I worked

on at it in a dogged faith; for I could demonstrate over pain, nerves, and a too sensitive nature; why not over poverty? Alas! Many times I asked that, why not? A splendid teacher and lecturer came to town, one who had been formerly located here.

She was very positive in her affirmations of power. And always she dwelt upon power within. I began to see that self-confidence was what I needed. One day I just lay flat on my back and all day in my little bed room, affirming and actually succeeding in feeling myself to be a center of the great invincible, irresistible, universal Power. I would affirm and breathe for half an hour; then would follow hours of perfect quiet of mind and body; then the affirmations again. Next day I arose with more courage but with an empty larder and stomach ditto. I said, "There is a position for me that I only can fill, no one else can have it; no one else wants it; it is mine; I now go forth to find it." I went out with no idea of where to go. Soon I observed the sign of an employment agency. I went in and despite the presence of many women none of whom could obtain access to the head of the concern, I found myself almost immediately alone with her.

Wonder of wonders, she was kindly sympathetic, interested. There were two vacancies that night interested me. A Catholic governess for two Spanish girls—I lacked the religious qualification for that—and the other to read aloud three hours daily to an elderly lady whose sight was failing.

The remuneration was twenty-five cents an hour! Well, it was very little, but I went, interviewed madame and accepted it. She added carfare.

In six weeks she came down with pneumonia. My old profession of trained nursing, reluctantly abandoned because of complete nervous breakdown, now netted me twenty-five dollars per week for a short period at the end of which I remained as companion and secretary at a fair salary to a dear, loving, lovable soul, eager and hungry for the truth which has set her free from many physical ills. Her favorite books are Elizabeth Towne's "Experiences in Self-Healing," and "Practical Methods of Self Development." "They are so human and simple," she says; while *Nautilus* is to her the beacon light it was to me in those dark days which the sun of success has driven away.—M. L., Los Angeles.

Success Letter No. 536.

A year ago I subscribed to *Nautilus* out of curiosity, but it now comes to our home, welcomed as one would a friend who speaks only good and teaches only advancement and happiness. May I tell you of my success? All this has come to us in one year, and I am awed to think what *can* come as I learn more and understand better.

After becoming interested in New Thought as you teach it, Mrs. Towne, I decided to change our mode of living as well as myself.

Six months ago I was decidedly discontented at having to live in the middle west, after a happy life in California. I was a stranger here, though we had been here six months. I desired to interest my *doctor husband* in this beautiful religion as well, which was a great task in itself.

I do all the housework in our eleven-room house, care for two small sons and a garden and chickens. So I do my New Thought treatment while working as well as on going to bed.

I give a few "New Thoughts" which I repeat aloud when I can, breathing deeply. These were needed essentials for me, but would probably have to be changed to adapt them for others.

"I am radiantly healthy and beautiful, charming in manner, graceful in figure."

"We are all guided by God, therefore are attractive to all and beloved by all."

"Everything good may be ours through eternal desire."

I have lost weight though I have not dieted, and have splendid health though I had expected to have a very serious operation in

the winter. This has come about so gradually that I did not know when it was taking place. We have made friends of just the people we desired and prosperity continues though the average young doctor has a hard time the first year as a rule. We have been prosperous beyond our greatest wishes. But best of all is the habit of happiness which is mine for all time. My children are cheerful and easily managed.

Work and play are both easier and even the neighbor children like to play here, because, as one said the other day, "You are so nice and kind to us and play with us whenever you can." *I keep them busy* as well as my own little ones all the time, so there is no time for quarreling.

My husband is gradually becoming interested in New Thought and though my only guides so far have been Mrs. Towne's books and previous *Nautilus*, we are to get some new books and study more.

We have gained a cheerful home, great contentment, a strong desire to climb higher, and prosperity and our children are easier to control and better to live with. What more can one expect in our year's study. I boost for New Thought as taught in *Nautilus*.—ELIZABETH N. TILLOTSON, Hutchinson, Kansas.

Success Letter No. 537.

Comparatively few people achieve success in proportion to the number that fail. Why? In my opinion it is because the majority do not know what they want to succeed in, hence do not concentrate on any line of work. The young man or woman who early in life settles on a definite goal, and then does the best he or she can with each day, and in every environment which life presents, is sure to win out. But doing one's best may be vague. It must mean doing the most honorable, the most sincere, the most courageous thing in the most efficient way, under all circumstances, always holding the thought that today's best will be better still tomorrow; that as one advances his ideal advances, and so the right sort of person never catches up quite with his ideal. This, however, is only an encouragement, for the individual who has achieved in all things his ideal of achievement is to be pitied. Life for him can hold nothing more. In brief I would say to succeed know what you want and "go after it" hard.—S. S. MARTIN, 3054 Fulton Street, Chicago.

Success Letter No. 538.

We came west from Wisconsin eight years ago, and for three successive years we had no crops. Everything seemed to go wrong. No money and poor health. Then I got in touch with New Thought. Things began to change. I got to thinking that everything would be all right if I would get right myself, and believe God was my life, and that nothing is withheld from them that believe. It certainly is true, as it has brought us both wealth, health and happiness.—M. W. S., Gull Lake, Sask.

THE PRIZE WINNER for July is K. S. C., who wrote Success Letter No. 531. We shall be glad to send the prize of two subscriptions wherever the winner directs.—C. H. S.

NEW THOUGHT AT THE EXPOSITION

The 1915 Panama-Pacific Exposition in San Francisco will celebrate August 28th as NEW THOUGHT DAY. The International New Thought Alliance and the California New Thought Exposition Committee hope to meet you there, and they invite every reader of Nautilus to attend the week of LECTURES BY ELIZABETH TOWNE beginning in San Francisco August 22d, and the International New Thought Congress to be held August 30th to September 5th, inclusive.

Visit Master Mind Publishing Co. booth on Exposition Grounds, Liberal Arts Building, 2d street near Avenue C, where Nautilus and our books can be found on sale.

Elizabeth Towne Lectures at Metaphysical Headquarters: First lecture free, Sunday, August 22, at 8 o'clock, followed by 6 lessons, (50 cents each, 3 for \$1.00) Monday, Tuesday, Wednesday, Thursday at 8 P. M.; two on Friday, August 27, at 10.30 A. M. and 8 P. M. Subject, The New Thought Science of the Infinite in the Individual.

For full program of the 40 weeks of New Thought lectures at Metaphysical Headquarters see March NAUTILUS, page 42, and look for news in future numbers.

August lecturers, Mrs. Mary Thayer, Dr. Frank Riley, Miss Edith A. Martin, Mrs. Rose M. Ashby, Mrs. Lida Hardy, Mrs. E. A. Whiteside, Miss Myra G. Frenyear, Mrs. Elizabeth Towne. September lecturers, Mrs. A. H. Christopher, Judge T. Troward, Mrs. Alicia Hall Simpson, Frances Larimer Warner, Dr. Julia Seton, Dr. C. F. Winbigler, Dr. G. Lowther, Miss L. G. Foote, Miss Esther Henry, G. C. B. Ewell.

Call upon or write (send 2 cent stamp for calendar of lectures) to Metaphysical Headquarters, National New Thought Exposition Committee, Miss Grace Wilson, Librarian, 220 Post Street, San Francisco, California.



A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE.

*"Oh, wad some power the giftie give 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.

M. S.—It seems to me the only question is whether or not you think enough of this young man. If you are fond of him the rest can be adjusted. The difference in ages is not any drawback. Of course, if you do go into this you want to make up your mind that you are going to be contented and happy to live on his salary. If you really care for him you can do this. You will find an outlet for your energies at first and means of self-expression in planning and arranging to get the very best results at the least cost. If you can put your Good Will and your interest and your concentration into the thing you can be very happy. You should make up your mind firmly in advance that you will not be unhappy or envious of your friends who have more money than you, and that you will not be extravagant and live beyond your means simply for the purpose of keeping up appearances before the world. Marriage is the normal and natural destiny of every normal woman. Do not be unduly influenced by your friends. There is always someone standing ready to oppose almost any marriage. Just think the matter over carefully and make your own decision and then go ahead and stick to it. Do not allow yourself to regret after you have once taken the step. And do not allow yourself to stay on the fence too long. Nothing is worse for one than continual doubt and the attitude of being continually on the fence. Do not expect that you will be able to find complete happiness by just marrying and "settling down." You will still need an outlet for your energies—at least after a time. You can perhaps find this

by doing some kind of work at home that will bring you a little additional money. Some women have made money by collecting bills for physicians and business men. They do this work on a commission basis. It keeps them out-of-doors and is, therefore, a very healthful means of earning a little money. Others have made quite a little money by acting as correspondents for country papers. Others have made nice little incomes through supplying home cooking to the housewives in their own cities or towns. Be sure to read the series of articles now running in the *Ladies' Home Journal*, describing how wives have helped their husbands increase their income. So far as I can judge from your letter I can see no reason why you should not go ahead and get married, provided only that you are willing to do your part and will make up your mind in advance to be content to live within your means.

L. H.—Your friend is probably now in a condition of mind where, if you try to reason with him about the matter or to drive him or to force him in any way to act as you desire him to, you will simply make matters that much worse. Avoid all discussion of or reference to the matter in question. *Let go* once and for all of all feelings of resentment and desire to hold him to what you may conceive to be a *duty* on his part. Remember that an experience like this cannot affect your inward poise unless you allow it to do so. It is the thoughts you take into your mind concerning this affair which make you unhappy. Keep your mind and hands busy. Put out of your mind the idea that this experience is a great calamity or something to be regretted. It seems to me quite possible that you exaggerate conditions and that they are not really as bad as you imagine. In any event the thing to do is to *let go*. If the man really cares for you he will not give you up. If he does not belong to you the sooner you find it out the better. We are very apt to get into ruts or habits of living. When anything unusual like this comes along we allow it to upset us. In reality such experiences are good for us. They serve to strengthen and develop character. They help to jar us out of our little narrow ruts of living and thinking. They help to make us independent and self-reliant. Try to look upon this experience in the light I have suggested. It will help to teach you that the source of your own happiness is within. Remember that all your problems are capable of solution if you will turn away from the personal, limited mortal mind self to the Divine Principle, which is always seeking to find expression through you. *Let go* and *let* the Greater Mind work through you and bring you peace and happiness. Do not worry too much about the particular way in which your happiness is to come. Do not try to dictate the particular means by which it is to manifest. It may come in one way, it may come in another. If you adopt somewhat of the attitude of mind I have suggested, *let go* and trust. I would not be at all surprised if things came out exactly as you now desire.

L. E.—Cut out that "life of blows and curses" farce. You haven't had any more "blows and curses" than lots of other women have. But you have made worse use of them than a great many women—you have multiplied them by thinking about them. I used to do that years ago, until the thought came to me one day that those "blows and curses" didn't cover three minutes in twenty-four hours at the most, *but that I was filling the balance of the twenty-four hours full of "blows and curses" by continually rehearsing the "blows and curses" that took place in the three minutes.* You remind me of a woman who came here the other night. She had been stopping in Holyoke three weeks, having come from New York. And what do you suppose she saw in Holyoke? Not an earthly thing but abused horses! In the three weeks she was here she saw three times as many cases of abused horses as I have seen in all my life. And I used to live on the edge of a hill where many a teamster abused his horses to make them drag a too-heavy load up the ascent. She is a Del Sarte teacher, and she described inimitably and with great gusto the sort of driving she saw. Most of her cases that were so very terrible consisted in horses being driven by little boys who didn't drive them the right way! And she was very indignant over the cases of men who drove their horses while they looked around over the scenery! A few of the cases were really bad, but most of the cases were such as you would see in any city on earth, whether there is a local Humane Society agent in the city or not. Holyoke is a beautiful city, with more up-to-date things than I could catalogue in half an hour's writing, and yet that woman had lived here three weeks and hadn't seen one earthly thing to remember except cases of abused horses. And you remind me of her!—in that you think more about the "blows and curses" than you do about the beautiful things that have been in your life, and about the opportunities that are opening out before you. Or at least you make more of them. You will make better progress when **YOU MAKE LIGHT** of your troubles, deny them, defy them, scat them, and turn with your whole soul to the good things that you are working out. Don't bring up the "blows and curses" as excuses! Don't make excuses—make good!

M. A. C.—Ask the Spirit within you what "route" you shall take. It seems to me that you are overcritical in your attitude toward others who may not yet have evolved to your own point of view. If I were in your place I would look for some kind of *active* New Thought work to do. This would help you more than anything else to solve your problem. In the effort to help others you would solve your own problem. Of one thing I feel sure, that no one can solve properly the problems of life by living unto himself. If you want to be happy and if you want to understand humanity you must take an interest in people and not simply stand off and criticize.

Circle of Whole-World Healing

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 *The Nautilus* in daily thought of Whole World Healing? 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

Affirmation for Health and Vitality

**OH God of Love, Thou
in me art vibrant
and regenerating health,
and I am now perfect in
every cell and fiber, in
every function and ac-
tivity.**

—Ellsworth.



Friends, the Wind Blows toward the new heaven on earth! We are all wafting 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 items they may think suitable for this column of very brief mention.—E. T.

THE EDITOR'S CURRENT MAGAZINE READING:

—Have you seen the new review called the *Immigrants in America Review*, edited by Frances Kellor and eight others, published quarterly by the committee for immigrants in America at 95 Madison avenue, New York? If not, won't you send for it right away? It is one of the most inspiring things that has come to my desk, and significant of wonderful things developing in America in the way of help for those who are coming to our shores. Read "The New Ellis Island," an interview with Dr. Frederick C. Howe, commissioner of immigration of Ellis Island, in the June, 1915, number, and read the editorials on "Americanizing the Alien." Blessings be upon the work of that committee for immigrants in America.—ELIZABETH TOWNE.

The (Springfield, Mass.,) Fourth of July committee has done well to include among its celebration features an "Americanization day" observance, that our new citizens may receive a welcome and see that the people of the country they have accepted as their own are interested in them. Every year hundreds of men are naturalized and take their places among our citizens. To make some recognition of the step these men have taken in renouncing the countries of their birth and swearing allegiance to the American flag is a fitting part of the celebration of Independence Day, and should not only be pleasing to these new citizens, but should encourage others to desire citizenship as well as residence here. All of the three hundred men who have been naturalized during the year will be invited to attend the meeting to be held in the Auditorium on the morning of the Fourth and to sit on the platform. Some form of welcome to them will be included in the program, and doubtless the speakers will give them a word of greeting and encouragement. This plan for welcoming the new citizens has been taken up in many American cities and will form a part of their Fourth of July celebrations. The spread of this movement, which has for its object the teaching of American citizenship, should have a far-reaching effect in making patriotic, dependable citizens.—*Springfield Republican*.

"The living wage makes the model town," says Henry Ford. The sentiment is excellent, but "living" is a somewhat elastic word—interpreted too often in accordance with the "iron law." If Mr. Ford had said "a high standard of living makes the model town," he would have been within the truth, and he has certainly contributed to such a standard. But industrial paternalism has its questionable phase, whether it be in the form of \$5-a-day wages or sanitary tenements. The sort of string attached has something to do with it. —*Exchange*.

By their brutal dismissal of Dr. Scott Nearing the trustees of the University of Pennsylvania have done a service to the cause of academic freedom. They have produced the dramatic event which separates the sheep from the goats, compels men to declare themselves, and throws the whole subject open to public discussion. What has been a murmuring of innuendoes will now be investigated, and all over the country trustees may well find themselves compelled to explain how they administer their trusts. The recently organized union of college professors under the presidency of John Dewey will be given its opportunity to try its strength in the fire of a controversy; the Committee of Academic Freedom appointed by the Political Science, Sociological, and Economic Associations will be given the chance to investigate, and to prove its value. To all professors the incident should mean the opening up of the question as to whether the teaching faculty is to be governed by trustees and administrators, or whether the professors themselves will take a hand in the control of university affairs.—*The New Republic*.

Dr. Scott Nearing, who has been dismissed from the University of Pennsylvania, concludes his book on "Income" with this statement:

"All men must finally learn the 'immorality and practical inexpediency of seeking to acquire wealth by winning it from another rather than by earning it by some sort of service to one's fellow men.'"

It is easy to understand why a university which must depend for funds on a Legislature controlled by Senator Penrose should consider the author of such a statement likely to make "intemperate utterances" which would warrant his dismissal.—*Kansas City Star*.

Not only does the present war give every indication of the utter breakdown of the existing economic system, but the conventional morality which accompanies it threatens also to shatter into fragments. We have had the "war babies" of England and France already, and the collapse of the conventional ideas of morality through which so-called illegitimate children and unmarried mothers were regarded, and now comes the suggestion from Germany that after the war it may become necessary to legalize a limited polygamy to replace the human material destroyed by the war. Historical precedent is quoted as a

sanction. After the Thirty Years' War it recalled that the Diet of Nuremberg, after considering the male wastage during that period, duly authorized and issued an official proclamation, the salient part of which is as follows:

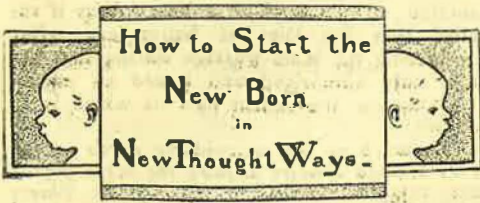
"Inasmuch as the unavoidable needs of the Holy Roman Empire require the replacing of men totally lost during the bloody Thirty Years' War . . . it shall for the next ten years be forbidden to take into cloisters young men or such men as are under sixty; marriage shall be permitted to such priests and pastors as are not members of orders or in cloisters or prebends; every male person shall be permitted to marry ten women, but all and every male person shall be therefore reminded also from the pulpits, that an honorable man who ventures to take ten women shall not only provide for them all necessities, but shall also prevent all dissatisfaction among them."

The above proclamation was issued on February 14, 1650, and is taken from the Franklin Archives, published at Anspach in 1790.

Perhaps we might venture to reassure the good people who may be shocked at this suggestion from Germany that it does not come from the Socialists, but from capitalistic sources, and that two hundred and fifty years ago it received the sanction of the representatives of that religion which Socialism, it is claimed, will destroy. And at present the suggestion comes as a result of war, and the war itself is a result of capitalism. The important question is, Will history repeat itself in Germany? The indications are that it will, and in other countries also.

And now this mental suggestion business is being applied to baseball. They're using it already at Harvard University, and the University of Chicago diamond aspirants may be experimented upon before the conference season opens. In the Harvard gymnasium, where the crimson ball men are working out, the pitching cages are literally speckled with neat white signs on which are printed in bold crimson letters, bearing the inscription, "Control the ball." It is expected, according to Coach Sexton, who is responsible for the placards, that the constant sight of the letters will produce the desired effect upon the pitchers.

The University of Chicago pitchers are expecting to be confronted soon by similar signs, in maroon letters, of course. It is suggested by one of the Midway fans that Chicago go Harvard one better and hang placards in the batting cages, "Crown the pill!" "Smear the sphere!" and "paste the pellet!" are some of the wordings proposed. The Chicago rooters believe that college ball players are susceptible to mental suggestion and that the scheme will be a success. They do not make a similar prediction for the plan, were it to be tried on professional players. It is believed that Coach Sexton of Harvard has proved false the old saying, "There is nothing new beneath the sun."—*Springfield Republican*, March 28, 1915.



THE QUIET HOUR.

By DAISY GIBSON BUTLER.

AS THE warm days arrive the subject of daily rest for children increases in importance. They play agreeably enough during the forenoon, but after lunch are "cross patches."

I found the best way was to insist in solitary quiet for two hours for all under ten. If properly trained those older will seek it for themselves, and it is usually nap time for the babies. If necessary to keep them in *one* room or on *one* lawn plot, fix a corner for each where they cannot touch. If possible, put up a little shield of some sort, behind which they can feel more secluded—a shawl over a chair-back (they can use the seat for a rest for a book or doll)—a couple of palm leaves crossed, etc. Give each some *one* toy or book desired—if *nothing* is desired, choose, yourself, some suitable little occupation and then *don't* change it. As this is to be "Quiet Hour," there must be *no* talking together. Of course choose the coolest place possible with plenty of fresh air.

If you have never tried this plan, you will be surprised at the results. If you are firm and punctual for a few days, you will find the children eager for the hour to come on warm days and making plans for occupying their time with pleasure *alone*. Many children fall into a quiet little nap. Those who play alone will be greatly sweetened and soothed. Those who rebel or *refuse* to play, if *made* to stay in their one place quiet, will think of wonderful fun they will have with the others as soon as free to do so. An only child should be rested in a room apart from the excitement of adult talking. If mother can plan some quiet occupation for the time, too, it adds greatly to the effect.

By no means think or speak of this time as punishment. Tell them we all feel more irritable in warm weather and staying alone takes the crankiness out, making us a greater pleasure to ourselves and others.

They can be taught little breathing exercises to begin their hour, also to gain strength by centering on the thought of quiet. Listen to the clock tick first and then try to not even hear that.

Be sure to keep the full *two* hours. One to three are the warmest and most trying hours in most climates, I believe. Let them know they are not to speak or move until the clock strikes three, and then there will be a merry scamper and seldom any friction the rest of the day.

Children seem to realize the benefit of the

(Continued on Page 55.)



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

A Letter from The Portland New Thought Temple of Truth:—

Our society has been recently incorporated under the laws of the state, by which we are authorized to license ministers of the truth and practitioners. I just finished a course of lessons in training for practitioners to a class of twenty students, to all of whom we will give a license or diploma.

Easter Sunday we received forty-five new members into our society. We expect to receive as many more before the first of July.

We held a conference here May 15 and 16, at which time your coming was advertised publicly.—PERRY JOSEPH GREEN, New Thought Temple of Truth, 510 Eliers Bldg., Portland, Ore.

From a New Canadian Subscriber:—

I wish to tell you how much I appreciated "A Bible Lesson" in the June *Nautilus*. Each month to similarly comment on the regular Sunday school lessons it seems to me would be so helpful to your readers. A Mother's Plea—under the heading of "Little Visits"—also interested me. Her suggestion of "adding to this already inspiring and helpful magazine a page or two for the benefit of our boys and girls," appealed to me as very excellent.

I hope these few remarks may not seem presuming in one who has but recently become a reader and subscriber to your most estimable magazine. I have already derived much benefit from it. It is so refreshing.—MRS. E. L. BURGESS, Kamloops, B. C.

Only 240 Years of Peace:—

This remarkable statement appeared in the current issue of the *Christian Herald*:

"From the Christian era till the present time, as statistics and historians tell us, there have been less than 240 warless years. Up to the middle of the nineteenth century it was roughly computed that nearly seven billion men had died in battle since the beginning of recorded history, a number equal to almost five times the present estimated population of the globe."

Don't let war come here—I speak up. At the moment of writing, the question of war or peace is trembling in the balance. The president has asked for the opinions of the people. The time to express your opinion in the form of a letter to the president is *now*!

Write the president and tell him you are for peace.

Let the president know that you stand for

the abolition of war and the permanent establishment of international peace, and you trust him to adjust the present dispute in a peaceable manner.

Speak up now, for peace at home, in the office, in the market, in the factory, everywhere, day and night, speak, think, act for peace.

"And they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—ALICE V. HARRISON, Centralia, Wash.

Great Days for New Thought: Says Dr. Leavitt:—

The medical profession is softening toward New Thought. By special invitation I attended a large banquet of doctors and responded to a toast on Psychotherapy.

At that banquet I gave the doctors, about fifty or sixty in number, a straight talk on psychotherapy. Among other things, I said:

"You have been telling around that Dr. Leavitt is a Christian Scientist. The truth is that I can say what few of you can, that I've never been inside a Christian Science church. You have said that Leavitt must have gone crazy. The sort of insanity I have is now being taken up by many of the best people, lay and professional, in the world. You have said that I have gone back on homeopathy. I am a better homeopath than many I see here tonight, and as good as the best. Psychotherapy is a superior brand of homeopathy, and it cures according to the law discovered by Hahnemann, namely, *Similia similibus curanter*. I do not use the material remedies very much; and why? Because I do not need to. The superior law includes the lesser. Why was Hahnemann's success so marked? I will tell you; it was because he put HIMSELF into his remedies, and gave large doses of his own rich spirit to his patients. Nowadays the homeopathic medicines are ground by machinery and are commonly prescribed without ever coming to the hand of the prescriber. The 'spirit-like' of the medicine, alluded to by Hahnemann in his *Organon*, is entirely lost. But the day of gross materialism in medicine is passing, and there are many who know it. Even the pharmacist has come to regard the drug itself in the remedy as a negligible matter."

Following me was a speech by Dr. Mills-paugh, curator of the Field Columbian Museum, who took up my line of thought and declared that I was quite right. He said he recently sent to one of the best pharmacies in the country for thirteen of the leading homeopathic remedies for analysis, and found that *eight of the thirteen were absolutely inert*. No trace of drugs could be found in them. He commented with approval on my explanation of the successes of the early practitioners of the homeopathic school. They ground their own remedies and prescribed them with their own hands. There was a *spirit potency* thus given the remedy.

There are great days ahead of the New

Thought movement; Christian Science has reached its zenith.—SHELDON LEAVITT, M. D., Chicago.

David's Sins and Germany's: Elizabeth's Rejoinder:—

In your June issue of *The Nautilus* that has just come to hand, there is an editorial pertaining to the sin of David in taking away the wife of Uriah, the said Uriah being sent by David "to the forefront of battle," where he would, without doubt, be killed, thus giving David a chance to take his wife without further complaint from Uriah, all of which came to pass, as he desired. You condone this sin in David, claiming that good came from it and that it gave a Solomon to the world. Why can you not have the same broadminded tolerance for the Germans who are fighting, as they think, for a principle, for who knows the good that may or may not come from all this terrible conflict. "God moves in mysterious ways His wonders to perform," and maybe out of all this terrible darkness a New Day will dawn and a Gorgeous Sun may arise. Who knows but the Germans may be only an agent acting for some mighty force to bring about wonderful and better conditions in that country called Europe?—M. L. SMITH, Los Angeles, Cal.

*Answer:—*You are undoubtedly right about this. *But the allies and Elizabeth Towne are working to the same end.* Germany's imperialism must go. Germany must adopt democracy and the other nations must accept kultur, before there can be a New Day or a Gorgeous Sun.

I am not intolerant. I see all nations working together for a world democracy of righteousness in spite of themselves and *their imperialism*. I deeply pity the German people.

But kultur-for-imperialism must disappear from this earth, and Germany is fighting for it. So my prayers are with the allies, while my sympathy is with all.

I did not "condone" the "sin of David": I explained it. I do not "condone" the sins of England and America: I merely refuse to let the dust of their sins, thrown by Germany, blind my eyes to the real issue: that Germany is fighting for the extension of *Prussian imperialism*.

Kultur is not a valid excuse for conquest. Nor are the sins of England.

National democracy and international democracy is the issue, and Germany is against both. Therefore Germany must lose—the One God hath said it. The Kaiser as God's ruler over all the earth is unthinkable, impossible, and the world is banding together against it.—ELIZABETH TOWNE.

News from the Metaphysical Club:—

The last meeting of the Metaphysical Club for the spring was held last Friday. The meetings will begin again in October. The luncheon which was given was the very first one that the club has ever given. It was very largely attended and was held at Hotel Brunswick. Arrangements have been made for a

basket lunch picnic on June 10, to be given at Middlesex Falls, and a good many people are expected to attend.

Everybody is enthusiastic over the new president, Mrs. Chapin, and the last two meetings have been the largest the club has had. There was great enthusiasm and spirit shown. Just after Mrs. Chapin took the gavel there was \$400 raised in about half an hour, which was quite a demonstration.—C. T. M., Boston, Mass.

From a Letter to Eleanor Baldwin:—

I received Mrs. Towne's paper, also the copy of your book ordered by my daughter, which acted on me like an invigorator—better than drugs!

I also received a copy from Mr. Barzee. Both copies are loaned out. I don't know whether or not they are "good Catholics and will keep lent," but if they will keep going will be of more importance than to have them returned.

As far as I have heard from them they are creating a **NEW LINE OF THOUGHT**. One I gave to a Unitarian minister, who told me it was simply great, and was the first thing that had ever conveyed to his mind the primary and fundamental principles of the philosophy of money, notwithstanding the hours I have spent trying to convey them orally to him.

The book is immense and timely, appearing just at a time when it is needed, and written in such unique style, so comprehensive. That the money problem is up for discussion and adjustment at this time there can be no doubt. The main effort should be to place it in the hands of educators. The fact that the pamphlet is being published by Mrs. Towne will at once place it before thinking people and leaders of thought. I will suggest that you send it to as many reform papers as possible for review.—CHARLES DAVIDSON, Hood River, Ore.

A College Youth's Ideas on the Church:—

I have in mind the renunciation and the denunciation of any form of worship save that of church-going: the thoughtless condemnation and contempt for other methods of spiritual uplift. A church is a thing which man has devised. The temple was old in Babylonia, Assyria, India and China long before the dawn of the Christian era. That church-going is the best way of worshipping the deity is purely a matter of personal opinion. Its general prevalence today does not argue its superiority, but rather a weak-kneed deference of children old enough to think for themselves to the beliefs of their parents. How often do we hear that what is good for one thing is not necessarily good for another. And this is true to greater degree in religion than anything else. Question yourself. The object of church-going should be to promote a pious and reverent sentiment toward God. Does your method of worship bring you as closely as possible into the realization of the Living God? Does it foster in you that feeling of reverence and respect for your maker

which it should? Or do you cringe at the shadow of that inhuman monster, Adverse Criticism? To attend church because you fear the opinion of your friends is cowardly and wrong.

No man can advance positive, incontrovertible proof that one form of ceremony produces a greater degree of reverence than another, because that depends wholly upon the personal inclinations of the individual. That deed or thought which creates in you the deepest feeling of love and piety is the most perfect form of worship **FOR YOU**. Do not fall into the fatal error of thinking that it will do the same for your next door neighbor as it does for you, any more than you would stake your last dollar that he likes onions because you do. The parallel is absolutely reasonable and just. Yet thousands upon thousands of otherwise sane and sensible folk make this error because they are walking in a religious blindfold which they themselves are not conscious of. Someone has said, "The groves were God's first temples." It is true, and the thought of it comes to me with a singular appeal. Surely, the solitude of some pine forest, the fragrant aroma of the balsam, the twittering of birds, or perhaps the far-off note of the hermit thrush, that rarest and loveliest of songsters, are divine inspirations. Could man build a better temple than God Himself has fashioned? Oh, there is wisdom a-plenty in the counsel, "Judge not, lest ye be judged." And, remember! A thoughtless criticism may give much pain. Your charge must be clear, concise and supported by proof, *not theory*, to escape injustice.—DEAN BELDEN LYMAN, JR., 18 years of age, University of the South, Sewanee, Tenn.

A Conference in Portland, Oregon:—

Our Conference was a success. We had two splendid men as speakers. Dr. Grier of the Spokane Church of Truth, and Dr. T. B. May of Vancouver, Wash., pastor of the First Congregational Church. There were two objects in holding the conference. The first, to sow the seed of truth and to stimulate that which had been previously sown. Second, to raise funds to assist in financing the International New Thought Congress. We succeeded in securing twenty-five dollars, which we were happy to forward. This Conference was under the direction of the Oregon N. T. Exposition Committee, which was formed to co-operate with the California New Thought Exposition Committee.

I do not remember whether in my previous correspondence I informed you that the New Thought Temple of Truth has been incorporated under the laws of Oregon as a religious society, with power to license ministers of the Truth and practitioners. Twenty-five of our students will soon receive practitioner's license, and Charles S. Spencer, a young man of splendid talent and ability, who has been a most excellent help to us in our local work, will receive a minister's license.—PERRY JOSEPH GREEN, New Thought Temple of Truth, 510 Eilers Bldg., Portland, Ore.

From Mr. Wu Ting Fang:—

My Dear Mrs. Elizabeth Towne:—I thank you for sending me the little book called "Money Talks" and your nice letter of April 1st, both of which I have read with interest. Eleanor Baldwin's book is excellent, but it is too far advanced and radical for China. The finance of China, I am sorry to say, is in a bad shape and her currency is worse. The finance department is in the hands of clever people, who have the best of intentions, but who lack the necessary knowledge and experience. I am glad to hear that a copy of the work has been sent to Mr. James Yuan.

New Thought has been a great help to me, but I have lately gone a little further. I am now studying intellectual, moral and spiritual matters. The people in this world are too much addicted generally to material and physical comforts, and entertain an inordinate love of gold and aggrandizement; the disastrous war which is now raging in Europe is a clear proof of this. I hope wise men and women, especially those who are writers, will endeavor to stem the tide of excessive desire for power and territory. I believe the people in the United States are in a position to do this.—WU TING FANG, 3 Gordon Road, Shanghai, China.

Business Briefs

(Continued from Page 32.)

We cannot own things without being owned by them. Thoreau understood this. His life was so successful that Emerson wrote of him, "Wherever there is knowledge, wherever there is virtue, wherever there is beauty, he will find a home."

I cannot live Thoreau's life. But I can live my own.

"In the transmission of heavenly waters," says Emerson, "every hose fits its hydrant." It is well, though, to select some good man and keep him before our eyes so that we may live under his sight. When alone we should live as we would if in the presence of those we love most.

The Quiet Hour

(Continued from Page 52.)

quiet very quickly, and I rather think all through life will know enough, when feeling out of sorts, to go away alone until placid again, instead of blaming outside conditions or other people, as is so common.

The Pathway of Joyous Life

(Continued from Page 22.)

and defeats, must inevitably come to realize that the initial condition of the positive life of achievement is joy. It is to do away with all doubt, depression, anxieties, even remorse. For remorse is morbid. Brush it aside and let repentance of wrong-doing become transmuted into that positive force for well-doing that effaces even the consequence of the evil. Nor is there any use in dawdling about good resolutions. They have become a New Year's jest, simply because they are contemplated and not put into instant execution. If one is to cease from a bad habit cease NOW! What earthly use is there in saying one is *going* to cease . . . in some future day, or incarnation? Now is the accepted time. This very instant may be that decisive dividing crisis between the thing that hampers one and freedom from this weight. It is far more possible to cut the Gordian knot instantly than to look at it, to wish some one else would cut it, to palter and delay. Why, the path of the joyous life is just before; why not enter in and walk in it? Lay aside every weight that doth beset us. So, alone, shall one enter on the race with his fair promise of victory.

Joy is energy. Energy is joy. Joy is working force. It does not in the least depend on a new gown, or a jeweled necklace, a motor car, or an opera box; it is the supreme question of spiritual adjustment. It is the being transformed by the renewing of your thought.

One of the divinest lessons taught by the Oriental poet and philosopher, Rabindranath Tagore, is this working philosophy of joy.

A SALOON can no more be run without using up boys than a flouring mill without wheat, or a sawmill without logs. The only question is, whose boys—your boy or mine—our boys or our neighbors'?—A. T. COOK.

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Abbie May's New Thought Cure

(Continued from Page 43.)

That night Ellen again went off into an early and refreshing slumber, which, owing to her sister, tallied up to seven hours and a half.

"Well, dear suz!" commented Abbie May, wonderingly, next morning, as she washed Ellen's breakfast dishes, "she's et a whole passel o' germs without a word. And she didn't say nothing 'bout them dates not being washed! And the cover's been off the water pail a hull hour!"

The following afternoon Ellen slept another hour, thanks again to the manipulations of her sister. Afterwards a talkative, news-telling neighbor dropped in,—as a result of a surreptitious message from Abbie May.

That night Abbie boldly added two hours—she had become a perfect juggler with that clock. The ensuing morning, as she bathed Ellen's face, she exclaimed over its added plumpness—real, not imaginary.

And lo! on the night which followed, Ellen did sleep a good seven and a half hours!—total, nine hours; and on the next night following that, to Abbie May's overwhelming astonishment—eight and a half!

When the doctor came that afternoon, he said, "Well, I guess you won't need me any more; you'll be up and around in a few days."

As Abbie May repaired to the garden to pick peas for supper, she thus addressed the sun-flecked celery patch, "I believe this here New Thought is pretty good, after all! It surely pulled Ellen Francis through!"

How I Made New Thought Practical

(Continued from Page 41.)

morse or any other undesirable feeling comes upon me, I just rummage through this book for a few minutes and forget it all in the encouraging, hopeful and inspirational passages, the like of which could never be found elsewhere. Those of you who have followed this idea will agree with me in saying that a well-arranged scrapbook is a treasure without price.

For everything and everyone there must be a future, and I am predicting great things for myself and this scrapbook in coming years. Its messages will grow stronger as the years roll by. It will become more and more one of my choicest of treasures and delights. It will calm many a disturbed hour, and I trust that it may be of as much service to others as it has been to myself. It is my intention to enter college next fall, and I feel safe in saying that this book will be the course of much material for the college papers, as well as essays, talks, declamations and other college activities.

My only regret is that everyone has not such a book, and it is my hope that some of our friends will follow the example, an act which will never be regretted.

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Nautilus News

(Continued from Page 2.)

Thursday, August 26, at 8 p. m.: "Wisdom, Will and Desire."

Friday, August 27, at 10.30 o'clock: "How to Express the Infinite in Business and Social Life; Beginning at Home." At 8 o'clock, Friday eve: "Healing Means and Methods, Spiritual and Material."

NEW THOUGHT DAY on the Exposition Grounds comes Saturday, August 29, when we expect to visit with all the New Thoughtists everywhere and make ourselves at home with Mrs. Militz and her helpers at Master Mind Publishing Company's booth in Liberal Arts building. The program for this day has not yet reached us.

THE INTERNATIONAL NEW THOUGHT CONGRESS takes place August 30 to September 5 inclusive, in the Civic Center Auditorium, details of which are still in the making, but may be had from headquarters, 220 Post street, and the local papers. We expect to attend some of the Congress meetings on the first four days, leaving for home the afternoon of September 2.

OUR OWN PERSONAL HEADQUARTERS are always HOLYOKE, MASS., where all communications should be sent. My son, Chester Holt Struble, managing editor, is the efficient Atlas who upholds the *Nautilus* world while its editors wander. He will attend to all our readers' wants with Good Will and a reasonable degree of gumption. He's a pretty stable Atlas to pin your faith to! He's built that way. When he was a very small boy I used to depend upon him to split and carry in a certain number of armfuls of stove wood every day, and he never failed me.

There! I must stop scribbling and go shake hands with you at the Pan. Am. Ex.! It thrills me to think of it!

But it won't be all play—we are planning to devote morning hours to study and writing of lectures, and of "copy" for next *Nautilus*. More anon.

The Laws of Divine Healing

(Continued from Page 26.)

alize that this is true when you are torn by inner friction, distressed, distraught, antagonistic toward some one. Become placid there, settle into restfulness and trust, and you find that it makes all the differences in the world.

(To be Concluded.)

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In this department we notice as many cloth bound books as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Under the new postal law these book notices are regarded as advertisements. Reviews are written by William E. Towne, unless otherwise signed.

—"Money Talks: in Four Parts," by Eleanor Baldwin, 49 pages, paper bound, price 25c. Published by The Elizabeth Towne Co., Holyoke, Mass. This is the New Thought on money, what money really is, what the function of money really is, what money must have through which to perform that function, and how these three may be applied to solve the problems of our present conditions. "Money will master mankind until mankind masters money," says Eleanor Baldwin, and this little book shows the way. The book gives in the form of socratic dialog the complete reasoning by which the author reaches her original and startling and most practical conclusions in regard to the nature and use of money. If, as she shows, real money is a vital force generated by society, then every member of society has a natural right to his share. *Who or what is keeping him out of it?* How can he come into his inheritance? Eleanor Baldwin answers these questions so clearly that the reader can scarcely refrain from exclaiming: "*This is the whole truth about money.*" This little book will repay careful study, and it should be in the hands—and heart—of every legislator and politician in the country. Indeed, it should be the daily study of every man and woman, that they may know how to vote. The money question is fundamentally the people's question, to be settled by democratic majority.

(Continued on Page 62.)

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Anent Books

(Continued from Page 60.)

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