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638

SUCCESS FORCES: by Lida A. Churchill

# NAUTILUS

MAGAZINE of NEW THOUGHT

Gives You  
Courage

SEPTEMBER  
1915

EDITED  
BY  
ELIZABETH  
TOWNE

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## THE NAUTILUS.

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

**ARGUS, Ind.**—Life and Light Circle, H. G. Rockwell, director. (M)

**BERKELEY, Cal.**—Berkeley Business College Bldg., S. E. cor. Shattuck and Center streets. (M)

**BOSTON, Mass.**—Church of the Higher Life, 585 Boylston St. Sunday, 3 o'clock. Rev. Lucy C. McGee, Ph. M., Minister. (M)

**BOSTON, Mass.**—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue. (M)

**BOSTON, Mass.**—Modern Thought Book Centre, 687 Boylston street. (M)

**BUFFALO, N. Y.**—Mr. Fred H. Shepard, 353 Porter avenue. (M)

**CHESTERHURST, 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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**EVERETT, Mass.**—Leonard L. Nones, 34 Sea street.

**FREDONIA, Kans.**—Lozando New Thought Center, 420 S. 5th street. (M)

**INDIANAPOLIS, Ind.**—Mrs. Dayse Walker Booker, 64 S. Blake street.

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

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

**MELBOURNE, Victoria, Australia.**—Miss E. R. Hinge, 144 High street, St. Hilda. (M)

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**NEVADA, Mo.**—Weltermer Institute, 206 S. Ash street. (M)

**NEW YORK CITY.**—Mrs. Mary Etheridge Chapin, Studio, Berkeley Theatre Bldg., 21 West 44th street, Saturdays to Tuesdays. (M)

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**NEW YORK CITY.**—Higher Thought Center, 129 W. 87th street. (M)

**NEW YORK CITY.**—Macy Pub. & Masonic Supply Co., 45-49 John street.

**NEW YORK CITY.**—New Thought Church Reading Room, 110 W. 34th street. (M)

**NEW YORK CITY.**—New Thought Fraternity Inc., 122 West 95th street.

**NEW YORK CITY.**—The Unity Society of Practical Christianity, 305 Madison avenue. (M)

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**PHILADELPHIA, Pa.**—Mary E. Brown, 1839 N. 11th street. (M)

**PHILADELPHIA, Pa.**—Dr. Elizabeth M. Clark, 1411 North 18th street. (M)

**PITTSBURGH, Pa.**—Pittsburgh New Thought Alliance, 628 Wabash Bldg. (M)

**PLAINFIELD, N. J.**—Mrs. Florence E. Roundey, Truell Court. (M)

**PORTLAND, Ore.**—Metaphysical Book Shop & Free Reading Room, 409 Corbett Bldg. (M)

**PORTLAND, Ore.**—New Thought Temple of Truth, 510 Eilers Bldg. Lectures Sunday 11 a. m. and 8 p. m. Recital Hall 142 Broadway. (M)

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**SAN FRANCISCO, Calif.**—Metaphysical Headquarters Exposition New Thought Propaganda, 220 Post street. Meetings daily.

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**SANTIAGO DE CHILE, S. A.**—Instituto de Ciencia Mental "Armonia." Catedral 1872, Casilla, 468 P. O. B. (M)

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**ST. LOUIS, Mo.**—New Thought League, Headquarters 599 North Newstead avenue.

**SYRACUSE, N. Y.**—Miss Katherine Carter, New Thought Reading Room, 395 South Warren street. (M)

**TORONTO, Ont., Canada.**—C. M. North, D. C., 179 College street. (M)

**WASHINGTON, D. C.**—Oriental Esoteric Society, 1442 Q street, N. W. (M)

**WASHINGTON, D. C.**—Mrs. E. B. Williams, Unity Truth Center, Met. Literature Library, 1860, Col. road. (M)

**YOUNGSTOWN, O.**—Flora G. Whiteside, Pleasant Grove. (M)

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**BUFFALO, N. Y.**—Mrs. Candis J. Hall, 374 Delaware avenue.

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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.

**CHICAGO, Ill.**—Purdy Pub. Co., New Thought Book Shop, Mallers Bldg., 5 S. Wabash avenue, S. E. corner Madison street.

**CLEVELAND, Ohio.**—Burrows Bros. Co., 633 Euclid avenue.

**DENVER, Col.**—Mrs. Edith Marie Raymond, 2040 Welton street.

**HARROGATE, England.**—Talisman Publishing Co., 526 Station Pk.

**LONDON, W. England.**—Maurice Dobson, 116 Kensington, High street.

**LONDON, E. C. England.**—J. N. Fowler & Co., 7 Imperial Arcade and 4-14 Imperial Bldgs., Ludgate Circus.

**LONDON, W. C. England.**—Power Book Co., 58 and 59 Bank Chambers, 229 High Holborn.

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

**NEW YORK CITY.**—Goodyear Book Concern, 329 5th avenue at 3rd street.

**SALT LAKE CITY, Utah.**—Shepard, the Magazine Man, 237 S. State street.

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**SAN DIEGO, Cal.**—Carpenters' Book Store.

**SAN DIEGO, Cal.**—Mrs. Cella B. Sloum, 1658 Front street.

**SAN DIEGO, Cal.**—Webster's Book Store, 945 Eighth street.

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

**ST. LOUIS, Mo.**—H. H. Schroeder, 3537 Crittenden street.

**TACOMA, Wash.**—C. Albin Thorell, 1014 South 11th street.

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NAUTILUS, as usual, full of the vim that makes people feel and act for themselves.—  
ETHER WAVE, Syracuse, N. Y.

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

## Nautilus News.

BY THE EDITORS.

### 5 Object Lessons.

Our special feature for October *Nautilus* will be a fine symposium containing "5 Object Lessons in New Thought Transformation." The first article is an object lesson in mental therapeutics by Virginia Hart, telling exactly how a mother applied New Thought suggestion to heal her son of the habit of disorderliness, and of a bad case of dandruff. Those who read Virginia Hart's "Object Lesson in Suggestion" in April *Nautilus* will be specially pleased at this announcement.

The second article in the series ought to please a great many of our men readers; it is the personal experience story of George H. Barnes on "How I Overcame the Tobacco Habit."

The third is the story of Nellie E. Landess, a dressmaker, who tells how she used New Thought affirmation to bring more work.

The fourth is the self-experience of an actress known all over this country, who used New Thought in "Re-educating a Boozer." Her husband is a singer, also well-known, and now a teetotaler.

The fifth object lesson is written by that clever little Ruby Archer Doud of Los Angeles, on "Farmer Grissom's New Perspective: Efficiency on the Farm."

### The Force Back Of the Flesh.

Dr. Orison Swett Marden will give us a splendid treatise on "The Force Back of the Flesh" in October

### Nautilus.

Complementing that fine study of personal power comes the second of Lida A. Churchill's series on "Success Forces," this one on "The Force of Faith."

And there will be part two of Paul Ellsworth's treatise on "The Four Steps to Success."

And an illuminating article by our popular contributor, Cora Linn Daniels, on "The Larger Outlook."

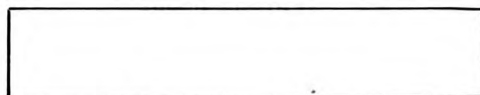
### You Can Preach The Gospel.

Blessings be upon our readers who help us to go into all the world and preach the gospel to every creature—by sending out those three-months' trial subscriptions to *Nautilus* with the Atkinson "History and Principles of New Thought" book, all for twenty-five cents.

Yes, if you would rather send my little Solar Plexus book instead of "History and Principles of New Thought," we will substitute it upon request.

But all means send in your orders for twenty-five-cent trial subscriptions to *Nautilus* for your friends and acquaintances. Or for yourself, if you are new to our records.

(Continued on Page 2.)



## 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 13 MONTHS FOR \$1.50. We can afford to give you an extra month for prompt renewal.

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## Nautilus News

(Continued from Page 1.)

We will fill the orders with special blessings for every one, sending to each a three-months' trial subscription with a copy of William Walker Atkinson's "History and Principles of New Thought," all for twenty-five cents. (Or my Solar Plexus book, or my "Thought Force for Success," if you prefer.) This gives you sixty-three cents worth for twenty-five cents, and it might give a new heaven and new earth to the friend you send it to: as it has to thousands who found *Nautilus* through some friend's loving interest.

Remember, that these trial subscriptions with "History and Principles of New Thought" for twenty-five cents, are only for those who are *new to our records*.

The order may be sent in by anyone, old or new to records, and the book may be sent to any address, but the three-months' subscription to *Nautilus* is a trial and must go to someone not on our records.

*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?

*In sending you these two subscriptions I look forward with great pleasure and I hope with all my heart that the magazine will help my sisters as much and more than it has me. There is no possible way to set a value on the light you and Nautilus have brought into my life. Am a young man of twenty-eight years and life would be a dull thing indeed if it were not for seeing God as I do. How I long to convince others and show them the way so they can live as happy as I do.—DANA J. BANTON, Freedom, Me.*

*We enjoy your magazine and pass along any copies that we have on hand. I especially like your idea of world peace.—E. L. HUNT, 620 High St., West Medford, Mass.*

*History records that in the Sixteenth Century one Professor Gottlieb Spitzenberger, of Göttingen, in an impassioned moment, said this:*

*"I am all that I am—and then some. I am horizon and blue sky. I am Nadir and Zenith. I am the center of the periphery, and the pet of the peristyle. In fact, I am the whole dam thing."*

*For this deliverance the professor was apprehended by the authorities. He acknowledged his guilt, and was sentenced to have his whiskers trimmed, and to be deprived of all beer-garden privileges for ninety-nine years.*

*It is strange how history moves in a circle and everything is repeated in time.*

*The remark of Professor Spitzenberger*

*sounds exactly like an editorial in the last number of the NAUTILUS.—ELBERT HUBBARD in Philistine.*

*Please send me two copies of "Experiences in Self-Healing." I do not know how many copies I have bought of this wonderful little book. I buy one for myself, and someone comes into my home or office, and if they think at all the subject finally gets to the need of the day, efficiency, economy and last but not least New Thought, and my little book is passed along; and as I cannot be without one I have to send for another. But I must say my best wishes always go with it. I wish at your New Thought lecture in New York, which I expect to attend, you would have on sale some pictures of yourself. I would so like to have a real one. I have a print taken out of the front of a book, hanging over my desk, and your lovely face is a help and inspiration to me. But I would like a better picture. Please consider this request. I am sure others feel as I do.—MARTHA KERR WIGGINS, 16 Warburton Ave., Yonkers, N. Y. (We can send cabinet sized photos for 25 cents each, postpaid, from this office.—E. T. Co.)*

*I want to tell you something good I heard. I sent your book, "Experiences in Self-Healing," to a friend suffering with nervous prostration. When she wrote me, she said it was the most vital book she had ever read. I have made it a part of my creed to always tell people the good I hear of them whenever I can.—MRS. D. R. WILLIAMSON, Globe, Ariz.*

## FOR WORLD PEACE

BY ELIZABETH TOWNE.

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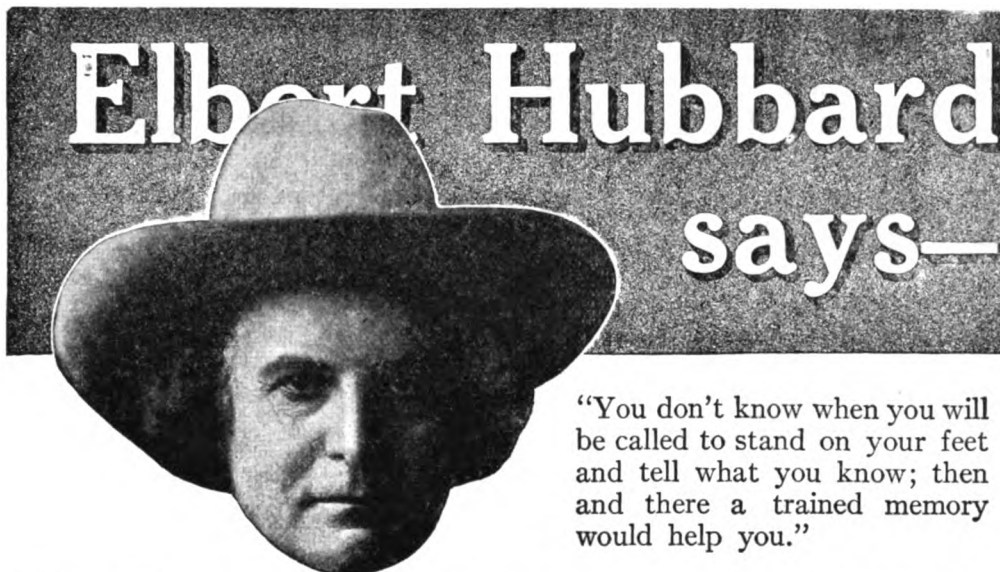
We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this end.



## Furthermore—he goes on to explain

"Good Memory is necessary to all achievement. I know a man who is fifty-five years old. He is a student. He is a graduate of three colleges, and he carries more letters after his name than I care to mention. But this man is neither bright, witty, clever, interesting, learned nor profound. He's a dunce. And the reason is that HE CAN NOT REMEMBER. Without his notes and reference literature, he is helpless.

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paper said the next morning. Like this man is another, the general manager of a great corporation in a western city. He never misses a face. If he sees you once that's enough. The next time he'll call you by name, inquire about the folks at home, and ask if you have recovered from that touch of rheumatism. He told me how he did it. He told me that he studied memory training with Professor Dickson, of Chicago. Also, he said a lot of nice things about Professor Dickson, that I hesitate to write down here lest my good friend Dickson object.

"This Dickson System of Memory-Training, as I understand it, and I do understand it, is very simple. If you want to enlarge your arm to increase the power and strength of your muscle, you exercise it. The same with your mind."

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# THE NAUTILUS.

Vol. XVII.

SEPTEMBER, 1915.

No. 11.

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## THE NAUTILUS

ELIZABETH TOWNE }  
WILLIAM E. TOWNE } The Editors.

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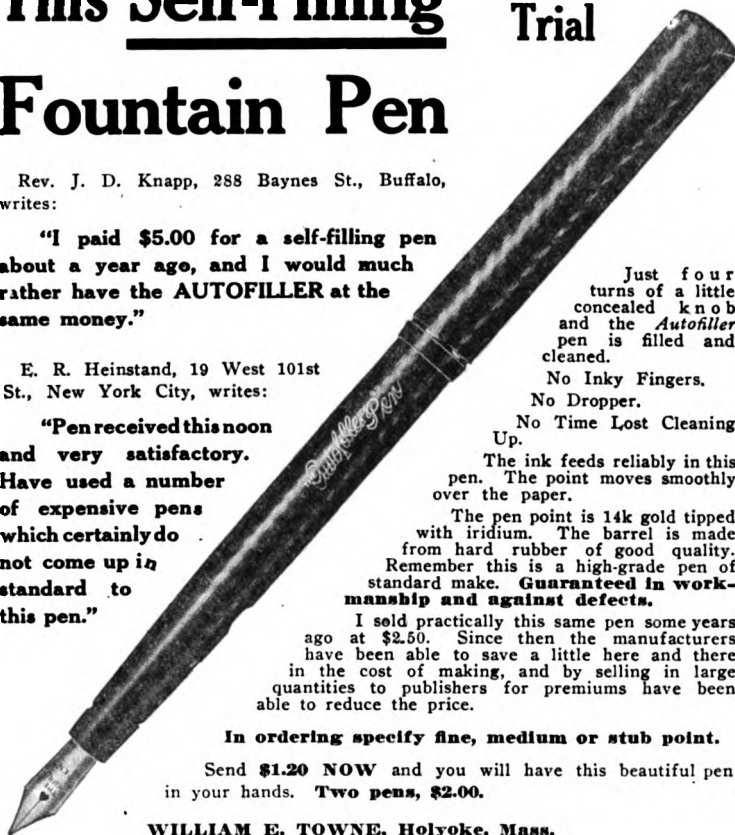
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"Build thee more stately mansions, oh my soul!  
 As the swift seasons roll!  
 Leave thy low-vaulted past,  
 Let each new temple nobler than the last,  
 Shut thee from heav'n with a dome most vast,  
 Till thou at length art free  
 Leaving thine outgrown shell by life's unresting sea!"  
 —Holmes' "The Chambered Nautilus."

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 No. 11 }



*Life and Its Creations.*

CREATION is the way life's records of experience look from the outside. Every cell in your body is a moving picture film of life's experience. The soul of the film is indestructible life itself, and life *knows* it without eyes or ears. The *body* of this movie-film self of you is the mere outward appearance of it. Bergson calls it the "scum" around the edges of the stream of Life, and he says this "scum" grows thicker and thicker until finally the stream of life is choked and the cell is sloughed off. Then something happens to the body as a whole:

Life flows through its organized channels until it loses interest and slows down, the channels eventually accumulating enough scum to keep life from *playing* freely. Thereupon life drops the body, and goes playing somewhere else, while the body itself disintegrates to its original thought-ions, the "building blocks" of the Eternal Child which is life.

*Life and Intuition.*

WHAT we see, feel, touch, taste, smell and hear is the *outside* of *Life's Ideas*. You may ask, just what do we mean by "outside," since all creation must be *inside* Life itself, which is everywhere present? We "see" the outward appearance, not of Life itself to which there is neither inside nor outside nor any other dimension whatsoever; we "see" only the "outside" of the Ideas within Life. Our eyes are Life's invention by which one Idea within Life becomes conscious of the appearance of another Idea within Life.

Life itself has no form, any more than electricity has form. Life is a *flow*, a *play*. Life is the One Actor whose field of action is within himself. Life's Ideas are forms, organizations within Life. And the five senses are Life's inventions by which it measures, compares and proves out one Idea with another. With its eyes Life sees its Ideas in perspective, each Idea standing by itself. With its ears Life's Ideas hear each



other working! With Life's senses Life's Ideas become tangible to each other.

*By the finer sense of INTUITION Life's Ideas become conscious of Life itself, their infinite and eternal creator, re-creator and I AM.*

▽

*To Put on Immortality.*

**Y**OU are Life's perfect indestructible spiritual or life-mind Idea of itself.

Your body is *your* imperfect, finite, material-minded idea of yourself, which evolves as your idea of yourself evolves.

This body puts on immortality in proportion as you realize yourself as immortal and indestructible Life. This is the method of evolution. Your body is evolved as you grow in wisdom and in knowledge. Your body dies in proportion as you weight it with knowledge minus wisdom. Experience-knowing without wisdom spells carnal or mortal mind, which is the mind of *things* that die. The wisdom-mind is spiritual, eternal.

If you would live abundantly, think on Life and its powers through you.

If you would die, think on the things that die.

The "mind that was in Christ Jesus" was the mind that dwelt upon its oneness with immortal spirit and therefore bore its fruits of "love, joy, peace, long-suffering, gentleness, meekness (the meekness of the child willing to learn), faith, temperance and service."

Mortal mind is the mind that is in him who thinks of mortal things and therefore bears its fruits of dis-ease, anger, malice, resentment, resistance, fear, anxiety, greed, sloth, self-seeking.

To lay up thought-treasures of things

earthy is to lose them with our "body of death."

To treasure thoughts of the immortal is to overcome death.

Evolution is infinite through realization of the infinite. Creation is as infinite as Life itself.

Life is the infinite creator.

▽ ▽ ▽

*"Spoiled by a Woman?"*

**T**HE man whose life can be "spoiled" by a woman is not much of a man. You do yourself great injustice when you think that so much depends upon that one particular girl. It does not. Many a man does his best work because some foolish girl does not know enough to marry him.

We would never have heard of Walt Whitman if it had not been for a case of disappointed love: "Out of this I have written these songs," said Whitman.

Perhaps you will lose that girl and out of it you will be a far greater man than you could be with her. Maybe the really right girl is waiting round the corner.

Maybe that girl will handicap you—who knows? You don't. Nobody does, except the divine One who is working in and through you and all mankind. Put your faith in the One, in God. Accept what comes as the very best thing that can come. Nothing goes out of your life but to make room for something better. See that you look for good only. If anything goes out of your life *let it go*. "Build on resolve, and not upon regret, the structure of thy future"—as Ella Wheeler Wilcox says.

There are as good girls in the sea as ever were caught. In a year from now there will be *better* girls in the sea.



than ever were caught. Maybe this girl will be a better girl in a year from now.

But even so, she may not be *the* girl that you think she is. She may not be your mate. She may prove a wet blanket instead of an inspiration. She may undermine you instead of helping you to grow strong. You don't know. Only the divine One knows. Just you resign yourself to God and accept what comes as the very best thing for you—the best thing, which you are at liberty to translate into something still better, still finer, still more beautiful. There is not a sorrow in this world that cannot be outgrown so that you will look back upon it and say of it: "Best thing that ever happened to me!" It will be even so if you lose this girl—*provided you don't hang on to your false ideas about her.*

▽

#### *The Only Girl and God.*

OF COURSE this girl may be *the* one. But if she is, her selfishness won't keep her from marrying you, *unless you scare her by being too insistent, too urgent.*

If you *pull* her your way, and her people *pull* her their way, caution is apt to make her go with her people whom she has always known, instead of flying to evils she knows not of. This is simple, natural human nature.

Leave the whole thing to God who is working in and through you both, and He will do what is best and most happy-fying for both. It seems to me that to resign the matter to God Himself, and leave the girl free is the only course open in such cases.

And this will take the pressure off the girl—it will remove the conflict of de-

sire in which she must be living now, through you pulling one way and her people pulling the other—and she will find herself free and at peace, and able to know what she really does want, deep down in her own heart.

Many a man has lost a girl because he is too insistent, and too sure that he can "make her happy." No man can make a girl happy, and no girl can make a man happy—happiness takes its rise within, and its basis is *adjustment*. Adjustment to the other person. For a man to accept his wife as she is and be happy in her and proud of her without trying to make her over, is the only basis on which to build a happy marriage. The same is true of the woman, of course.

Whoever marries with the idea that he can make the other happy or "make her over," is doomed to failure and unhappiness.

If you and this girl are not inherently compatible, so that you can enjoy each other without any making over, then your marriage will prove a disillusionment and a disappointment. Neither one of you can *know* to a certainty whether the other is the right one—you *can't see through each other*. Only God can do that. Then the only sensible thing is to trust it to God and take hands off.

▽ ▽ ▽

#### *Out of this War.*

OUT OF this war must come world democracy, a United States of the world, that shall make war an impossibility for all time to come.

If Europe cannot adjust herself to this world idea then I see no way but for Europe to keep on fighting until she destroys either the divine right of king's



By ELIZABETH TOWNE

idea, or herself. Better for all the people of Europe to die now than to lay down their arms before the war is won in such fashion that world peace will be insured for all future time.

And so far as I can see the only real enemy that this world democracy idea has is the German nation and its Germanized Austria. So the Allies—no matter whether their kultur is as good as Germany's or not—the Allies must keep on fighting until Germany comes to terms for a democracy for all nations. The whole world must be allies for the preservation of peace in all nations. A world police must enforce that peace until it becomes world habit. Eventually there will be no more need of a world police between Germany and France or England, than there has been for the last one hundred years between the United States and Canada.

The real war that is being fought now is the war of a world democracy against a world imperialism. Now don't quibble over the term "imperialism," don't make the claim that Germany has not thought of world imperialism. All her utterances at the beginning of this war, hundreds of other utterances that have been made since then by great men in the German empire, show clearly that her idea has been from the first an extension of her power, an extension of her conquest by might, regardless of the opinions or desires of the peoples of other countries. No matter whether she had it in her mind to rule the whole world or not, she evidently has had the idea, and still has it in high places, to make herself just as near whole-world powerful as possible. It is exactly that that the Allies are fighting. *It is exactly that which makes American sym-*

*pathy turn with the Allies rather than with Germany.*

Never in our life have we Americans belittled Germany. Always have we looked up to German kultur as an ideal, always have our earnest workers in this country been trying to apply ideas of German kultur in this country. Always have we exalted Germany and the German people and sought to have them come over here and help us and be one with us as American citizens. And we have sent our students to Germany. America is fast being conquered by German kultur. Even this war and the wonderful example of thoroughness in military preparation is now being pressed upon us by dint of this horrible war example in Europe.

But German kultur and German imperialistic conquest and control are two very different things. The kultur we seek eagerly. But against imperialistic control, by Germany or by any other nation, we will fight to the last drop of blood of the men of this country, and of the women, too. Don't let Germany make the mistake of thinking that we will not fight.

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*The Duty of Seconds in a Duel.*

**I**N PROTESTING against my anti-militarism editorials a man by the name of William Brueckman scores one good point. He says: "As long as we manufacture munitions for the killing of human beings, no matter who they are, we are barbarians."

I subscribe to this with all my heart.

But who sets the pace of manufacturing munitions for the killing of human beings? Who manufactures daily two or three times as much ammunition as all the allies put together. Who sets the





## Editorials

By ELIZABETH TOWER

world pace of all the ages for the manufacture of munitions and machinery for killing men?

Who is maintaining a publicity propaganda to prevent the United States helping the allies to meet that man-killing pace?

It ill befits a man with a German name or German ancestry to find fault with America for making munitions of war. Germany sets the pace for man killing. Germany prepared for it. Let Germany set the pace for disarmament. Then it will be time enough for Germans to go around inciting America to put an embargo on arms. America believes in fair play, and when it comes to man-killing machinery it takes the whole world banded together to make arms and munitions enough to stand up against Germany.

War has been called a duel between nations. But it is not a duel. In the darkest days of duelling the seconds saw to it that the men were *equally armed*. But Germany is working tooth and nail to keep everybody else from being armed as well as she is. And then she talks about the war ending if we would put an embargo on arms. Of course it would end—the nation with the gun would murder in cold blood the nation without the gun—and take his homestead.

▽ ▽ ▽

*"Time to Concentrate."*

**I**N THE light of added experience and knowledge I am formulating a new statement of the science and philosophy of New Thought, preparatory to delivering my series of Pan-American Exposition lectures in San Francisco in August. I work on these the first thing in the morning. The other editors and

the office workers have instructions that I am not at home in my office before ten-thirty o'clock. By this new arrangement I have learned an old lesson all over again.

John Wesley taught it to me the first time. In his memoirs he relates that when he had an extra full and difficult day ahead he began the day by devoting a specially long time to prayer and meditation. It was the regular thing for him to devote an hour or two of his early morning to prayer, but on these particularly full days he devoted as high as three hours to prayer and meditation before beginning his day's work.

For a long time I have been "trying to find time" for special writing and I could not. The routine work pushed. I put all my work I could on to other people, and still my time was so crowded that I sat at my desk eight and nine hours a day and then carried my editorial work into the living room at night. All the time there was a growing sense of having to push through a tremendous day of things that had to be done before I could find time for the special things.

Then it occurred to me that I must just *take* time for the special writing. The easiest time to take time is the first thing in the morning before life has had a chance to take on that appearance of being just "one dam thing after another."

So I gave directions that nobody was to come near my office—which is on the floor above—before 10.30 in the morning. The office has the habit now, and I write with a lead pencil until ten-thirty or eleven every morning.

Also I have completely lost the sense of having to climb over a mountain to get to the place of beginning.



There is a reason: it may lie partly in the pencil: it may be a case of incompatibility between the talking machine and that silence whence comes our best thinking. A dictaphone encourages the output of words, but real ideas polish themselves better at the point of a pencil. The dictaphone is verbose, the plodding pencil cryptic. While it plods one's soul has time to concentrate and polish its expression.

"Time to concentrate"—I have said it!

▽ ▽ ▽

*The Reward of Doing Good Work.*

**C**HOOSE your work intelligently, and devote yourself to it, feeling or no feeling.

"Engage, and then the mind grows heated; begin and then the task will be completed"—as Goethe says.

In other words choose intelligently, work conscientiously and efficiency and the joy of doing good work will follow. This is natural law: which is divine law.

The chief end of man is to enjoy doing intelligent work. And his great and unfailling reward is growth of mind, expansion of soul and enlargement of opportunity.

▽ ▽ ▽

*Kultur for Humanity ueber Alles.*

**H**ERE is a letter from a woman who has not courage enough to sign her name, and who demands to know why we have not "courage enough to lift up our voices in protest against the shipment of armament from America." She answers her own question by saying that it is because our "readers are largely Anglo-Saxon."

She would have come nearer to the truth if she had said that I do not lift

up my voice against the sending of munitions to England because my sympathies are with the allies in their defence against the German war of conquest over civilization.

And she says that "*your* world peace propaganda failed because it was not genuine: God knows it." Probably she refers to our statement "FOR WORLD PEACE"! And she doesn't seem to realize that this war will put a great many war vessels where they can readily be utilized for a Public University of Travel.

All things work together for peace. The universal desire for world peace is bred in the depths of this world-war hell. And whatsoever things we desire, we have but to believe that we receive them, and we shall have them.

I believe this world war is the muck-bed in which is already growing the lily of world peace.

And I believe that the allies will win, and that both sides in this war will have to lose and both sides will have to win. In other words all that is best on both sides will survive and evolve into a United States of the World. Freedom and peace of nations, through federation, will conquer. Civilization will conquer. German kultur will become world kultur for *Humanity ueber alles*. Humanity and national rights will win over Krupp and Kaiser. The One God hath said it. The allies and the neutrals intone the amens.

▽ ▽ ▽

**M**EN are the facets of God; each focuses all the colors of his spectrum.


▽ ▽ ▽

**N**OTHING goes out of life but to make room for something better.



## See No Evil, Hear No Evil, Speak No Evil

By Grace MacGowan Cooke




*HOW* shall I see no evil?  
As the sun on the filthy pool, divining  
Naught but the glow of its own clear  
shining,  
So shall you see no evil.

*How* shall I hear no evil?  
As the lark in the blue, toward heaven  
winging  
Hears only the sound of its own clear  
singing,  
So shall you hear no evil.

*How* shall I speak no evil?  
"As thyself, thy neighbor," such loving  
kindness  
Will bring the holy deafness and blind-  
ness---  
And dumbness---to speak no evil.

*Written for Nautilus.*





## SUCCESS FORCES

By

LIDA A. CHURCHILL

▽ ▽ ▽

No. 1.

THE FORCE OF IMAGINATION.

“**S**UCCESS: the kind that stays with one; the genuine, yard-wide, dyed-in-the-wool, warranted-to-wear-and-wash article; that’s what I most want.”

This was the reply of a man who was asked what he wanted most of all things. Were every inhabitant of this globe asked the same question nine-tenths of the sane and sensible ones would reply in words that mean the same thing. There are yet many souls, caught in the tangle of old beliefs and old fears, who would not dare to make unqualified acknowledgment that above all things they desired success. “I desire it if it is the Lord’s will,” they would tell you.

It is one of the most vital, significant and pressing needs of the age that God’s children should come to know what is His will for them. Which of you has not heard scores, perhaps hundreds say of sickness, pain, poverty, failure, un-success of all kinds, “It is the Lord’s will,” or “It is a dispensation of Providence”? How many people have any one of you heard say of a beautiful, joy-

giving, successful thing, “It is the will of the Lord,” or “Providence has ordained it”? Samantha Allen has declared that she “didn’t believe in laying every low lived thing to the Lord.” Why should one lay every unsuccessful and painful thing to the Lord? Where between the covers of the Book called God’s Word can there be found a warrant for the feeling that so largely prevailed among our ancestors, and which has come down to thousands of their descendants, that one is less holy when he is happy, less righteous when he is opulent?

“It is your Father’s *good pleasure* to give you the kingdom.”

“What man is there of you if his son ask bread will give him a stone?”

“Seek ye first the kingdom of heaven and all things else shall be added unto you.”

“If ye abide in me and my words abide in me *ye shall ask what ye will and it shall be done unto you.*”

It is an inevitable deduction to be drawn from these quotations and scores of others that might be used from the same source that it is not only the will of the Lord that His children should be successful, but that they are *falling short of their duty and abrogating their privileges* if they do not *reach the highest success of which they are capable or may become capable.*

Why is this true? The meaning and object of man’s sojourn on this planet is evolution towards that masterhood and perfection which are his final destiny. Is poverty—this does not refer to that lack of superfluous money which forbids extravagance and denies luxuries, but still leaves one comfortable—an evolving, uplifting thing? The poverty that shuts one up in sordid lodgings of which he is ashamed, which have no harmony with or uplift for his nature, or which thrusts him out to pass nights

on a park bench and to stand in a "bread line" to receive his food, or to crawl to back doors to receive denials or "hand-outs" like a stray dog? The suicide lists, the criminal courts, the red-light houses, the broken, despairing, paralyzed lives of those who cling to virtue only with the bitter feeling that for them it has no reward, and who at last go down into graves that are the only abiding places open to them, or are lost amid the smirch and smother of the underworld, these give irrefutable answer to this question.

"The destruction of the poor is their poverty," says the proverb. Aye verily! Wealth slays its thousands, poverty its tens of thousands. Why? Because it entails the bargain-counter necessities that give the soul a feeling of cheapness, the spirit a sense of outrage, the heart that discouragement which devils are said to use as their most potent spell. Man lives by the spirit within him or dies with the dying of that spirit. And dire poverty is a murderer and often the father of murderers!

Man not only has a right, but *it is laid upon him by every highest law of God and man* to be, to have, to do those things which are his by divine birth and heritage: to be an upright, obligation-meeting soul, with no infringement on his self respect; to have the surroundings and clothing that express *him*; such food as sustains and satisfies *him*; such income as secures these things; such occupation and standing as give him value in his own eyes and in the minds of others as a constructive, valuable factor in the world's maintenance and advancement.

This is success: the staying, adequately-wide, satisfactorily-colored, washable and well-wearing kind that the wise man wants.

Is there any intelligent and provable assurance that he may have it? Yes, an

undeniable assurance that he not only *may* have it but that he *must* have it if *he works with the forces that produce it*. There is a science of success as surely as there is a science of mathematics, one that works as surely and unerringly if as surely and unerringly applied. The unsuccessful man is a man who in this incarnation or another has neglected or gone contrary to the success forces, or, in other words, to God's laws.

Here some one will object that many of the successful people seem always to have worked against God's laws: that they have filled their tills with money earned by half-paid toil, that they have sailed yachts and driven automobiles bought by the labor of men whose scant purses would never allow them to look upon the sea and whose wives could only infrequently afford a nickel carfare to avoid a tiresome walk.

But the so-called success of these people is *not* the staying, genuine, dyed-in-the-wool, wearing and washing article; is not, correctly speaking, success at all. Write it as an axiom that *nothing* is, or can be, success that does not insure growth in the spiritual significance, uplift in consciousness, happiness that shines in the sun or in the shadow is still at peace. Not one of those whose names most readily flash into the minds of the unthinking multitudes as the greatest success of their century—"Captains of Industry" is the flattering title sometimes given to them—bears the look or wears the appearance of adequate success. One has spent his over-numerous dollars in such excesses that his soul has received the deadly wounds which tear and lacerate his body until he cries out that God, health and happiness are all alike myths. Another who has been too busy in gathering his gold pile to exercise properly to be a partaker in the glad game of relief-giving or the laugh that

does away with dyspepsia, makes known his willingness to part with a hundred thousand dollars of his almost uncountable wealth to any one whose physical or metaphysical skill will rid him of *locomotor ataxia* and permit him to eat without fear one more good meal. A third is bitter, disillusioned, lonely, forsaken, while each year thousands of the dollars, the amassing of which has left him no time for kindness, love, consideration or patience, are unwillingly handed forth as alimony to the wife who has divorced him.

*Not one of the men like these* won his imitation success with the forces that command genuine success, and the spurious thing, as spurious things always do, created delusion and played havoc with sacred things.

How shall one begin to create the staying, genuine, wearing, finely-colored success? First by *determining that he will have it*. In the beginning must always be the Word: his word given to his own soul that *he will win this success*. Then he must *decide clearly and definitely what he wants*. He is setting out to handle the great master tool Thought with which to work out his design. No worthy thing was ever wrought into form without a pattern. As the sculptor forms a clay image from which to fashion his marble statue, so he who would impress his desire upon the Universal Substance in a way that will bring it into manifestation must make a matrix into which that Substance can flow. Incoherent, inadequate imagining can only result in nothing or in incoherent, inadequate form. Two women who were driving in the country road rode up to a farmhouse door to ask about routes. While the lady of the house stood by the carriage a man was seen approaching whose costume bore scant resemblance to anything usually worn by mortals. There was a de-

cidid discrepancy in the size of the trousers legs; the shape of the coat sleeves was like nothing in particular, the vest was like unto no vest the beholders had ever seen. "Where," asked one of the ladies respectfully, "does your husband get his clothes?" "I make 'em," was the reply. "And where do you get your patterns?" was the next question. "Oh," replied the wife, "I don't bother with patterns. I glance at Johnson once in a while and cut." Unclear, occasional glances at your thought-pattern will produce nothing more satisfactory than was Johnson's costume. Clear imagining and steady holding of the image are most potent forces in securing the success that all want and that all may have.

#### SUMMARY AND EXERCISE.

Every sane, sensible person wants and needs genuine success. There is no warrant in God's Word for the belief that one is less holy when he is happy, less righteous when he is opulent. Again and again it is asserted by Christ and holy writers that it is "the Father's good pleasure to give us the kingdom." And this kingdom not only includes uplift, growth, holiness, wholeness and happiness, but it also includes the means which do away with sordid wants and lowering deprivations. "The destruction of the poor is their poverty." Wealth slays its thousands, poverty its tens of thousands. Man lives by the spirit or dies by the dying of that spirit. Dire poverty is a murderer and the father of murderers. It is laid upon man by God to be, to have and to do those things which are his by his divine heritage. There is undeniable proof that he may have the things which make real success if he *works with the forces that produce them*. There is a science of success as surely as there is a science of

(Continued on Page 60.)



## THE KEYNOTE OF LIFE

By

ORISON SWETT MARDEN

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THE Positive and the Negative are the Arctic and the Antarctic, the opposite poles, of our mentality.

"No man who wishes to accomplish anything in this world worth speaking of," says Carlyle, "can expect to succeed except on this condition—'I will do it or die.'"

In other words before one can hope to win out in any undertaking, he must first polarize his mind to the positive attitude. This is the attitude that creates, that produces results in the world of matter as well as in the realm of spirit.

The difference between the positive and the negative mind is the difference between success and failure, between "I can," and "I can't."

The positive man keys his life to the "I can" note, the negative man to the "I can't."

People who do great things, successful generals, statesmen, teachers, leaders of men, are always characterized by positiveness. They have initiative, strong convictions and the power of prompt decision. There is nothing minus about them. They have mental vigor, courage, and power of endurance.

They are independent, well-balanced, and backed by strong wills to match their convictions.

Negative people are just the opposite. They have no initiative, they cannot stand alone. They always depend on someone else; they are always looking for something or someone to lean on. They are never quite certain about anything, have no decided opinions, no convictions. They never undertake anything of importance without being well backed. They must have the sanction of others for their beliefs and actions. Their weak mind must be braced by outside advice and outside force. They never dare to use their own judgment in anything.

The positive man denies the limitations of environment, of resources, of opportunities. He not only believes but *knows* that infinite bounty surrounds him, and that he can make it his own.

The negative man, on the other hand, will not fight against environment, but will yield to it, no matter how hard it may be, without a struggle. He sees limitations everywhere. To him obstacles are insurmountable.

But for the positive, dominant qualities in man we would still be living in caves and eating our food raw.

We owe our advance to the positive man. He it is that overcomes. Obstacles do not frighten or turn him from his purpose. They are to him but the apparatus in the gymnasium which gives him strength, vigor and additional force. He knows that the world was made for him, that the great forces of the universe are working for him, and that he has only to direct them. He knows that it is his birthright to conquer; that the Creator put him here for that very purpose—to overcome, to grow, to ascend, to be godlike, nay to be a god.

When a man realizes his kinship with

the great Creative Power, that he is in truth a son of God, he cannot be other than positive, forceful, radiant, self-reliant, a conqueror of all that would drag him back or hold him down.

The positive mind repels all thought enemies that would hinder progress. Doubt, fear, despair, worry, these have no place in the creative brain. They are products of the negative mind. The man who would bend circumstances to his will cannot afford to harbor them.

Hold negative, despondent, discouraged thoughts and your surroundings will be negative, unpropitious. Hold positive, confident, hopeful, cheerful thoughts and a congenial environment will manifest itself.

Man is always weaving something, and the web is like the thought threads which are constantly being woven into it. The life web of those who have not learned how to control and guide their mental forces is full of false threads, rotten threads, which have slipped into it in unguarded moments of vicious thought, in discouraged, despondent moods.

Children should be shown that a large proportion of the failures of the world are caused by negative mentalities, and that the mind must be made positive, creative, in order to produce or accomplish anything of importance. They should be drilled daily in the principles of right thinking until a positive productive mental attitude becomes habitual.

It is not a very difficult thing to change the mental attitude of a young child from the negative to the positive, and it will double and quadruple the child's power, and his chances of making a strong, efficient life.

Yet, as a matter of fact, the training of most children instead of looking toward the development of a positive mind, with its fruit of creativeness, pro-

ductiveness, effectiveness, tends to develop a negative mentality with its fatal products of weakness, indecision and inefficiency.

The results of this tendency are visible in the lives of young people in every field.

Take this instance of a college bred young man who writes me that he is the victim of a cruel destiny which tosses him hither and thither against his will. He cannot and does not do the things he would like to because, he says, his course is marked out for him by fate, which makes a football of him.

Now, as long as anyone thinks he is a football of fate he will be just that and nothing more. His mind is polarized to negation, the denial of courage, strength, masterfulness. He cannot be the master of himself, and he who is not his own master is mastered by others, by influences outside of himself.

Everyone is either pusher or pushed in this world. Even the kingdom of heaven is taken by violence. He who would attain it must be aggressive for truth. No namby-pamby weakling who is afraid to stand on his own feet and fight for the right can get there.

Just as long as you believe you are a victim of destiny so long will you be powerless to do what you long to do. If you do not push out for yourself you will be pushed, you will follow the strongest force back of you.

The trailer car must always go behind the car which carries the dynamo, the one which generates power. It may carry passengers, but it cannot of itself advance a particle; it must follow the car which has the power, it must always be a trailer. A negative mind is a trailer, a follower. It is the slave of the positive mind, and always follows in its wake.

Everyone has sufficient motor power to drive his own car if he will only use



it. If he does not use he will lose it. If you give up pushing, give up self-direction, the forces about you will take command and push you. And remember this: *When you are pushed you go downhill; when you push yourself you go uphill.*

"But what shall I do," cries one? "I have inherited a negative mind. I have been born a trailer, and it is too late now to try to change my attitude. I don't believe it can be done."

Don't you, my friend! Well, let us see. Do you realize the meaning of the scientific fact that the persistent holding of any thought or mental attitude will gradually change the entire cell structure of the brain? That the constant holding of a greedy, grasping, selfish mental attitude will so change the brain structure that the whole tendency of the mind will be warped and twisted to correspond? That the constant ambition for fame, for place, for power will change the whole nature to correspond?

The converse is equally true. The perpetual holding of the generous, charitable, loving thought will change the bent of the whole nature to correspond. Or the persistent harboring of the discouraged, despondent failure thought will alter the brain to conformance with itself.

It is wonderful what right thinking can accomplish even in a naturally weak, negative mind. The insistent and persistent holding of the positive thought, the assurance thought, the self-confidence, the self-faith thought; the determined effort to think and act for oneself, to direct one's own forces will gradually change a negative non-productive mentality into a positive, creative one.

All of the brain cells, the whole bent of the mind will follow the thought, be moulded by the mental attitude.

One of the most highly gifted persons I have met, a man who was graduated from college with honors, was so timid and shy, so lacking in self-assertion and assurance that he drifted along until he had reached the age of fifty before he was able to use twenty-five per cent of his splendid ability.

He had been handicapped from birth. His parents were worrying, pessimistic people, and from the start his whole mentality had been warped, twisted, into an attitude of fear, worry, anxiety and lack of confidence. His natural timidity, his shrinking from publicity and responsibility of any sort from childhood up had so negatived his mind that he could not create anything. Notwithstanding his advantages of education and opportunity he became an imitator, a copier of other men's work, not an originator.

Although he had studied psychology, he had failed to apply its principles to his own case. It was the reading of a New Thought book which finally aroused him to the full realization of his mental attitude and its effect on his career. For the first time he glimpsed the reason why, in spite of his own prodigious work to get ahead, he had gradually drifted into the rear of the great army of progress and failed to attain his ambition. The revelation that half a century of his life had been practically wasted because of his failure to develop a positive, productive mentality, startled him into activity. He immediately set to work in dead earnest to put the law of suggestion into practice, and especially auto-suggestion. He drilled himself daily in asserting the fact that he was made to be a producer, a creator, that he was born to achieve and to make himself felt in the world, to be a leader, not a mere trailer or imitator.

Despite his age, this man's persistent effort to polarize his mind in the right

direction is effecting marvelous results. He cannot, it is true, recall the vanished years, but he is working now with the zeal and energy of early manhood, and there is no doubt that his accomplishment will ultimately go far in making up for lost time.

The majority of those in the failure army today are there because they polarized in the wrong direction. They are facing toward failure, toward discouragement and despondency, and of course they travel in the direction they are headed. No matter how we may try to go the opposite way we can move only in the direction which we face, and that direction is decided by the mind. We are facing toward the vision we hold in mind. If it is a negative one, a picture of poverty, pessimism, failure, of doubt, of fear and uncertainty, these mental conditions will be reflected, outlined, realized in our environment. We cannot help moving in the direction to which they point—poverty, failure.

If you are disappointed, if you can't understand why life is not happier, more successful, you will find the answer in your mental attitude, it will be reflected in your own vision. You will be positive, self-confident, joyous, creative, or negative, timid, full of doubt and fear, according to your thought. Your life will inevitably take on the color and mould of your habitual thought.

I recall a man who works desperately to get on, but who is forever neutralizing his efforts by his negative pessimistic thought—working for one thing but expecting something else, and getting it. He never tires of rehearsing his terrible boyhood experiences; how his home was broken up time and again by dissipated parents; how he was thrown out into the world at a tender age to shift for himself; how he was obliged to sleep on park benches and go hungry and almost naked for years, and how in spite of all

he can do Fate is always against him. He keeps his mind filled with pictures of the black past, of his trials and misfortunes, and asserts his belief that there is no hope of his ever succeeding. Of course there isn't as long as he persists in facing in the other way.

Now, there is only one thing to do with an unfortunate past, and that is to bury it so deeply that it will never come to the surface again. Forget that you had a past. Erase it from your memory. If you are in the water don't stop to explain who or what threw you overboard, but seize the first thing that will keep you afloat and pull for the shore. Live in the present, and work in the belief, the certainty that you can redeem your mistakes and failures, that you can rise above all limitations and be the forceful, positive, productive character God meant you to be. Drop the negative, pessimistic, destructive note and

(Continued on Page 60.)

### THE FASHION OF FATE

BY ROSE DE VAUX-ROYER

▽ ▽ ▽

THE passing days!—in joy or gloom  
Enshrined they gleam, laid in time's  
loom.

Each one, a pearl or bedimmed blot,  
The legend bears, "Forget me not!"  
In wealth of pride and praise.  
Down the dim corridors of life,  
From cradled hours till close of strife.  
We mingle measured roundelays  
Of coming years and going days;  
The hurrying, skurrying days!

How may we tell what fate will hold  
For sorrowing hearts, or happy-souled?  
Let us be joyful as we go—  
Make glad the way for friend or foe,  
And banish harm and hate.  
For power is for the man who tries  
The leaven in the heart will rise;  
Even as the needle to the north  
Points true, thy compass shall bring forth  
Magnetically thy fate.



## THE LAWS OF DIVINE HEALING

By

HORATIO W. DRESSER, PH. D.

▽ ▽ ▽

### PART III.

**T**RY to gain the spiritual vision more completely by turning wholly away from these tribulations for a time, away from the outer world altogether. Consider what must be the divine ideal, with all its possibilities of health and freedom, its gifts of goodness and powers, the opportunities to lead the life of joyous service. There is no space and time in this ideal world. We are not separated by walls or miles, by days or hours from the divine life. God dwells not in space, nor in temples made with hands. We dwell in Him, and these visible things we behold about us are so many opportunities for thoughtful response, corresponding to our inward states. Our real existence is the life of our inward states. Almost in a twinkling these could be changed if we could transfer our consciousness to the heavenly creative powers, giving ourselves in full measure to the divine love and wisdom. Our outward conditions would not change so quickly, and there would be some which were taken on long ago through inheritance that belong wholly with this outer garment something to be

cast off. But the point of interest is the inner center with the possibilities of renewal and of transformation open before us there.

There is a sense in which everything we would be, everything we need to make us morally and spiritually well, to give us power over the physical organism through the mind, is already true, and merely waits to be seen. God as eternal spirit is here now, man as finite spirit is here in a little spiritual world of his own, existent in the great cosmos of spiritual beings. What we most eagerly long for and need is already here, already real and true in the inmost sense. To turn to the inmost is to put the soul in accord with this the eternally true. Hence one dwells on the divine ideal of health, harmony and freedom; one turns in thought to the divine peace, the infinitely tender and all-loving heart, the all-comprehending wisdom. One thinks of the divine life as encompassing our own, hence of the divine mind as knowing all that we see and far more, knowing it all in relation, consequently not as mere experience, sorrow or suffering. Nothing is lost that is real even for the natural man in rude contact with rock or tree, with heat or cold, or the fury of the whirlwind. What is gone is the merely external point of view, with the misconception that grew out of it. The whirlwind is still there and the voice of God is heard therein, but it is now "the still small voice" that affords the central clue.

Thus to distinguish without too greatly separating the outer from the inner is to be prepared to enter into the thought of the divine presence so as to realize it with depth and vividness. To realize the presence of God in this intimate manner is not simply to think about the divine nature, meanwhile permitting one's thoughts to play at random in other fields, but to *detach one's*

*consciousness from outer activities and attach it to the idea of the divine as a vivifying power, through feeling, through actual experience.* Thus there is a distinct awareness of change from lower to higher, a contrast between inner peace and all outer turmoil. Yet the transition is not induced through an emotional intensity or ecstasy. Nor is it the result of mere quiescence or silence. The experience is more truly a return to the sources of power in which the soul becomes at home, not in mere submission, but in active relation to a dynamic center. One's realization is that whatever is needed is here, whatever power or wisdom one would seek is already at hand in the deep recesses of the inner world. Thus all thought of remoteness in space or time is overcome in the uplifting consciousness that there is but one world, the eternal spiritual world of which outward and temporal things are aspects only.

*"Closer He is than breathing,  
And nearer than hands and feet."*

All figures of speech are inadequate which undertake to exemplify the full relationship. Even the symbol of the vine and the branches fails us, and all symbols taken together. The presence itself is transcendent, infinite, reaching out beyond the bounds of all language, all thought. The essence cannot be told. Yet all these symbols and statements convey the great truth in part. They suffice if they lift our thought beyond the manifesting forms to the Spirit that quickens them all, to the light which shines through the lamp of the heart in every human soul. Both light and lamp are from the same source. The wisdom that is discovered or that "flows in"—whatever the term employed—has fashioned the receptacle in which it is found. The love that comes by influx must come into a vital

center, or is found within that vital center, whichever way you phrase the matter. The important consideration in any case is that the divine is here, within.

The chief tendency to guard against when we endeavor to realize the divine presence as a healing power is diffusiveness or vagueness. One's realization should be even more definite than prayer as ordinarily employed. It may become as concrete as the spoken word, the single word, "peace." Indeed, the word is the Spirit made definite, the creative word that went forth to fashion the world, the word that took form in the Bible, and became flesh in "the son of man." Can you become inwardly still enough to hear the creative word of the Spirit calling you into power? Can you yield your allegiance to physical things sufficiently to transfer your full thought to the message whispered in the inner ear? If you catch its gentle cadences it may touch your whole being with peace, and give you a feeling of new life. Or, if listening for another's benefit, you may well venture to speak with confidence the word power that will arouse the dormant soul.

Recall the time when you were almost wholly in bondage to external things, hence to slight changes in your physical feelings. Aware of the slightest change in temperature, you laid aside your wrap; a moment later, feeling slightly cool, you drew your wrap around your shoulders again; and so on through the day you responded to physical feelings. If a slight illness occurred, you attached a name to it, making use of purely physical means to banish the malady. This name was a symbol of your bondage. You were totally unable to separate between yourself and your states, your inner states and your physical conditions; say rather that your mental life was a slave to your passing physi-

cal changes. But little by little you have been able to make the separation, to acquire an inner center, a point of view growing out of it, and a method of applying your inward power so as to gain control of your thought and emotions. Then came the great discovery that you need not keep your Christianity for Sundays and for charity, but that this inner pathway you have been following is precisely the one Jesus bade men follow that they might discern the kingdom "which cometh without observation."

The Christianity of the Master, you remember, applied to the whole individual; it touched men's hearts to make them love their fellowmen; it touched men's minds to make them think pure thoughts and will righteous deeds; and it summoned each person to go forth into the world, carrying the lamp of the Spirit into the dark places. This message was to the needy, to those who should be made whole.

Well may we ask what it means to be made whole in the Christian sense. We are apt to think of wholeness as physical health, or as moral soundness according to the standards of society. What if we should say that to be made whole is to be self-consistent? This proposition sends our thought rather far afield for the moment, according to our view of the human self. If you were self-consistent you would no longer be greatly subject to any circumstance or influence whatever, in any social atmosphere you would be the same person. And what is sameness or identity, how many of us have thought it out to see in what sense a person should seek to be one, a whole or unit? *Not until you relate yourself to your brothers and to your Lord do you make any headway whatever.* You cannot serve two masters. Your clue must be taken from the divine

purpose as nearly as you can grasp it. That purpose is already like a single thread running through your experiences from the first fragmentary feelings up to the present moment. You are one, you are whole from that point of view. If you can catch the vision you will have a sort of panorama of your life showing the divine providence in it all. For even in your mistakes, your wanderings due to your freedom, the divine wisdom was with you. Come, then, to the center and gain the vision.

Why is it, when the law is so plain, that we make headway so slowly? There are various reasons in different cases. Some of us have not quite grasped the law: we strive too hard, trying to accomplish too much in our own might. The lesson is that through our whole being the divine life is coursing, ready to set us free, but impeded at points by our own attitude, our volitions and thoughts. Let us try then to be more truly open. Let us open up and out from the center, somewhat as the physical organism responds in the warm sunlight and the fresh air, quickened by nature's heat. The upward look of childlike affection and receptivity is a great help, so is the outgoing affection when we forget ourselves for another. We do not need to work in our own might, but rather to make ourselves willing instruments of heavenly wisdom and life. The divine Spirit is really working within and for us all the while. Are you ready to let your life be lived for you, to be healed through and through?

Again, there are those who do not make effort enough, paradoxical as it may seem. These people grasp the idea in a way, they want to know the divine presence, yet they do not take a sufficiently pronounced attitude to invite results. Creatures of habit and established modes of thought, they do not

realize that the convincing realization of the divine presence which those have who are able to heal and to be healed, is acquired through the growth of a very different sort of habit, by going apart to drop the outer world and separate the inmost consciousness from physical sensation. They are thinking so much about external conditions, the needs and woes of people, that they cannot yield their personal activity long enough to give themselves to the heavenly powers. The inner vision is no mere gift of the moment bestowed on us while we think and question, raising objections and weighing difficulties; it is a product of months and years of steady interest and activity. Some people, then, need to make a more radical step, willing to yield every cherished belief for the one great possession.

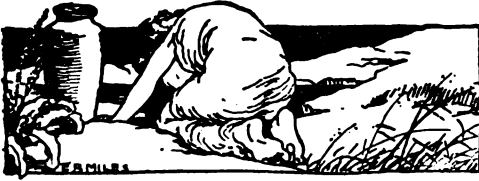
Further still, there are those who have not yet learned the difference between the mental healing which rids the mind of certain of its errors, fancies and haunting mental pictures, but does not touch the inner center, does not solve the soul's problem; and that spiritual healing which touches the soul. We shall gain help on this point if we consider the difference between merely mental healing and the new birth or spiritual regeneration. The simpler and more superficial process may be compared to the work of clearing a bit of woodland. At first one rakes away the leaves to be burned, trimming the trees here and there, and cutting away the underbrush. Then the severe work with the axe begins. What shall root out the deepest obstacles? What is it in our nature that needs most to be healed? Is it of any avail to cut away on the outside, while leaving the deep roots to spring into activity again? Or shall we say that the deeper roots need not be torn up but to be transformed by a deep-lying life ready to

work within us when we have tried various processes of pruning and given them up as failures?

It seems impossible to condemn the deeper roots of our nature, as if our self-centeredness, wilfulness and other forms of selfishness were absolutely wrong. Some of our attitudes surely are wrong, and it is a positive help at times to admit our failures, to learn the lesson of mistakes, clearing them away as we might the dry leaves in our woodlot. *But the deep root of the will springs from the divine love, and the deep root of the understanding from the divine wisdom.* Look deeply enough and you will find the point of view gradually changing from the self that asserts, interferes and becomes centered in its own affections to the divine life that creates. To make this transition is gradually to gain the vision of which I have spoken, to lay down one's implements, ceasing to act as if from oneself, and realizing that a great process of renewal is going on. One feels like dropping on one's knees in humility and gratitude at the discovery.

We need, then, to be cured of our selfishness, to be renewed by the transforming of will and understanding from within; and here is the divine life engaged in that process. When we gain the vision and look back, we realize that many experiences which we took to be struggles with a new disease recently taken on were evidences of a deeper process, casting to the surface whatever was impure. Thus as we progressed the quickening life touched nearer and nearer the center. Some of us have been touched so to the quick that if we had not been sustained by a great peace and faith we would have passed from this natural world. Having passed through such a testing-time, we know at last how constant and thorough is

(Continued on Page 62.)



## FOUR STEPS TO SUCCESS

By

PAUL ELLSWORTH

▽ ▽ ▽

### PART I.

THE same power which, working through Mozart, constituted musical genius, or working through Raphael, constituted genius in art, will work through you in your individual mode of expression, whether that be shoeing horses or building cathedrals; and it will express itself through you as joy, as power, as mastery, as genius. The Creative Spirit did not use two kinds of clay in making men. Every man is created for success; and if he will observe and think and work, he will come to know this for himself.

The first step toward success lies in finding your work. Probably ninety per cent of all workers "drift" into their final occupation, but a man never drifts exactly where he should go. Every human being is created for success *in one particular line*, and often in no other. And so, the first step toward success is to *study your desires*. Stick to your present job, but begin to observe and study your daily actions; notice what you enjoy doing, and what you do most efficiently. If you usually fail to do part of your work effectively, find

out why. If you discover that part of the faculties which you should possess seem to be lacking or dormant, decide what work you could do which would not require the use of those faculties. For some work or other you possess every requisite faculty in a high state of development. I have known a man to fail completely as a printer, for instance, because his "eye" for type faces—his appreciation and memory for form was undeveloped; but this same man went into the advertising department of the paper and became very successful.

If your present work is not congenial, look about you for something within reach which would suit you better. Remember, I am not advocating that old and helpless search for an "easy job." The chance you are looking for is one that will enable you to work harder and more successfully than you could possibly do in any employment for which you were not fitted.

Observe, think, experiment. If you can secure work which these steps lead you to believe will be more congenial than your present work, try it. And try it with enthusiasm and determination. Keep on studying yourself and your job. In this way you will begin to see what you are really capable of doing to the best advantage. Many a man settles down to a life-time of failure simply for want of this self-study.

Before going on to the next step, let me remind you that only worth-while work can finally satisfy the expression-hunger of the human soul. Don't choose for your life work anything which in your inner consciousness you know not to be the biggest and grandest work you are capable of doing. And having by honest thought and experiment decided on the work you are to do, hold a council of war with yourself. From every point on a mountain side, there is a

way leading down and another leading up. From where you now stand, there is a way which leads toward the thing which you have decided to be supremely worth gaining. Now, no matter how distant your goal may seem to be, take this road and stick to it. Don't let self-indulgence or timidity prevent you from recognizing the logical way ahead. It may not be the easiest way for the present, but it is *your way*. There is nothing new in this. Every great success has been built by an indomitable will, which paused only to see the next thing to do and then *did it with determination*.

The second step in this journey toward success must be taken as soon as you have completed the first: having found your work, *master its technical side*. A great deal of silly fun has been heaped upon this matter of technical mastery, but in reality technique is just the same kind of obstacle to the inventor or to the writer or to the painter that an axe is to a woodsman: he may cut himself with it, but he certainly will not get far without it. Inspiration is not a substitute for technical mastery, but is largely the result of such mastery.

In mastering the technical side of your work, observe everything connected with your occupation, classify your observations, find the laws underlying apparently unrelented formula. Read everything you can find even distantly related to your work. Read the text books, read the technical journals; keep a note book or a card file in which you store every fact or idea which you encounter. And as you read, *think*. Don't bolt your intellectual food. This is the place to use the power of extension, or original thinking; musing over the facts you have collected by reading and direct observation will bring to you the vision of truth as it exists for you;

of your personal relation to your work. No text book is more than approximately correct, for every human being is an individual, and his relation to all things are individual. Truth is absolute, but our comprehension of it, which is all we can use, is comparative. We can grasp but a fragment, and it must be *our fragment*. That is why every great creator in every line under the sun has written his own lines of his art; imitators have copied these formulas, but the results which they secured by using them were usually ridiculous.

And so remember that you are an individual creative center, just as all the masters have been; and part of your strength will lie in your breaking away from the conventions, the superstitions, which are binding your fellows, and working *directly from your own comprehension of the laws of your art or your profession*. No two master merchants or sculptors or railroad builders work just alike.

(The other two "Steps to Success" will appear in *October Nautilus*.)

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## LIFE

BY CLARA MOORMAN

▽ ▽ ▽

HAVE I yearned and suffered and called in vain?

"What is your own you cannot lose,"  
Sang the roses out in the rain.

I, the lover of life, have missed the Light!  
"The Light is above, about and within you."  
Sang the stars of the misty night.

Though I search the Light it is night and I die.  
"They cannot die—the children of Light,"  
Sang the hills to the far blue sky.

I suffer and out of my pain I cry!  
"There is not that can harm the Spirit of Life,"  
Sang the winds in the storm clouds high.





### *Creating Your Own Future.*

You are NOW engaged in creating your own future.

Every thought you entertain tends to materialize in your life.

The doubts, the fear, the hate you allow to fill your mind builds itself into your character and finally manifests in your body.

Negative thoughts will finally build around themselves a condition of physical weakness.

Faith, the habit of praise, constructive thoughts, build a strong, free, healthy body.

“You are no greater than the sum of your thoughts and habits.”

What you think NOW, today, will be woven into your very life and body tomorrow.

“Sow a thought and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.”

### *How to Work.*

Dedicate *all* your faculties to each act of your life.

If you use your will to concentrate your efforts on a distasteful piece of work, do not at the same time maintain a mental attitude of resistance to that work. Decide and then stick by your decision without doubts or regrets or criticisms. You want to do that work or you would not be doing it. So, for your own good, do not let your attention wander, do not let your imagination distort

the unpleasant features of your work. Put your good will into every detail and concentrate upon thoroughness.

If you force yourself to do certain work, and at the same time allow your attention and desire to wander, you set up destructive forces within yourself. Your own energies are taught to pull in opposite directions. Disorganization and dis-ease are created in this way. You become “a house divided against itself.” You create a mental and physical tension which results in serious inharmony. You encourage vacillation and uncertainty which are always weakening.

Focus *all* your forces upon the work in hand. Work will-ingly, quietly, calmly, without allowing yourself to get into a condition of mental and physical tension because of worry, or the desire to get through, or to accomplish an unreasonable amount of work in a short time. Learn to work easily, using only as much energy as is required to do the work properly and relaxing at the first symptom of tension. This sums up a method of work which makes for health and efficiency.

### *A Habit to Avoid.*

The habit of overeating clouds the health consciousness.

Ultimately it causes all the bodily activities to slow down just as an automobile engine slows down when it is overworked on a steep hill. Cut down your food supply and you lighten the



load your bodily organs have to carry. Waste matter is cleaned out. The health consciousness becomes clearer and stronger.

Not even much exercise and physical activity will entirely offset the overeating habit.

*If Gain Could Be Wiped Out.*

If such complete social co-operation were possible that private gain in all business transactions could be abolished, what a boom human nature would experience. How the altruistic and socially constructive side of mankind would unfold. How hatred and envy would diminish. How hopefulness and content would flourish. We cannot work against each other without reaction.

While the millennium is being developed we can help it on by cultivating our creative, constructive powers to the end that we may, so far as possible, create wealth sufficient for our needs and not simply corner what someone else has created.

Men like Edison and Henry Ford give to society many times the wealth they personally use. All around us are thousands of opportunities by which, in lesser degree, we may serve society so well that we shall return far more than value received.

*Do Not Postpone Your Life.*

The weak worry so much about the future that they never get a firm foothold in the present. One cannot do efficient work if his mind is filled with fear pictures of what may happen a year or two years from now. A mind filled with such mental images is asleep to present opportunities.

Life is a game and the player who is

alert wins. It is a waste of time and energy to speculate much about the future, and to look for some one to come along, as they do in fairy stories, and lift you out of your environment.

You can develop self-reliance only by depending upon yourself, by looking to your own resources instead of continually seeking help and aid from the outside.

As Emerson says, "Man is timid and apologetic." He is no longer upright. He dares not say, 'I think,' 'I am,' but quotes some saint or sage."

It may be that annihilation waits just ahead of me, the individual. But life itself persists. If the individual life goes out tomorrow in darkness is that any reason for being untrue to Life today? The law of being is self expression. If you do not express yourself, if you look to someone else to carry you, your own powers atrophy, your own mind becomes incapable of planning, your own course in life is abandoned, and you become a drifting wreck of what you are capable of being.

Do the work near at hand now and the future need have no terrors for you. Work in the *present* will help you to develop faith in the future.

Of course work should not crowd out poetry and imagination and faith. I am only putting work in the place of fear or a weak dependence upon others for work that we should do ourselves.

Do not be continually postponing your life. Live *now*. If you cannot grasp all that you desire now, go to work to express what you can of your ideal. Take the first step towards its realization, however insignificant that step may be. If you cannot fly, be content for the moment to crawl. The Bul-



garians have a proverb to the effect that "The Bulgar with his ox-cart overtook the hare."

We may say tomorrow, or next week, or next month I shall accomplish something. What can you accomplish NOW? Keep that thought with you. Bring your creative thought to a focus in the NOW. Apply it on whatever work lies close to you. Your future freedom and happiness and achievement will be foundationed upon your present work. Life is a steady progression. One does not fly to great success. Success is the flower, the fruit of what has gone before.

#### *Adventure.*

Most of our real enjoyment is inspired by adventure. We love new experiences and new forms of excitement.

Nothing exerts a greater influence upon character than the habits one forms of seeking adventure. I believe health and happiness in their fullest, most real and satisfying sense come to the one who seeks a large share of his adventures in the fields and woods, and by flowing streams or still lakes—anywhere that will bring him into close contact with nature.

Compare the relative effect upon character and health of seeking excitement at a moving picture show or by working in the garden raising vegetables and flowers, or taking a long ramble across country. One can very easily form the habit of taking his enjoyment in either way. It is mostly a matter of choice. We become interested in that to which we give our attention.

A man in San Francisco was interested in investigating Chinese music.

He listened for thirty nights in succession to a Chinese orchestra. At first it was about as much pleasure as it would be to listen to a man filing a saw, but on the thirtieth evening he discovered a beautiful harmony in the music that had heretofore been hidden from his senses.

It is the same way with our enjoyments. We get in the habit of seeking excitement in certain ways and other ways look bleak, barren and unattractive to us, mainly because we are unaccustomed to them.

There is plenty of adventure in raising growing things. There is adventure in selecting and planting the seeds; in watching for the first faint signs that the tiny young plant is pushing its head up through the soil to the air and sunlight; in watching its growth and comparing it with other growths, and in watching the oncoming of its fruitage.

In selecting your adventures do not be guided altogether by your feelings and prejudices. It is easy to slip into a rut that will keep you from a great deal of real happiness.

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#### **WHAT WILL EVOLVE?**

**BY ROBERT LOVEMAN**

▽ ▽ ▽

**W**HAT will evolve from out this hellish  
strife

The loot, the pillage, and the mad rapine?  
Some final good, some lofty goal serene,  
Must be for all who here inherit life.

What world-wide sunlit revolution rife  
Of liberty and love doth lurk unseen?  
The body-politic is foul, unclean,  
The fester splutters to the surgeon's knife.

Perchance the peasant and the toiler low,  
May rise to stature of enfranchised men,  
Europa's humble millions soon may know  
Fair freedom breaking over bog and fen.

If it be so, dear God, not all in vain,  
The vast procession of the maimed and slain.



## A TRIUMPH IN CONTENTMENT

### A PERSONAL ADVENTURE IN EDUCATION

BY MABEL SCOTT CURS

▽ ▽ ▽

*"Not until you have triumphed right where you are, and not until you can make a most beautiful and happy life in transforming your personal surroundings; not until then will you be fitted to go out into larger surroundings."*

—ELIZABETH TOWNE.

MY HOME is high among the hills. Neighbors are friendly, but few. The cool, delightful summers are short, the beautiful winters are long and snow-white.

Not everyone considers them beautiful. I did not one winter, when all the neighbors of my own age had gone "outside," leaving me without companionship; when my husband and I were taking care of a neighboring ranch while the owners spent the winter in the South, and we lived in a house with big, gloomy rooms and an atmosphere of Puritanical suppression; when the 'Good Big Man was obliged to be away all day long and I was left to my own devices. Said devices consisting of distracted worry over financial troubles and the perusal of "Les Miserables." Take my advice, and if you are lonely flee from "Les Miserables" as you would the plague! I read with tears streaming down my face, and when I laid the book aside I had such a good start I just kept on crying over my own affairs. I cried for days and days. There was nothing beautiful about that winter to me.

Spring came and with it a solution for financial troubles. Summer, busy, happy, full of fun and companionship, was over too soon, and here was the first snow! Everyone was going away again. With a sinking heart I said good-bye to one after another. My old feeling of loneliness returned full force. I was seized with a desire to get away, and day after day I tried to persuade the Good Big Man to leave our sunny little cabin, well

filled cellar and abundance of feed for the stock, and seek work to keep us in some town. I dreaded that winter as I had never dreaded anything in my life.

Then one day in October, while I was busy washing the dinner dishes, here came the Big Idea! Why do we have our brightest thoughts while washing dishes? Is it that the rhythm of the hands doing an accustomed task creates a rhythm in the mind? Here it was, a bolt out of the blue:

"Why not take up the study of several subjects and carry them through the winter as if I were in college?"

Dishes were wiped, put away and tea towel whisked into place in less time than it takes to tell it, and I flew to the bookshelves that lined one end of the sitting room, to pick out my subjects. Here were college text books, classics, and books on architecture and drawing, an Encyclopedia Britannica and several correspondence school courses.

I spent four breathlessly happy days going over the material and getting an outline on the work. In the midst of it my Beloved Little Neighbor came in.

"Oh, B—," I called, "I am going to college this winter."

"Oh, I am so glad," the sweet voice thrilled with joy. "I am only sorry you are going away and cannot study with me," I said, as I explained my plan. B— pronounced it splendid and wished me all manner of pleasure and profit in it.

I started with the idea of taking up four subjects, and I found material for twenty! There I stopped, for I thought I knew my capacity for learning. Then, having secured a curriculum, came the problem of preparing a schedule. I was very busy being regent,

faculty and student in my college. Days were passing, but I was too occupied to notice. I was brimful of the subject. Everyone I talked to and everyone I wrote to heard about it. Help and encouragement came from all sides and from the most unexpected places.

"College shall open November first," I planned, but Christmas was past, and it was January before I was ready.

I had no name for my college. Friends suggested, but none seemed to suit. Once I waked in the night with a prayer for contentment on my lips, and decided then and there to call it the College of Contentment. Later I adopted as my motto, Making it Pay.

I had hard work with that schedule. My twenty subjects had to be reduced nearly one-half, leaving:

Bible study, a correspondence course from the University of Chicago, on "The Origin and Teaching of the Old Testament Books."

Music. I had my piano and the book of studies I had used at college.

German; a book lent by my Beloved Little Neighbor.

New Thought; the study of *Nautilus* and a few books.

Typewriting. I bought a manual for this, and the Good Big Man let me use his typewriter.

Physical Culture; I had a book of exercises, and my sister sent her gymnasium suit. Mathematics; college text books.

Freehand Drawing; one of my husband's books from the American School of Correspondence.

Water Color; a college text book and my box of paint.

Current Events; the Literary Digest, Leslie's, The Continent, Pathfinder, etc.

Literature; classics we had used at college.

Domestic Science. This was to include cooking, laundry work and other housekeeping duties.

Woodworking; a text book and my husband's work bench and tools,—and guidance.

Sewing. This included fancy work, mending and all other necessary sewing.

Rug Making; several splendid articles on drawn and crocheted rugs in different magazines on file. My husband made the crochet hook, and the hook and frame for the drawn rugs.

The day was divided into seven study periods of forty-five minutes each; two in the forenoon, four in the afternoon and one in the evening. This for five days a week. I

did not study (except Bible study and S. S. lesson) on Sunday, and Monday was wash-day. Some studies came only once a week, but music, German, Bible and physical culture came every day.

I started in bravely to keep strictly to schedule. But by the end of the week I had failed several times. The floors got dirty when it wasn't time for domestic science, the Good Big Man's overalls got torn when it wasn't time for sewing, and I had to bake bread in the music hour. I began to fret, then decided that since I could not keep the schedule it should keep to me, and I'd do my studies as the time could be found. This worked better.

By this time the snow was deep, the weather cold and callers were only an occasional man to see my husband. But I was too busy to notice. Never had there been so many letters, and my own contentment and good spirits crept into those I sent away.

Gradually the list of studies came down to Bible study, music, German, typewriting, physical culture, rug making, and a little fancy work, these being all I could do justice to. But I made steady progress in each of these, and found a keen pleasure in making my memory get down and work again.

I was "Making It Pay" dividends of Contentment, Happiness and Good Health, and the Good Will I radiated came back, to my great surprise, from unknown friends on the other side of the continent.

Spring came all too soon. The friends I had enviously watched going away in the autumn returned. Not one had had a winter half so happy as mine.

The College of Contentment is a great success. And, this being only freshman year, the good work has just begun. Who can tell where it will end.

### THE LACK

BY ELLA RANDALL PEARCE

▽ ▽ ▽

HE WHO performs his work with hostile mind,

Feeling no urge save need or love of self,

May give full measure unto all mankind,

But, at the best, ignobly cheats himself.



## HEALTH THROUGH NEW THOUGHT

**A SYMPOSIUM OF PERSONAL EXPERIENCES IN HEALING  
TUBERCULOSIS, HERNIA, FEAR OF DEATH, CRITICAL-  
NESS AND NERVOUSNESS BY NEW THOUGHT METHODS. BY**

**MINNIE ATKINSON AND THREE OTHERS**

▽ ▽ ▽

### **A SECRET OF SILENCE: TUBER- CULOSIS HEALED**

**BY MINNIE ATKINSON**

▽ ▽ ▽

ONCE a certain man, whom his friends called a dreamer, fell ill of tuberculosis. As spring advanced into what his wife believed was his last summer she took him to their summer cottage. It was a tiny, rude place, built by the side of a lake. He loved the place, and she hoped to make his last days pleasant there.

The dreamer's thoughts were never close bound in so-called sensible ruts. His mind knew many strange fancies. Day after day he sat in his cushioned chair, and watched his little world. Out of its silence and mystery, its earnestness and patience something often came and pressed against his consciousness. He strove to let it in, but could not. Instinctively he hungered for it, and tried to feed his hunger by such lesser secrets of the things about him as he could learn. Thus he saw that the trees had courage and persistence to overcome their troubles of cold winters, dry summers, destroying insects, poor soil and crowding comrades. He saw that the ground cherished all living things, and opened tender arms for all dead things that a new form of life might spring therefrom. The

chipmunks, the little field mice and the birds maintained their bodies strong and efficient, and reared their young because an inner voice commanded them. He saw that it was one life in them all, and he began to have a consciousness of oneness with it.

chair he would look at the growing trees, the willing earth, the silent rocks, the restless water, and ask them the secret of strength. They answered only by going on with their work.

He grew dissatisfied with himself. Death was a sinister power that robbed him of the right to live. Sometimes he seemed to see her dark figure waiting impatiently at a little distance, and he longed for means to defeat her.

One day the words, "As a man thinketh, so is he," came into his mind. For the first time they caught his serious attention. He asked himself if they were true, and sat very quiet, listening, for he hardly knew what. Something almost broke into his consciousness, but it slipped away, leaving behind it a strange radiance that made him wistful. He felt that there was something healing, wholesome, beautiful near that he did not understand, and could not grasp.

The sentence became talismanic. Its breath of hope cooled his fever, soothed his weariness. In a blind, weak way he began to apply it to his condition. He tried to forget that he was ill. He began to walk more among the

trees and by the waters of the lake, but he felt Death pacing steadily behind him. His looking glass told him that he looked more tired and ill than before. Nellie, his wife, protested and worried. Each morning he shrank from the day. When he sat in his big

One day he was stretched in his big chair, his head resting upon a pillow, his feet upon another chair. Before him the waves of the lake sparkled in the sunshine. The fragrance of pine trees was in the warm air. Something, which was like Peace, brooded near. Suddenly he felt himself as a little, ignorant child above and around and within whom mighty, eternal forces moved majestically. He felt a sustaining power in them that contrasted strangely with his objective condition. If he could be consciously upheld by these forces at all times it seemed to him that health would result. Nevertheless, as the days passed, he found his consciousness usually sunk low in disease. Strength would be worsted by weakness, and hope almost overcome by disheartenment. Nellie's manner was brave, but her thoughts were not of hope, and perhaps often had their baleful effect upon her husband. However, dogged determination, native courage and honesty made him persist. Believing himself to be other than flesh he felt that he would be false to himself if he submitted to be mastered by it. A man is not his body, neither is his body greater than he, nor as great. It has no power, save that which comes from spirit.

He found comfort in thinking that the present is infinite. What matter that he did not realize health since in the infinite present is abundance of it? He would look in his glass, and find a few encouraging signs of its presence, and if anything else showed there he was wilfully blind to it. He tried to train his mind to take health for granted, and to occupy itself with other things. Though he failed one hour he triumphed another even by the magic of that which he did not understand. Sometimes he likened himself to a general who did not fear his enemy, but who knew that bravado would not conquer it. He would marshal what he could of infinite truth, and fight bravely. He learned that to ignore wisely was hard fighting, and almost always brought victory. He did not disdain to rest frequently, but as he rested he knew that the fatigue was being routed.

Sometimes he wondered at his accumulating treasures of homely wisdom, and sometimes he wished that Nellie could understand.

He wanted to tell her about the struggle he was making, the victories he won, and he wanted her help to rally from his defeats. Sometimes he would try to tell her, but as she listened he knew that she was regarding him tenderly, and sadly, and thinking that he would not be with her long. At last he came to see that even his craving for her help and sympathy might be an attack of the enemy. He who would realize the Sublime must let go of lesser things. He must hold his thoughts all of completeness, he must recognize no lack for this is the way to a radiant higher life.

One day in late July he secretly decided to venture his faith in that which is true and eternal. Accordingly at six o'clock the next morning, fishing rod in hand, he softly opened the door of the summer cottage, and came out into the new morning. It seemed as if a warm-hued, but invisible figure of Health floated just ahead of him. Some day he believed that he should catch and hold her.

He placed his rod in the boat and pushed off. As he dipped the oars in the water he looked approvingly at the sky. Long, thin, rose-tinted clouds veiled the rising sun. A light breeze from the south stirred the water into sparkling ripples. It was late in the season for salmon. Nevertheless he reeled out his patent, blue-backed minnow, and hoped to get one. He had once been a good rower, and, although it was two years since he had handled oars, he made the boat move lightly over the water. When he was well out in the lake the beauty of the morning drew his surprised attention. The immeasurable, indefinable Spirit seemed almost visible. He ceased to row. Blue, red, violet, gold and intermingled tints made an ineffable glory. Despite the brightness the air was full of repose.

Let him who doubts man's divinity go out to the middle of a lake on a fine morning, or evening. Without divinity he would slink away too mean, too insignificant to linger there. The dreamer felt the arms of the Infinite, and life was good. Yet, presently, as the day brightened, and the wind grew stronger, a shadow came over his high content. He let his hands rest listlessly on the dragging oars and bowed his head. The silent mysteries slipped far away from his consciousness. His throbbing head, his trembling muscles, his almost fainting body seemed to be signs of Death's clutch. Thus he slipped from light to darkness, from the heights to the depths of experience. Nevertheless moments of unbelief could never again be quite

sincere. Presently he took up his neglected oars, and dipped them into the water, his expression a little grim, it may be. Yet he told himself that he would always have enough strength to make beginnings, and perhaps that was all that was required—beginnings that should follow each other rapidly like taps of a hammer upon a nail. Even as he thought of this, whirl went the reel. He clutched the rod, and skilfully began to reel in and reel out, and reel in and reel out again, until slowly his fish grew tired and was drawn into the waiting net. It was a fat, seven-pound salmon. In the fight to land it he had lost his headache. As he pulled back to the shore warm-hued Health seemed again to float before him.

Later that day he lay in his hammock with closed eyes. He was very tired. His mind wandered back to the time when, as a child, he had been taught to believe in sickness and misfortune, and no one had told him that his life was centered in Good. He saw how he had violated the law of truth all of his life. When there was no sickness he had been sick, when there was no suffering he had suffered, when there was no failure he had failed. In Good imperfection could not exist. His manhood had been thoughtless. He asked himself if the momentum his thoughts and beliefs had acquired in the wrong direction would be a serious obstacle to his realization of the truth. Could he keep a sufficiently close watch upon his thoughts?

Men are doors to the Infinite. On the other side of the things of the five senses lies an immeasurable reality, but only through the sixth sense, if happily it is developed, do we discern a hint of its treasures. The dreamer found himself seeing, he knew not how, something that words could not describe, nor outward experience meet. Yet he knew it as a sleeper who awakens from a dream of another country knows the familiar look of his own chamber. There were peace, safety, content. There the solid lumps of matter were dissolved. They were the vision, and he, the spirit not the body, the substance. There was his oneness accomplished.

The sun sank toward the west, the shadows grew long, but conscious of the reality beneath it all, he was comforted in his soul, and knew not time.

His supper had long been waiting when Nellie tiptoed to the hammock for the sixth time to see if he was still asleep. This time she saw his eyes open and shining, and she thought it was fever.

"Did you have a good sleep?" she asked, a tremble in her voice.

"Sleep! I've been awake for the first time in my life," he answered, smiling at her. He saw her turn away and her lips quiver. Quickly rising from the hammock he went to her, and put his arms around her.

"Try to remember, little woman, that I'm not going to die for a long, long time. I'm getting well, and when I am well you shall listen, and I will tell you something wonderful, and you shall believe because it is true, and it will make you always content and happy."

Nellie's tears fell fast, however. She dropped her head upon his shoulder, and for the first time in all the trying months she lost her mask of cheerfulness. He stroked her hair silently. It was hard that she could not understand.

One lovely morning, a week later, the dreamer took a pail and said that he was going berrying. Nellie kissed him, but made no protest. She had seen that something had happened, and a trembling hope was in her heart.

He whistled as he walked along the dusty road to the berry pasture. He felt the presence of joy, and health and peace, and plenty. A light breeze played among the leaves of the trees and fanned his no longer fevered face.

"I do believe that angels are around here," he said to himself. He looked around, as if he expected to see bright faces, and glistening white garments fluttering mysteriously about. When he came to the berry pasture he put his hand on the fence and lightly vaulted over it like a boy.

The berries were plentiful and blue and big. His pail was soon full. He sat down to fan his face with his hat, and to rest. It seemed as if a flood of health inundated his whole being. He knew himself to be physically as well as spiritually well.

The days glided on. By the middle of September the singing, chipping hosts of summer birds had flown south. Leaves were turning red and yellow, and purple wild grapes hung thick on withering vines. The farmers and thrifty wild animals were busy housing their winter supplies. In the cool evenings the dreamer and Nellie were glad to draw near a bright wood fire. They made plans for going back to the city. As Nellie looked back over the short summer her husband's recovery seemed marvelous and sudden. She could scarcely credit it, and she made excuses to re-



main at the camp a little longer. Privately she sent for their doctor. Thus it happened that one day as the dreamer raked the leaves from the grass plot between the road and the cottage, the doctor came to the gate, unheeded by him, and stood watching him.

The dreamer's mind was upon the work he was anxious to resume. His eyes were eager with expectation of it. He believed now that it would be finer and better than before. He had but to realize that all good was in every moment, and life would be sweet and wonderful.

As these thoughts passed through his mind the click of the gate made him look up. He dropped his rake and held out his hand in pleased greeting.

"Good Lord! man, what have you done to yourself?" the doctor exclaimed, as he turned him around to face the light. Nellie had not told him of the change. He ran his skilled fingers over the firm muscles, noted the strong hands, the erect frame covered with good flesh.

"Well," he breathed. "Well!"

"Oh, yes, doctor, I'm well," laughed the dreamer. "I don't need you any more; but come into the house and see Nellie. I suspect she got you up here to convince her of the fact."

The doctor held out his hand.

"I congratulate you. I'm glad way through. I'm tremendously glad—but I never did expect it," he said.

As they ate their luncheon the doctor looked often at his former patient. At last he lay down his knife and fork.

"How did it happen?" he asked. "I can scarcely believe it yet."

The dreamer shook his head smilingly.

"I suspect that you and I would speak different languages if I should try to tell you," he answered.

"Try," said the doctor; "maybe I'm not as dense as I look."

"You're not dense, but—well, I came to see that man is wholly spiritual whatever he may seem, and that sickness is no part of spirit."

"Ah," said the doctor, musingly. "Auto-suggestion. Good thing, too—rightly used, but it never did this job all by itself."

After luncheon was over he walked around the house, noted its location, the pine trees near it, its distance from the lake and the road. When he came back to the piazza where the dreamer and Nellie were sitting, he asked:

"I don't suppose you'd like to sell this land? I believe I'd like to put up a sanitarium here."

The dreamer laughed, and even Nellie smiled.

"I told you we spoke in different languages," he said. "No, doctor, I'm not willing to sell, though I'd like to accommodate you, but I'll lend the place at any time, and help anyone who will learn to speak my language. Send some patient up here next summer when I'm here who is as bad as I was. I believe the deeper the trouble the quicker it can be learned."

The doctor was silent and thoughtful. It may be that he caught a word of the dreamer's mysterious language.

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### HOW I REGAINED MY HEALTH AND MADE MONEY

BY E. S. D.

▽ ▽ ▽

I WAS tired, nervous and irritable; a bad combination surely. But I was not sick enough to go to bed. My friends said I needed a tonic. Common sense said I needed the big out-of-doors and a rest from house work. I had four children, but all of them were old enough to go to school. After the lunch dishes were done up there were three good hours of the afternoon I could call my own. However, walking for the mere sake of walking seemed to me a waste of time, and I longed for something to do that would occupy my mind and furnish me the needed outdoor exercise and make the getting out of the house imperative. Here again as in past experiences of mine, the need was met in an unforeseen way. A general agent came to our town looking for a local representative for a well-known line of toilet requisites. Someone at a venture sent her to me, as she belonged to the same fraternal organization as I did. Well, after listening to her glowing account of the money that might be made so easily I finally took the sample case and paid her the necessary twelve dollars for the outfit and territory. After she had gone I was seized with a nervous fear that I never could do the work, but when, in a few days, some of my neighbors came in and I told them what I had done, they promised me their patronage, and I brightened up. In the next week I got out in those afternoon hours and before ten

days had secured the twenty-five-dollar wholesale order necessary to secure a premium and the payment by the company of the express charges. My profits would be forty per cent plus a three-dollar premium. When you remember the amount of time I was able to give to the work you will see that was not bad. Best of all, I began to feel better at once. My friends began telling me how well I was looking. I slept like a child at night, and I really enjoyed the work I was doing. Of course I met with some discouragements, but for the most part my work was pleasant and agreeable. I was never treated impolitely. I was representing a reliable company and took a pleasure in trying to interest people in the line I carried. Before the year was out I had sold enough goods to get back the money I had advanced on my sample line, and I had secured a few roses for my cheeks and a fresh, clear complexion I did not get from my sample case. I was able to stand a little noise without getting hysterical, and if the wind made a noise I did not fear a burglar.

If I had *not* made about fifty dollars in my spare moments I still would have felt repaid for the work in my increased health and the confidence and training I had acquired. I still carry the line of goods and get an order nearly every month. When a woman begins to tell me she is so "nervous she can't sleep nights," or that "the least noise sets her all on edge," I always recommend that she get out and do some canvassing. "It is a sure cure," I tell her; "I know from personal experience."

When I began the work I was affected with headaches that came about once each week and kept me in bed for a day. Now I do not have them, or at least they are so light compared with what they once were that they do not seem worth noticing.

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### **HOW I OVERCAME DISEASE, FEAR OF DEATH AND CRITICALNESS**

**BY A. B. C.**

▽ ▽ ▽

**A**BOUT a year and a half ago I suffered from untold agonies, mentally and physically. In the first place I was so obsessed with certain fear that I often seriously contemplated suicide. Life was agony to me. I had lost all my friends because of my bitter and critical attitude. I lacked confidence and was

crushed at every turn I made. Somehow the idea came to me that my trouble might be mental. So I subscribed to *Nautilus*. From the very first I improved rapidly. In four months I had cured myself of a weak heart; in a short time my irritability left me; success in my work came quickly. The fear took the longest time to overcome, but I managed to do it. Oftentimes I felt that I could *never* cure myself of that fear, but I did. And now I know that *persistent application*, coupled with faith, worked the miracle. I used to be terrified at the thought of burglars. Now I can go to sleep calmly *without* any fear of burglars entering my head.

I have made a very good plan to write down on a piece of paper as definitely and concisely as possible the statements that I wish realized. And every morning, every noon and every night I read these over carefully, repeating each statement several times. Again, I found that certain objects suggested fear to me. I had gotten in the habit of associating certain things with fear. For instance, the mention of death used to almost throw me into hysterics. So I said, "When death is mentioned, the idea of calmness will flash across my mind." When I used to go to bed late I feared that I would have a trembling "spell," so said, "When I go to bed I will be calm and peaceful." I found this last plan worked wonders. I literally dug into my mind to find out what *made* me think of undesirable things. I wrote these down on paper, and then wrote out statements associating these ideas with pleasant things.

I have splendid health, many friends. I am very successful, and very happy. I wish I could tell everyone of what New Thought has done for me.

I feel myself growing stronger every day, and my vision is increasing.

This is meant for a "success" letter, but I'm afraid I have told very little that will suggest help to another, but my sincere wish is that it will help some person who has become discouraged.

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### **HOW I USED NEW THOUGHT TO HEAL MYSELF OF HERNIA**

**BY C. H.**

▽ ▽ ▽

**I**HAVE learned that New Thought is merely *old thought* in a *new dress*. Several years ago I read T. J. Hudson's "Laws of Psychic Phenomena" and found therein a

"pearl of great price." One great wonderful *truth* dawned upon me in a way that I had never realized it before. And that is, that *all* healing depends on the *faith* of the person desiring it. It is *faith* that connects us with the wonderful psychic currents with which the very atmosphere we breathe is charged. Every good thing is ready, waiting for us to take it, and *faith* is the instrument with which we can connect with the all-supply. I know that to be absolutely true, for I have applied it to a case of hernia with which I had been afflicted since a babe (I am now fifty-four) with perfect results. All my life I had suffered—at times—untold agonies, and the very thought of my hernia protruding filled me with fear and terror.

Two years ago I read over once more, as I had dozens of times before, the teachings of Jesus in regard to *faith*—how we might have *anything* we would, if we would only ask, *believing*, and coupled with the statement of Hudson that it is really just a "simple, natural law." (And the most wonderful things in nature are the simplest, once we understand them.) This receiving of things through *faith*, I began to realize as I had never before, that it was just this simple, natural law that *Jesus* had tried to impress upon humanity, and they, "having ears, heard not." It is *because* it is so *very simple* that it eludes us. We imagine that His teaching must have some hidden meaning, when all the time it is so very obvious that we cannot see it. He meant exactly what His words expressed.

(I am writing all this in the hope that it may help some other body to grasp this wonderful *truth*.)

So I said to myself, "inasmuch as *Jesus* lives today—somewhere in the spiritual world—just as truly as He did when He walked the shores of Gallilee, and as He never turned away anyone who appealed to Him for help, I know He will also hear *me*, if I pray to Him *believing* that my prayer will be answered." I concentrated, and prayed that my hernia might be healed. The next morning I left off my truss, and as I went about my duties I kept repeating, "I am whole and strong," "I am healed," "I am fearless," and I *was* healed. But so strange and wonderful was this miracle to me that I dared not mention it to anyone for some time. Finally I timidly ventured to tell it to a few friends. Then came the thought, "Oh, now that I have boldly stated the fact that I was *cured by faith*, what if I shouldn't *stay cured* after all;

wouldn't I feel foolish?" And naturally the fear and doubt thoughts brought on a return of the old trouble.

Then I prayed most earnestly once more, and suddenly there came to me an inspiration how I could draw my hernia in and up by a certain movement or contraction of the muscles of the abdomen, and I knew that it was a sign that God had answered my prayer, by showing me *how I could help myself*, and thus be forevermore free from the old fear bug-a-boo. That was over two years ago. My "instruments of torture" (my old trusses) are stored away in the closet, to serve as a reminder of the wonderful thing that has come into my life through New Thought.

### WITH YOUR NERVE OR ON IT

BY ETHEL BICKFORD

▽ ▽ ▽

THE POSSESSION of nerves, too much in evidence, is so common as to be regarded by many people as a manifestation of superiority, just as in earlier times the only persons who were considered "interesting" were the ones who were pale and ready to faint upon slightest provocation.

The "pale but interesting" contingent will soon have a host of recruits from the "collapsible neurasthenics" of the Twentieth Century.

When a cult or fad or custom becomes a nuisance, it must go. Human nature will endure a certain amount of imposition, and then the reaction comes which sends the nuisance to the "pale realms of shades," or anywhere else that is open to receive it.

One of the "collapsibles" found herself in a most distasteful situation. The duties staring her in the face were unspeakably repellent to her. For one survey she paused, and then,—began courageously on the nearest of the disagreeables, saying as she did so:

"With my nerve, not on it!"

The motto became a gonfalon, which carried this particular neurasthenic into the light.

# Netop Notes

By William E. Towne

(THE FIFTH OF THE SEASON.)

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

THE twenty-one morning glories that I planted in the trench at the south end of the cabin are beginning to climb. I drove a stick by each plant, fastened a piece of green tape to the end, ran the tape up over the south window, and fastened it to a nail. Morning glory blossoms are really glorious while they last, but we are wondering how we are going to see the blossoms at Netop, as they open early in the morning and close after a few hours.

Last Saturday afternoon Elizabeth and I started out after dinner on one of those long roundabout rides to Netop. We had been in the office every day for weeks, going out to Netop in the late afternoon, so this long ride through the beautiful Connecticut Valley and over the hills of the Mt. Holyoke range, seemed like quite a lark.

Being in a restful rather than active mood we jogged along up the river road toward Northampton at about fifteen miles an hour. The road followed close to the left bank of the river for miles. At some points we could look far up the river and catch its broad, silvery sweep between the forest-clad hills of Mt. Holyoke on one side and the line of trees and green meadows on the opposite bank.

It was a lazy afternoon. The air was humid. Heavy clouds hung around the horizon, threatening thunder showers, and frequently obscured the brightness of the sun.

We drifted into Northampton, up the hill past Smith College and made a sharp turn to the right that took us up on a still higher hill, where there was a beautiful outlook upon Northampton and the valley. By roundabout and unfamiliar streets we finally accomplished a complete circle, without intending to, and found ourselves right back in front of Smith College.



Next we started out the broad street, shaded with magnificent elms, that leads to Old Hadley, a village rich in the romance of early colonial days, the scene of many an Indian fight, and where one may still find the quaintest old houses of the colonial period. In the center of the town there is an immense green common. This was used as a cow pasture by the early inhabitants, when the whole village was surrounded by palisades as a protection against Indians. In Hadley as in most other old Massachusetts towns, the streets are lined with enormous old elms.

Without stopping, we passed on through old Hadley to Amherst. We had intended to return from Amherst directly over the Notch past Netop, but it was still so early, and we were having such a good time that we decided to make a wide detour and go on past some pastures, where we gathered many quarts of blueberries last year, finally coming out on to the Belchertown-Granby state road.

By this time the dense black clouds of a big thunder storm were piling up in the west.

We stopped to pick some pink sheep laurel that grew under a big maple by the roadside. I suggested putting up the top, but with un-failing optimism, and a less extended experience than mine with eastern thunder storms, Elizabeth argued that the wind was favorable to us, inasmuch as the storm would have to beat against the wind before it reached us, and that we ought to be able to keep ahead of the shower.

We were now on a lonely country road, where the sand was deep and the houses few and far between. We climbed a long, sandy hill where we could look back toward the west for many miles and see the rain sweeping along the north side of Mt. Holyoke in a dense gray mass. On each side of the road a forest fire had burned the trees to a charred crisp. As we reached the top of the hill we could plainly hear the roar of the oncoming storm. We hastily began to put the top up. A weird, twisting, writhing wind, the immediate forerunner of the rain, made the charred limbs of the trees crack and rattle. Then, while I was on the running board of the car, adjusting the fastenings of the top to the wind shield, the deluge came. In about one second I was pretty thoroughly drenched, even before I could get under the cover.

By this time it was black as night. The wind soon died out but the rain continued to pour in torrents. We adjusted the side curtains, and presently we were as snug as the proverbial bug in a rug. The sandy ruts in the narrow country road were now filled with flowing streams of water. We picked our way gingerly along at eight miles an hour so as to avoid splashing the water up into the carbureter or timer, as this would stall us, perhaps for hours, miles from nowhere. It was quite warm and not at all unpleasant riding in the rain, especially after the downpour became more gentle. When we finally came out on the state road we made a beeline for home, and did not pass Netop at all.

The next morning (Sunday), at about eleven o'clock, we made a visit to Netop to see how the garden looked after the rain. Everything along the road was as fresh and clean as on the morning of creation. The hills were a beautiful blue, covered with a thin veil of soft haze. Everywhere, as we rode along through the prosperous farms of South Hadley, the odor of moist earth was in the air.

All nature seemed glorified and the quiet and peace of Sunday seemed to have entered into the landscape.

It wasn't "Apple Blossom Time in Normandy" that inspired Elizabeth's musical sense this morning, but a selection from (I believe) one of Verdi's operas. At any rate she kept singing, under her breath, "Oh, Italia, Italia, beloved land of liberty, beauty and song." She seems to select only one *motif* for one drive!

At one place we always slow up to watch for a very young colt who lives with his mother in a pasture by the roadside. A little farther on, close by a farmhouse, we usually see a prosperous looking family of goats. It comprises a white papa goat, a black and white mamma goat, and just recently the brightest, liveliest black and white baby goat, the exact image of his mother, has come upon the scene.

When we got to Netop everything looked rejuvenated after the rain. The forget-me-nots by the brook had about doubled in size. Elizabeth harvested her roses in the garden; we cut a large lot of asparagus beet greens and then hurried home to Sunday dinner (at 1.30 p. m.).

In reading this instalment of Notes, please remember that it is written several months before publication, on account of our western trip. By the time you read this, or a few days later, we shall again be visiting Netop, after weeks of absence. I feel sure we shall not find any more beautiful or attractive scenes than we enjoy right here in the Connecticut Valley on our trips to Netop.

## THE FURNACE

BY WILLIAM ROSE BENET

▽ ▽ ▽

ALL day for a wage  
 He shoveled rage  
 Into a furnace underground.  
 It waxed white-hot. It made a roaring sound  
 That sent its blast  
 Through all his being, 'till at last  
 This rage grew all his world. And still his  
 chains held fast.

So, from his throes,  
 At last he rose,  
 And, with his shovel, slew a man,—past care  
 Ran stumbling, sobbing, raving for the air.  
 In consequence of which they bound him in a  
 chair  
 And killed his body with electric volts.  
 The utter dolts!

—In Century.



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EDITORS.

*Success Letter No. 539.*

New Thought came to me in a peculiar manner. About three and a half years ago I was *unfortunate* (?) enough to step on a piece of glass which cut my foot very badly. This put me on the couch for several weeks. Being of a nervous temperament it made me wild to have to stay on that old couch.

One day while in one of my most grouchy spells a friend came in and handed me a book to read. I will never forget the title of that book, "The Pathway of Roses," by Larson. Well, that book started something going in my upper story. Being a man that always wanted to see the practical end of a thing, I didn't think much of it, but I read

it two or three times. Then I dug out for more along the same lines. Trine, Wilson, Atkinson, Towne, and others. As I read I started to practice their teachings. It was hard work for a long time, but faith with hard work won.

At the time I was handed this first book, I drank continually, and at times to excess. I did this for twenty years or more. Used tobacco to excess all my life. Was always nervous and excitable, in fact I was what society would call a chronic grouch. Was never well, and if I took a good full breath of God's pure air, I would have an awful cold.

In less than six months from the time I read my first book I quit drinking, and in less than one year I quit using tobacco, and will never use either again, because, thank God, I have no appetite for either. Nervousness and grouchiness have left me, in fact I am complete master of myself. I haven't had a cold in over two years, and am not afraid of a draught of God's pure air. In fact, I am as healthy a man as one can meet.

Another thing:

Previous to my conversion to New Thought I was always in debt. Now it seems that my salary goes further than it did before. I pay my debts before they become debts. My salary is the same as it was four years ago. Some may say that certainly he has more money now than he had before, because he has quit using liquor and tobacco. "Wrong." Since I quit drinking, I take my family to theaters and other places of amusement and in that way I spend more money than I ever did for liquor and tobacco.

This is what New Thought has done for

me, and what it did for me it will do for you, if you will only read and practice its glorious teachings.

Read and practice with faith, but remember faith without works is dead—J. H. A.

*Success Letter No. 540.*

During the second year of our marriage a baby boy was born to us. Two weeks before his arrival complications set in which alarmed my doctor and family very much though I knew nothing of them. When he was born—rather taken, for I had not the least bit of power to give him birth—other complications arose and his life was lost and mine almost went.

In fourteen months I again became pregnant, much to the distress of my family and friends. At that time a very clever and energetic woman in our town was "giving," as she put it, "the gist in a nut shell of her six years' study of New Thought." The ladies met once a week for an hour, and I was asked to attend. How grateful I am that I did attend and how much I got out of every meeting.

For four months I listened and read and read and talked with others who attended. I read every book that I could find on the subject. I purchased several of them and read and made use of the suggestions in them. I learned to use affirmation, suggestion and to go into the silence. I began deep breathing and affirming "Health and a Healthy Baby." Whenever one of my usual sinking spells came I affirmed, "Health and Strength" until they became less frequent.

Of course I did physical things besides. I dieted and lived for several months on buttermilk and fruit and light things. Some may say, "Oh, yes, that part is what did the work, and many often lose their first born, etc." But I was told by several doctors who were with me before, that I would always have some trouble. My own doctor said, when the baby came, "What good did it do to starve you? This child weighs as much as the other."

Well, I was sick only three hours in all. The doctor was with me only two hours. Everything was very normal and the child was well and strong. She was and always has been the picture of health. Scarcely a day passes but that someone remarks about her healthy, robust appearance. My friends marveled at the way we came through and such tales as I have heard since of what

they really expected. You can see how I lay all of this at the door of New Thought, can you not?

Never did I allow fear to enter my mind. I would use substitution, auto-suggestion and gratitude. Imagine how I have used gratitude ever since. Not a day goes by that I do not express gratitude for her life and mine. All this happened about five years ago, and I am five years wiser and fuller of New Thought and all that it does for one.

Ours is often rightfully called, "A New Thought Child."—MRS. A. B. C. WISCONSIN.

*Success Letter No. 541.*

We never get anywhere by regarding God in His relations and at-one-ment with us in the unusual and exceptional; in other words, the miraculous; by thinking of ourselves as here and the Divine as yonder. He can only become an inspiration to us in proportion as we are able to realize Him as the inner hidden presence in humanity, as moving along with you and with me in our every-day routine of life, believing that He discounts our failures at the start. And, really, my most marked business success has come through seeming failure. He is in our wills when we choose and in the heart that loves the truth. Emerson says: "Of this pure nature every man is at some time sensible . . . There is a depth in those brief moments which constrains us to ascribe more reality to them than to all other experiences."

When I am up against the hard knocks of life, as even New Thinkers sometimes are—for who of us does not sometimes stumble along the paving stones of good intentions?—Emerson's Over-Soul gives me a new vision of life. It goes right to the heart of New Thought. "I get fire for my altar and light for the candle of my soul." I have dispelled gloom, nervousness, pain, in fact put to rout seven devils of petty trials, discouragements and fatigue, that beset the busy homekeeper, by shutting out the world from my mental horizon and giving myself up to the Divine inflow, so vividly described in the Over-Soul, thereby bringing the better forces again into the ascendancy.

To succeed in the little things of life—great things come to but few—it is imperative that we have daily spiritual food. A soul uplift today won't relieve the strenuous grind of tomorrow, any more than a big dinner we eat today will sustain the physical tomorrow.

I have had fair success in the small things

that go to make up the sum of a human life. If we all wait for success in great things life will be a failure for the vast majority of us. If we can't realize our ideal the next best thing is to idealize our real. But to always sail on a placid sea would make us inane creatures, without moral, mental or spiritual vertebra. We must generate energy and effort to develop spiritual and physical backbone and mentality.

"We lie open on one side to the deeps of spiritual nature, to the attributes of God." The assurance of this background for my being scatters the temporary clouds that arise which, however, are never so dense as to shut out the lure of the Infinite.

*"Though outwardly a gloomy shroud  
The inner half of every cloud  
Is bright and shining.  
I therefore turn my clouds about  
And always wear them inside out  
To show the lining."*

—M. C.

**THE PRIZE WINNER** for August is S. S. Martin, who wrote Success Letter No. 537. We shall be glad to send the prize of two subscriptions wherever the winner directs.—M. G. B.

#### 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.*

*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.*

*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. Fouts, Miss Esther Henry, G. C. B. Ewell. October lecturers, G. C. B. Ewell, M. D., Mrs. Florence Willard Day, Mrs. B. Von S. Higgins, Miss Harriet Hale Rix, Prof. F. A. N. Painton.*

*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 ither see us;  
It war 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.*

I. G.—My dear girl, take stock, look over your assets carefully and your liabilities, and then *decide* which course you will follow. Then put your heart and soul into making the *greatest possible success of that course*. Subdue yourself and devote yourself every minute of your time serving and glorifying in your mind the course you have decided upon. You may rest assured that your success does not depend so much upon which course you choose as upon how you stick to it.

L. C.—If you will re-read carefully three times the series of editorials in January *Nautilus* regarding "The Rights of Women Teachers" and try to get into the spirit of the articles instead of searching for something to criticize, you will discover that their sole aim and tendency is to benefit and help all women teachers whether married or unmarried. You say that it seems to you that these editorials are contrary to New Thought teachings because I state therein that a woman cannot reach her highest development until she has borne children. My dear L. C., there is nothing in New Thought that will enable one to abrogate the natural processes of life and evolution and the use of common sense. New Thought helps the individual to work in harmony with all natural forces to the end that he may realize ever fuller, more perfect expression of his real self. New Thought is not a system of magic for the working of miracles, in the sense of reversing or suspending the processes of nature. New Thought interprets truth, it does not manufacture it to order. The natural, normal woman, as her nature develops, turns to marriage and motherhood as a means of self-expression. I believe that, in our present stage of evolution at least, woman's highest good and happiness comes through fulfilling this law, not in try-



ing to deny its existence. If there is a higher law it will only be realized through fulfilling and understanding this law in all its deeper meaning and significance. I believe in supporting social laws and customs which encourage marriage and help woman to fulfil her natural, normal functions of motherhood under the most favorable conditions possible. I believe that such a course of action on my part is in complete harmony with New Thought.

M. A.—It seems to me to be a case of two women who see too much of each other and who, perhaps, do not have enough wholesome active interests in life. If I were in your place I would certainly make up my mind not to feel hurt by anything my friend might say or do. It is only the things we take to heart that can really fret us. If you do not take her words into your consciousness and meditate upon them they cannot hurt you. You know that anything she might say to another would not hurt you unless it was repeated to you. It is the same way with the things she says to you and before you. Unless you take her words into your consciousness and meditate upon them and turn them over and over and fret over them and condemn her for them they cannot hurt you. It seems to me the first thing to do is to make up your mind that you will not be hurt under any circumstances, and also to see less of your friend for a time. Where people meet and mingle day after day they are very apt to get on one another's nerves. It seems still more important to me that you should have some active work in life that will occupy your attention and take up your energies so that you will not have time to meditate upon any of the unkind things that others may say about you. When a woman reaches your age and does not have a large family at home, some outside interests, something in the way of a hobby or a fad, something that will really hold her attention, is almost indispensable to health and happiness. It does not matter whether it is city improvement work or settlement work or charity work or suffrage work, just so it engages the real interest and attention of the woman. When we engage in some larger work of this kind our perspective is restored and we get a broader, kinder view of humanity as a whole, and the unkind things that others say about us have far less effect.

P. L.—I know just the book for that young man. It is "How to Develop Self-Confidence in Speech and Manner," by Grenville Kleiser. The price is \$1.35. It is one of the very best books for young men that I know of. The books by Dr. Marden are also fine. See that he gets plenty of outdoor exercise. Boys, and girls, too, with his temperament, are apt to stay around the house too much and to avoid exercise. There is nothing like lots of open air and walking for him, unless, of course, he is doing work which keeps him physically active. Read that article by Martha Helmes on page 34 of January *Nautilus* and follow out that method in your efforts to help this young man. He ought to have some regular

form of employment, no matter how simple it may be. There is nothing like regular work for a boy of his age. It will direct his energy into the proper channels and help to keep him healthy. The "How to Develop Self-Confidence" book will help to strengthen his will and to arouse ambition. Get him to read it over several times or read it through slowly and carefully to him. Discuss it with him. It will do him a world of good and you can do him lots more good by treating him as directed in that article by Martha Helmes.

E. V. B.—I presume one reason for your not getting the same results that you did when you first began the study of New Thought is that you try too hard. You need to recognize the fact that there is a law of rhythm in growth. Also you need above everything else to avoid getting into a rut. It is easy to overdo mechanical affirmations and suggestions. Don't allow yourself to get into a rut. Let go and let the One Life live itself through you. It is the law of nature that we should not stand still; we either go forward or die. Do not allow yourself to get into a rut of living or thinking. Spend a portion of every day in the open air and sunshine. Take a walk every day. Begin with a short distance which you can easily cover and gradually increase the distance. This will help to clear your thinking. Read what Paul Ellsworth has to say in his chapter on The Law of Rhythm in Growth in his book, "Direct Healing."

M. C. B.—Your mother is an example of what takes place in the physical body when the mind is at rest. A large part of disease is created by the interference of the mind. When the mind becomes at ease nature restores harmony in the body. It would help you greatly if you could get a nurse or someone to stay with your mother for two or three hours every day so that you could have a rest and change and get out of doors. A walk every day in the open air would make a great difference with your health and feelings. You should begin with a short distance that you can easily cover and gradually increase the distance. If you feel that this is utterly impossible, the best thing to do is to get as much of a mental change as possible every day. Read interesting books or stories. Take deep breathing exercises. A book that would help you along this line is "Old Age: Its Cause and Prevention," by Sanford Bennett. This includes some very good exercises that are taken in bed. These exercises did wonders for Sanford Bennett. Do not allow yourself to vibrate with your mother's condition. Try to think of her as a living soul about to be free from the body. It is a well-known law of psychology that if you want to displace one train of thought the best way to do it is to fill your mind with thoughts of an entirely different character. Therefore you should keep your mind and hands busy. Read good books. Talk with friends. If you cannot go out for purposes of social intercourse you probably have a telephone and can communicate with your friends in this way.

**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 chose.

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**

**Wouldst thou seal up the  
avenues of ill  
Pay every debt as if God  
wrote the bill.**

—Emerson.



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

"It is interesting in all countries where the Arabs hold sway," says Sir Henry Willcocks, in an article in *Blackwood's*, "From the Garden of Eden to the Passage of the Jordan." that "any man who plants a date palm is possessor of that palm—even if it stands upon another man's land, or on the common domain." There is a recognition of property right in labor that we have forgotten. And in Arabia they didn't and don't tax the tree a man plants, because to do so would discourage tree-planting. Natural taxation would never tax production.—*Rcedy's Mirror*.

President MacLaurin's announcement that Prof. Charles M. Spofford, head of the department of civil and sanitary engineering at Massachusetts institute of technology, has been selected by that great technical school to serve as a member of Cambridge's advisory board, upon request of the mayor of that city, is a welcome bit of news. Harvard University previously had named Prof. Charles J. Bullock, authority on economics, to act in like capacity. The municipality will now receive expert counsel in vexed matters of taxation and valuable assistance in the solution of other problems. The institutions of higher learning everywhere are getting in closer touch with all the people. Good work for state and county and city has been done by the state universities of the middle and far West, notably Wisconsin and California, and the influence of it has been felt strongly down South and here in the East.—*Boston Globe*.

Everybody is familiar with the usual barrier a contractor builds in the street when a new building is started. A high board fence, often plastered with advertising matter, so placed as to force pedestrians into the midst of traffic, makes it unpleasant for the public. A building company of Seattle, Washington, recently started a new fourteen-story block and surprised the public. The barrier erected about the excavations roofs in the sidewalk but keeps it open to pedestrians. The structure is painted a soft copper green and on the roof are placed boxes full of blooming plants. At regular intervals in the fence are windows screened with heavy wire, through

which the curious may watch the work of setting the steel work. There is no advertising matter of any sort pasted on the fences.—*Technical World*.

The first chapter of the profit sharing plan of the Ford Automobile company is being told. The plan has been in operation ten months and in that time Ford employes have purchased on contract homes valued at \$5,000,000 upon which they have made payments aggregating \$1,500,000, have taken life insurance to the amount of about \$3,000,000, and have saved on an average of \$48.65 per month, which is either in savings banks or invested in real estate. About 9,200 employes are under the profit sharing plan. More of them are coming up to the qualifications constantly. Since the plan went into effect the average gain per man in bank deposits has been 130 per cent; in life insurance, 86 per cent, and in homes owned, 87 per cent.—*Transcript*.

In the graduating class of the Kansas Wesleyan University, at Salina, in this merry month of June, there was a blooming damsel just emerging from her teens, the typical girl graduate of whom the poets sing. Next to her there was a man with gray hair. He had the seamed face and rough hands of one who has known long years of toil. And they were father and daughter. Fayette A. Smith hadn't time to acquire an education when he was a boy, and when he became a man he was busy making the wilderness of Western Kansas blossom as the rose, shooting grasshoppers off his farm, and estimating his losses in years of drought. When he was fifty-three years old he concluded that he could afford a rest, so he moved to town, that his girls might be properly educated. The retired farmer usually is miserable. He can find nothing to do but play checkers and roast the railways. Mr. Smith, however, concluded that if an education is a good thing for the young, it should be equally good for their parents, so he went to college with the girls, and now we see him "graduate" with the youngest of them. Why not? Age is as much an attitude of mind as a condition. Why should a healthy, active man permit himself to be permanently shelved because the frost is on his whiskers?—*Collier's*.

According to the "Wall Street Journal" of New York City: Production of whiskey in Kentucky in January was 1,980,000 gallons, against 6,102,452 gallons in January, 1914; production in Pennsylvania was 1,073,808 gallons in January, against 1,552,445 a year ago, and in Maryland 506,919 gallons against 918,582 last year. Whiskey bottled in bond in January was 691,508 gallons, compared with 988,187 in January, 1914.

The decrease in Kentucky's production of whiskey amounts to 66 2-3 per cent; in Pennsylvania it is about 33 per cent; in Maryland more than 40 per cent. These figures (and others, for February, March and other months more recently available) indicate that

the distillers, who can look ahead like anyone else, see that within a few years the commercial demand for whiskey will fall off at unprecedented speed. The distillers are buying newspaper space in more than one city to argue that prohibition doesn't prohibit—that more liquor than ever is being drunk in this country; but this is a bluff. They are meanwhile curtailing production and quietly discounting their own funeral. Better times are ahead for these United States.—*Collier's*, June 3, 1915.

The equal suffrage law in Denmark has been signed by the king. Full parliamentary suffrage for women now obtains in Australia, New Zealand, the Isle of Man, Finland, Norway, Iceland and Denmark. A glance at history, past and present, may indicate that this is a Scandinavian impulse.—*Springfield Republican*, June, 1915.

Carefully I have read all the remedies for social discontent presented by Babson, Belmont, Brandeis, Ford, Guggenheim, Rockefeller, Untermeyer before the Commission on Industrial Relations. Superficial all. Social discontent springs from narrowing opportunity. Opportunity narrows because of growing monopoly of the earth and its resources in fewer hands. There is no escape for labor from servitude to those who control the one thing upon which labor can be used to produce wealth—the land. While land monopoly concentrates, competition for jobs intensifies and prices go up so that wages go down. There is no remedy for social discontent but the land for the people.—WILLIAM MARION REEDY in his *Mirror*.

Dr. Stanton Coit, who is now making his annual lecture tour in this country, insists that the United States is one vast church to which all its citizens belong, because the American ideals of freedom, brotherhood, and liberty are giving to the rest of the world a supreme spiritual message.—*N. Y. Times*.

Montclair, N. J., April 16, 1915.—The first class for housemaids ever organized in this country completed the first course of instruction today. During the course the housemaids received twelve lessons under the direction of Miss A. D. Hanson, who is in charge of the domestic science work of the Montclair public schools. Next fall the instruction of the servants at the expense of the board of education will be resumed.—*N. Y. Tribune*.

Anthony Comstock, it is reported, is to leave his office as United States postoffice inspector at the end of this month, by request, after having held his position since March, 1872. His frequent errors of judgment, often amounting to acts of injustice, have at last, it appears, worn out the patience of his superior officers. Comstock has undoubtedly done a great deal of good work in the suppression of actual vice, as well as much advertising of things which were evil only as the mistaken reformer equipped them with evil suggestion.—*Springfield Republican*, June 15, 1915.



“WHAT IS GOD?”

BY FLORENCE KIMPTON PAYNE.

**H**AS your little kiddie ever asked you, “What is God?”

And if he has, what have you said? What have you told him to make him feel the nearness of the Great Spirit, instead of the farness of the Big Man in the Sky?

Here is an answer that has seemed to satisfy and have its effect:

God is a Spirit, little man. Yes, almost like a fairy—only fairies are just dear make-believes, while God is the realest thing there is.

No, you can't see Him, but He is there just the same. You can't see air either, can you? But you know it is always all around us. Sometimes when the wind blows you can feel it on your face, and when it is cold you can feel it on your nose. Well, God is like that. He is always with us, and if we listen we can even hear His voice. It speaks to us every little bit, only we don't always hear because we are not listening.

Next time you want to play with the sewing machine, or matches, or want to run away, just stop a second and you will hear something inside say, “Don't do it—you might harm yourself.”

That voice is God, sonny, taking care of you, and if you listen to that voice you can't even guess the real happiness you will have.

*When I sent for Lesson No. 1 I was out of employment. Before I had finished the first month I was working and was full of hope of having found again my long-lost ideal (re-discovered that its accomplishment was still possible). Before the second month passed other difficulties faded from the horizon and now, while I am waiting for Lesson No. 4, I have demonstrated also a fine typewriter. The first New Thought I ever read was Nautilus a year ago. Appreciating the part you are playing in the world's regeneration, and thanking you for your helpfulness through The Nautilus, Lessons and otherwise.—P. W. O.*

*I had just been through an operation for appendicitis and was feeling rather downhearted. The Nautilus sure did great work for me. I was facing another operation and I didn't want it. I set my mind to work not to have it, and before long everyone said, “How much better you are looking.” The trouble was done away with by fixing my mind on the words of Christ and living them out. It has been three years and no trace of the trouble has ever returned.—R. E. HENDERS'N, Greeley, Colo.*



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

*Frederic Keeler and The Exposition:—*

I will tell you what we are doing here, and this is the result of a lifetime in higher pursuits. Our church, that of the Indwelling Master, is legally organized in New York. Associated with it is what we call an Order, to which are attached those who live the life, as distinguished from merely studying it. They take up one particular attitude of living at a time and so advance as far as they wish to go. Out of these people who are confirmed in it, a few, now four, with others coming, have entered a community life, that is as one spiritual family. This community is buying the Baldwin Home, but use it in the work of the Master, whom we regard as the Eternal Indwelling Christ. We have taken one and a half acres more land. We heal and teach and do whatever we can, aiming to live the life of joy and peace and simplicity, always directing this toward power. In a word, we are putting the devout side of life into metaphysics as our contribution.

My trip to the Fair was very enjoyable. My lectures were accepted there with a better attitude than I think I have ever had before. The constant request to me now from the public is to publish my teachings. They have there a fine hall, library and offices in the center of the city, which is supported by fifty-two local centers, and which they will probably hold as a permanent metaphysical federation.

Anyone can speak in the Palace of Education on the grounds if they wish. Attendance at the Fair the last Sunday I was there was over 54,000. Attendance is increasing daily. The limited trains are running in from two to four sections. The Fair is fine, but does not hold its visitors long, as they enjoy the trip even better than it. The San Diego Fair is worth about a day's visit.

I believe the greatest contribution *Nautilus* can make toward the success of the Propaganda work there will be to state that hotel rates in San Francisco are less than in any place on the trip. (I paid one dollar a day at the Stratford, across from the St. Francis.) One gets rooms there or at Hotel Worth now for about two dollars, sometimes less. The city has built many hotels for this purpose. Fine cafeteria meals are below regular city prices. Hotel Stratford, Powell and Geary streets, will reserve rooms at these rates in advance. I advise having nothing to do with hotel associations at prices over these mentioned. It is an unnecessary waste of money. Los Angeles should be visited, as it holds more for the tourist than any place on the route.

The work in Los Angeles is federated in a library conducted by Eleanor Reesberg, who is a very exceptional manager and healer. Harry Gaze is doing fine work. Had a meeting of six or seven hundred at the Hotel Majestic last Sunday in which the spirit of the healers and teachers who attended was better than it has been in seven years of any such effort.

Mrs. Militz is really the leader of the coast and is truly strong and spiritual. Miss Grace Wilson does fine work. The hospitality shown our people there could not be excelled. I can unhesitatingly say that that trip is worth anybody's while, but that it is never summer in San Francisco, and one should prepare accordingly, and that it costs to see things on the trip.—W. FREDERIC KEELER, Editor Constructive Thinker, Baldwin, L. I., N. Y.

*Some Opinions About "Money Talks":—*

Mrs. Shahan, whose bungalow I sketched in the last *Craftsman*, says of "Money Talks," "I read your book last night from 'kiver to kiver' and shall read it again and again, until I assimilate at least a part of it. To me it is a new shot and a wonderful one." Also I am enclosing a letter from Mrs. Eva Emery Dye, author of "O'Loughlin of Old Oregon," "The Conquest" and "Ronald McDonald," as perhaps you know. I have underlined the parts about you and *The Nautilus*, so you need not bother to read it all, unless you wish.

I wish your Portland visit were not so far away. By the way, Prof. O. Sissons of Boise, Idaho, spoke at Reed College a week ago Sunday, and his talk was so palpably a *grobina* after the teaching of "Money Talks," that Mr. Hawkins, a well-known business man here, who had just read part of the book, turned to me and smiled in recognition of the similarity between the needs he was outlining and the supply pointed out in the book. I sent him a copy with a letter, but have not had time to receive a reply. I also sent the president one and had a nice letter from Tumulty, saying it would be called to his attention. A friend of mine who bought two is a personal friend of Thomas W. Lawson, and, at her suggestion, I sent him a copy. She thinks it will appeal to him.

Mrs. Shahan further says—I did not finish with her—"Think of the good it is bound to do. How I would like to send a copy to each banker. But the common herd, the multitude, are the ones to get interested, and how to do it?"

Mr. Shahan said, after hearing the book through: "It is a bed-rock, self-proving treatise on money and its uses, proving conclusively that every day's labor in procuring either gold or silver to be used as money, is that day's labor lost, only in so much that it may be used for the benefit of the particular few who have the control and the manipulation of money";—"I am going to read that book very carefully. It's a study."

So it is, and more and more I am convinced that it must be taught and classes must be organized in which students will, of course, need the book.—ELEANOR BALDWIN, Del Monte Apartments, Portland, Ore.

*From a Letter to the Editor of "Mastery":—*

I was pleased to see what you say about Elizabeth and William Towne's *Nautilus*. She was the first to open my eyes and make me think of these subjects, and I am deeply indebted to her writings. I sent to New York at the time and got the whole of her writings and carefully read them all through. I have said that the only thing that would induce me to go to America again at my age would be the pleasure of making her acquaintance. She must have an extraordinary personality, though, *entre nous*, perhaps a little lacking in refinement, which shows itself in the way she bursts out into endearing terms all over her writings. I know this has been detrimental to the good she might have done, as people do not understand this style in England. I wonder if there is any probability of her coming over to Europe. I subscribed and *The Nautilus* was sent to me for some years, then for some reason it was discontinued, and now I intend to subscribe again. As you give me her address thoughtfully in your notice, I enrolled my name as one of her pupils and the papers she sent me were most useful, but I fear have got into the vortex from which few things return!!!—LADY BLANK, London.

*Sowing the Seeds of Peace:—*

What will the future be for all the nations of the earth? This depends entirely on the kind of seed being sowed by the different nations. The boys and girls of today are the men and women of tomorrow, who will ruin or rule the nations of the earth according to the seeds now being sown in their minds and lives. If the nations of the world desire to live in peace in the future, then teach the children of every nation the horrors of war, that it is wholesale murder, and teach them the horrible cost in precious human lives, aside from the awful tax that the nation must pay in human suffering and misery. In this way, and in only this way, will nations finally be brought to future disarmament. Disarmament under present conditions is very difficult, if not impossible, because the boys and girls of the different nations were not taught such principles. Therefore, what is happening abroad is in perfect accord with past teaching. If the boys and girls of all the present nations, no matter what language they speak, were to be instructed properly on such great questions of national life, what a tremendous force and power would be set in motion for international peace. "*Whatsoever ye sow that shall ye also reap.*"—R. J. HANCOCK, 29 High St., Methuen, Mass.

*Ethelweyn Mills on Socialist Party:—*

May I take the liberty of giving you, as a member of the Socialist Party, what I understand to be the Socialist view on several of the matters touched on in your editorials?

To the intelligent Socialist, and in the sense in which we use the terms, there is no conflict between the attainment of Socialism by

evolution, and its attainment by revolution. The revolution toward which we aim is simply the complete change in the system of ownership and production by which equal opportunity will be afforded to all people, and each man will receive the just return of his labor, with which you record yourself as being heartily in sympathy.

We have not the slightest idea but that this will come through the working of evolutionary forces, which strive tirelessly for the betterment of the race and its living conditions. I am confident that you yourself believe that the time has now come when man is himself taking charge of the forces of evolution and hastening their activity and his own development. And I am equally confident that you believe that it is our great privilege to hasten the workings of these forces in the economic field, as well as in our intellectual and spiritual progress.

May I correct your implication that all Socialists are inopportunist, and your statements that we are not endeavoring to cooperate with the people in the world who are trying to make an ideal government, but who as yet have not the Socialist ideal?

The national office of the Socialist Party maintains an information department and research bureau, for the express purpose of putting the party, its officers and its membership in touch with all the present attainments and efforts of those working for genuine democracy and better labor conditions; and our several hundred elected officials and many thousand active workers on the firing line throughout the country are acquiring, through this department, and officially, the best and most reliable information available as to just how to work for the creating of a political and industrial democracy, in all the thousand and one questions that present themselves every day in our municipal and state governments.

To this end the department is co-operating with almost every progressive association in the United States, with the names of which you would be familiar, including the Direct Legislation League, the Proportional Representation League, the National Municipal League, the American Association for Labor Legislation, the National Prison Labor Committee, various legislative reference libraries, etc. The bureau is handling in a most efficient way hundreds of inquiries a month, and is a large factor in establishing the constructive policies of the party in a fashion which deserves the commendation of every public-spirited citizen of the country.

And do you know that, for many years, the Socialist platform has urged the working class consciousness in order that eventually we might abolish all classes? You desire nothing better yourself in this line than the abolishing of all classes. Our reasoning and our method in this respect are very simple:

The working class (just as the capitalist class) are as yet not only unaware many times of the enormous wrong of our present system, but also very largely unaware that the wrong is *unnecessary*, and that it can be remedied by the united action of the majority

of our citizens. The workers comprise a majority of these citizens. Hence, if they would act unitedly they could remedy the evil.

The Socialists who think, realize that the capitalist himself, with the worker he exploits, is alike a victim of the system, and our antagonism is directed, not against the capitalist individual, but the capitalist system. Our appeal to class consciousness is our appeal to the manhood and womanhood of the workers to awake and arise in their power, and to command their own destiny.

Pardon me for taking so much of your time, but in your generous appreciation of the principles of Socialism, I should like to have you include an appreciation of the hundreds of earnest men and women who are, in self-sacrifice and hardship, leading the Socialist movement of today and endeavoring to train themselves and their fellow workers to be worthy citizens of a co-operative commonwealth. So I have written you thus.

I have been fortunate in being engaged in the national office of the Socialist Party, in connection with some of their most vital work. And I should like to think that perhaps I am bringing you to a more intimate acquaintance with what we are trying to do and the ways we are trying to do it.—ETHELWYN MILLS, Chicago, Ill.

#### *A Soap Box Orator Gets Wisdom:—*

In Portland, Ore., one evening, a soap-box orator was howling dire calamities of every description from his improvised rostrum on the street: Yes, the whole country was going to ruin. Foodstuffs were soaring, and would soon be beyond ordinary mortals' reach. Land grabbers were making it impossible for anyone to get a home, and there were no industries open, or ever would be for the poor working man to keep his family from starvation. He had worked his audience up to such a pitch that many a countenance looked hopeless enough to commit suicide.

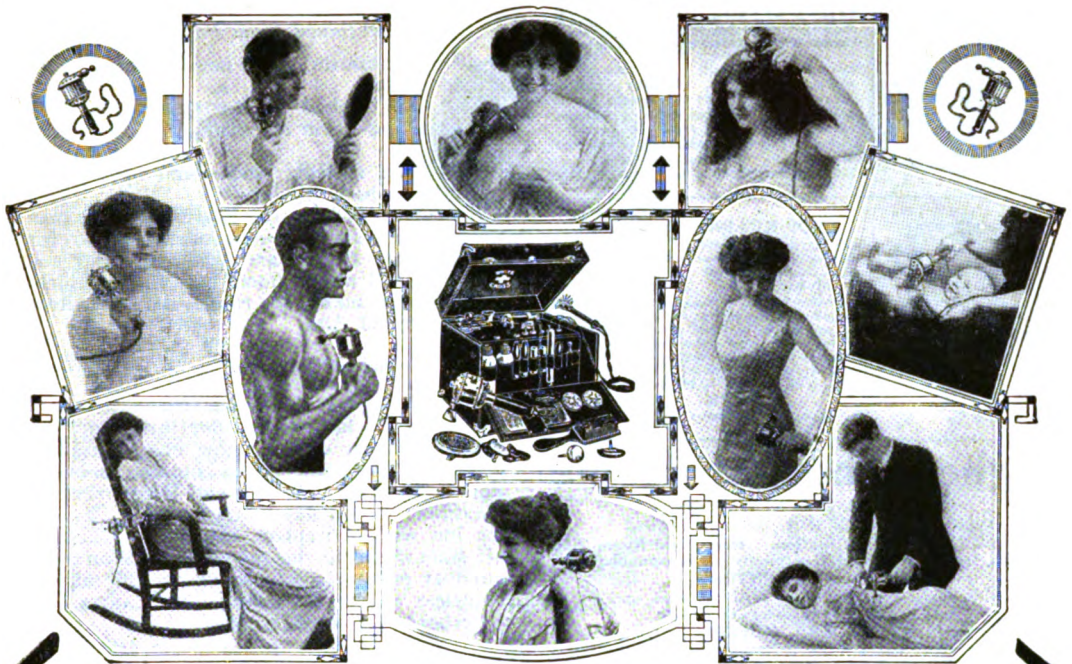
One little woman, past middle age, stood apart, where she had stopped to listen, with a calm, serene look upon her countenance, very different from the majority of the audience. As soon as the speaker stopped the crowd began to disperse. Seeing the little lady standing there the orator stepped up to her and said, "Weren't you afraid like the others?" "No," she replied, sweetly, "I kept holding the thought of peace, both for you and for the others."

The orator looked astonished, but pulled himself together and continued, boastfully, "I'm a knocker; I love to test my power, to see how I can scare people."

"Yes," she replied calmly, "you'll better be careful how you send out those fear thoughts. They'll return to you some time, for you started them out. They'll return to you like chickens coming home to roost."

"Say, brother," she said, impressively, "if you'd just talk optimism for *one week*, in-

*(Continued on Page 54.)*



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## Little Visits

(Continued from Page 52.)

stead of pessimism, you'd never want to scare people again."

The man looked at her queerly; a light was breaking in on his mentality. "I believe I'll try it."

"Do," she replied, "and you'll never have anything to be sorry for."

A few weeks later she heard the same man talking of sending out good thoughts, for thoughts are things, and whatever kind you send out will return home to you, like chickens coming home to roost.—MINNIE ROOF DEE, Portland, Ore.

### Re the Friendly Black Cat:—

Were you ever homesick for a home of your own? I haven't had one for twenty-five years, and you cannot know how I used to enjoy that old black cat in the picture in the Family Counsel Casy Corner Department of *Nautilus*. Some day I am going to have a log hut with a fireplace, cat and all like that off somewhere in the mountains. Won't you put that picture back in again for the sake of homeless readers?—ALBERTA M. CARTER, 179 Peterboro St., Detroit, Mich.

### The New Metaphysical Forum in Boston:—

Metaphysical Forum, a new association formed in Boston, for the promotion of spiritual understanding. Public meetings are held Sunday evenings at 8 o'clock in Metaphysical Hall, Huntington Chambers. Lecture, followed by debate, closing with musical healing. Clara Haven Wallace, founder and leader.

The first meeting of the Metaphysical Forum was held April 4, Easter day, and had an audience of about one hundred and twenty-five. Scripture reading, Mrs. Edith Saunders; poem, by Miss Clara Hall; Silence, led by Mrs. Isabel Noyes; Acting Secretary, Miss Emma Crowell; lecture, Mrs. Carrie L. Nichols; Musical Healing service.

We start with fifty members, many of them members of the Metaphysical Club, and many others. The interest in the new forum is keen. It was greeted by all (who have been approached on the subject) most cordially. We shall hold meetings through April and May, Sunday evenings, and resume October 1. The new Forum starts with the co-operation of all the Truth teachers of Boston.—CLARA HAVEN WALLACE, 1137 Massachusetts Ave., Cambridge.

### Epilepsy and New Thought:—

I have a son confined in a state home for epilepsy. When I put him there I had no home of my own nor no money, only what I earned with my own hands at housekeeping. He is a good boy and I tried to teach him how to think right. When I can get his thoughts started in the right channel his convulsions are further apart.

(Continued on Page 56.)



CONTENTS.

- Prof. James on overcoming melancholy and any undesirable mental state.
- A quaint and simple little experiment suggested by Dr. Woods Hutchinson to prove the effect of muscular contraction upon the emotions.
- A strange instance, told by Poe, of power to read character—the school-boy who always guessed right in the “odd and even” game and how he did it.
- A striking description by the Master Scientist, Darwin, of the outer signs of a common emotion.
- Luther Burbank’s explanation of heredity.
- Prof. Gates on the subconscious mind and its relation to outer form.
- Personality, the outer phase of human nature.
- What Prof. James and Herbert Spencer say about it.
- How lack of self-respect shows itself in the walk.
- About the various classes of temperament.
- A balanced temperament the most desirable.
- The mental qualities.
- The egotistic qualities. These manifest at the crown of the head, etc.
- A probability. How to distinguish it.
- The motive qualities. Combativeness, how it manifests and how to read its signs. Cunning, cautionness, craftiness.
- The vitative qualities.
- The emotive qualities. Amativeness, conjugality, sociability, etc.
- The relative qualities. Human nature, snavity, sympathy, etc.



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- The egg-shaped face, etc.
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### Little Visits

(Continued from Page 54.)

I have been thinking that those institutions ought to be managed by competent men and women who could teach the Bible intelligently to those unfortunates and teach them how to think health thoughts and how to rid themselves of their disease—lack of ease—for their trouble is only wrong thoughts. The doctors have never been able to locate epilepsy. Every autopsy they have held they have found every organ normal. This goes to show that it is caused by wrong thinking. I know when my son is full of hope he is better.

Now, Mrs. Towne, *The Nautilus* goes broadcast over this vast land, and I beg you to agitate this matter through *The Nautilus*.

It does not seem to me that I can hold my peace when I think of how those poor creatures are being cheated of their birthright by their wrong habits of thought, when they could be taught how to regain health.

(One month later.)

I have heard from my son since I wrote you last. He is being benefited and has been four weeks without an attack. He says that he felt very strange all one afternoon until seven o'clock. He wrote me that he prayed and was reading the Bible when the feeling all passed out. I have been giving him treatments at night when I retired. He says he feels so much better.—**MRS. IDA L. SCHWERK, Rochester, N. Y.**

*Our Bright Friends Pass Us Along:—*

I can hardly wait for *Nautilus* to reach Owensboro—I 'phone my bookstore to send it out at once when it comes. (He does.) I have never, from any other publication, gotten so much to broaden, strengthen and illuminate generally. Yet to the March number I must give *special* praise—I read, *read* and *READ*. I have passed it to seven others and said, "Please return." I shall keep it as a special book of reference. Before me now is May number. You and Mr. Towne both did splendidly in your editorials. Here is what I like: "Let the Spirit guide you as to how you can express New Thought without raising too much of a fuss." Now I am doing that very thing—for I am a business woman—meet many people.

I took the March *Nautilus* to one in a family—the others read it and said, "Splendid." I got them to read it by saying, "I want you to read 'Ideals,' by Orison Swett Marden." I *knew* they would read it all. This party enjoyed "Ideals," and said, "May I take it to school and let a fellow teacher read it?" Then a lady who came to school read "Ideals." She took the book home, and the mother is very bitter against Christian Science, etc. But when I called I said, "Did you not find *some* splendid things there?" She admitted *quite* all.

Oh, the truth is creeping, like the incoming tide. Though it silently comes creeping.

(Continued on Page 58.)

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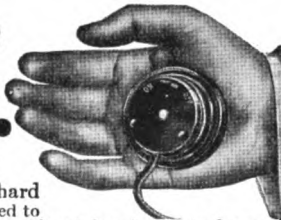
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45 W. 34th St. Dept. 1926 New York, N. Y

## Little Visits

(Continued from Page 56.)

through the world's tangle of grass and thistle it will swell until "the earth shall be filled with knowledge as the waters that cover the sea." Your *Nautilus* is great. I wish every man and woman in Owensboro would read it.

Mr. Towne gave great lessons in "the way to be happy," and "the start to business each day" is a good tonic. Success to you both and my prayers.—MISS J. IDA ALLEN, 323 West 5th St., Owensboro, Ky.

### A Personal Evolution That Blesses:—

From being an underpaid, overworked stenographer in an uncomfortable office to a business of one's very own and such a beautiful work—making pictures with growing things—is a long stride forward on the road to success, is it not?

My letterhead shows it—does it not? It does not tell, however, of the happy-hearted forward move of the trying to make others cheerful and keeping cheery myself, of the not knowing where the dollars were coming from but believing that they were on the way, and their inevitable arrival.

But, oh, dear Elizabeth, it is so good to be free—daily I am advancing along the sunny pathway of success.

Monthly I can feel I am gaining in the ability to *hear*—and with you I believe deafness is the hardest thing we have to overcome.

Hourly I am gaining in physical power and health.

February, 1914, I was a nervous wreck—broken in health, crushed in spirit, apparently, and out of work—nothing saved on which to live, no income and no one to help me.

Each day that has passed since has brought to me the mental, spiritual, physical and financial strength for that day's needs. So I have lived in absolute trust, in perfect poise—and the future is so bright that I am dazzled.

I am busy now making three gardens and with work ahead that will occupy me for the summer months.

From my heart's full depth of gratitude I send you check for *Nautilus* and feel that to your generosity I am indebted in great measure for this success attained and to come.

May the power of the Father govern and protect you! The wisdom of the Son teach and enlighten you! The influence of the Holy Ghost renew and quicken you! The blessing of the Everlasting and All Holy Trinity be with you now and evermore.—J. L. D., Landscape Architect, Augusta, Ga.

*And the Voice Said, "Write!"—*

I have been a shut-in for ten years from neurasthenia and heart trouble, brought on by a serious operation, and though I don't think I'll ever be well again, I think there is nothing that has helped me so much when I was in despair as *The Nautilus* which I get every time I can spare the money.

(Continued on Page 62.)

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## Success Forces

(Continued from Page 20.)

mathematics. He must decide what he wants, make and keep an image of this thing in his mind, and by his thought-pattern make a matrix to be filled in by intelligent, responsive Divine Substance.

*Say in the Silence:*

I desire and *choose to have* this genuine success in (whatever you want) according to the pattern which I have made and am holding for the All-Intelligent Substance to fill in. My will and the will of my Father are in accord that I shall *have all good things*. I claim this manifestation *now* according to the covenant between my Source of Supply and myself.

*The next article in this Series will be "The Force of Faith."*

## The Keynote of Life

(Continued from Page 24.)

key yourself to the positive, optimistic, creative mental attitude.

The way to acquire physical and mental power and efficiency is to hold strong positive thoughts, thoughts that create and upbuild. If you would develop creative, productive ability you must saturate your life with power-producing thoughts, thoughts of harmony, goodness, purity, nobility, courage, strength, self-confidence, faith in all that is fine and uplifting.

These are the thoughts that polarize in the right direction, that produce the poise and power which are the basis of true manhood and womanhood.

Your mentality is the keynote of your life.

*I have met the evidences of your good work even in the asylums. Healing surely cometh from understanding. You certainly have a large sphere of educational kind, since you appeal to man's pure religious nature.—*  
MABEL A. BOARDMAN, R. N., Middletown, Conn.

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## "The Books Without An If"



"We can only **retain** a thing under the same law by which we **obtain** it." This is a Universal Law which the world is just beginning to sense. When we **obtain success** by **forcing** it to come to us instead of **attracting** it, we must be prepared to exert our **force** at all times to a greater extent against all comers or we cannot **retain** what we have **obtained**. The inability of the masses to do this is why there are so many failures after **success** seems to have been won.

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by F. W. Sears, M. P., deals with the subject of **obtaining** and **retaining** success from a standpoint never before taught. The author was for many years engaged in the business world where he made and lost three fortunes. In seeking the **real cause** for his losses he learned the great Truth that "We can only **retain** a thing under the same law by which we **obtain** it." In this book he teaches how to **attract success** so that it may be **retained** after it has been **obtained**. It is at once the most **practical** yet the most **inspiring** work ever written on this subject. It is the **practical** experience of an **inspired** man who has **turned failure into success** under the most difficult and trying conditions.

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"How I Go Into the Silence," by **PAUL ELLSWORTH**.

"Freedom, Power and Happiness," by **ELIZABETH TOWNE**—all in September issue.

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**Little Visits**

(Continued from Page 58.)

Indeed I think it was reading that magazine that helped me to the little success I have.

One night before going to sleep I was reading a copy as usual, and as I lay down I thought if there were only something I could do that would help to break the chains that were binding me—something that would take my mind off my trouble; and I desired as strongly as I could for that something to happen. In the morning as I awoke a voice said as plainly as possible: "Why don't you write?" And I thought (though I had never tried anything of that kind before), "Why not?" *Nautilus* says what others can do you can do also, and I remembered we had several writers in the family (my grandmother claimed relationship with Dean Swift, though she was far from proud of it), so I tried it, and so far have sold one small story and six poems—one to *Munsey*.—ADA WOLFE, 6801 Haverford avenue, Philadelphia, Pa.

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I would like to further emphasize the fact that too much cannot be said in favor of hot water drinking. It is entirely due to the fact that I drink a pint of boiled water as hot as possible every morning at least half an hour before eating, with careful dieting and plenty of fresh air, that I have been able to do all of the house work on the farm for three years, with never one penny spent for help, and it is *The Nautilus* I must thank for the knowledge. Ho, all ye sick and ailing, if you would be well drink quantities of hot water on an empty stomach; use temperance and intelligence in eating, get right next to nature and go to work at something you enjoy doing.—MRS. MARY ROSE LOFGREN, Box 16, Plaza, N. D.

**The Laws of Divine Healing**

(Continued from Page 28.)

the process, accomplishing the changes as rapidly as we are able, bringing severer tests when our faith is greater, and steadily casting forth all that is not in accord with the divine ideal.

Thus a time comes when we make almost no exertion in the old-time way, by affirming, by holding mental pictures, and reaching forth to attain ideals. Instead, we maintain a quiet, even attitude, inmostly at peace, ready for any experience the divine life may bring.

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(Continued on Page 66.)

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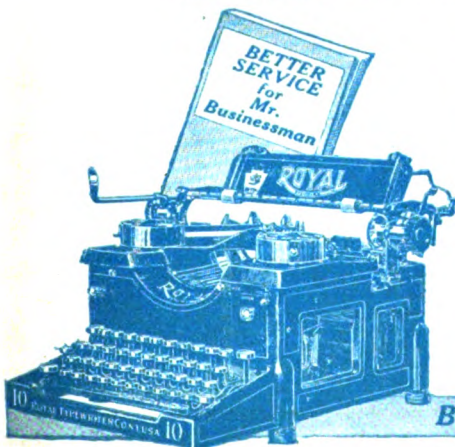
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