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APRIL 1916

NAUTILUS

MAGAZINE OF
NEW THOUGHT

Creates
New Life
For You!

Edited by
ELIZABETH TOWNE

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NEW THOUGHT CENTERS.

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

- BANGOR, Me.**—The Bangor New Thought Club, 182 Cedar street. (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.**—Fred H. Shepard, 771 Main street. Meetings every Tuesday and Friday evenings at 399 Franklin street. (M)
- CHESILHURT, N. J.**—The New Life Fraternity, Mrs. Grace Collins, Box 15. (M)
- CHICAGO, Ill.**—Priscilla Knox McArthur, 1340 North La Salle avenue. (M)
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- COLUMBUS, Ohio.**—Miss Harriet Schwartz, 242½ S. High.
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- NEW YORK CITY.**—Mrs. Mary Etheridge Chapin, Studio, Theatre Francais, 21 West 44th street, Saturdays to Tuesdays. (M)
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- NEW YORK CITY.**—The Unity Society of Practical Christianity, 28 W. 72d street. (M)
- PARIS, France.**—Société Unitive (Science of Life Center), 26, Rue Vavin. (M)
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- SAN ANTONIO, Texas.**—New Life Fraternity, Mary Norton Bramham, 3809 South Presa street. (M)
- SAN FRANCISCO, Calif.**—Metaphysical Library, 126 Post street.
- SAN FRANCISCO, Calif.**—California Gift Shop, 1040 Polk (at Post street). Olivia Kingsland.
- SANTIAGO DE CHILE, S. A.**—Instituto de Ciencia Mental "Armonia." Cathedral 1872, Casilla, 468 P. O. B. (M)
- SEATTLE, Wash.**—Mrs. Agnes J. Galer, 216-18 Crarý Bldg. (M)

- SEATTLE, Wash.**—Raymer's Old Book Store, 1330 First avenue. (M)
- SPOKANE, Wash.**—Spokane Book & Stationery Co., 903 Riverside avenue. (Opp. Post Office). (M)
- ST. LOUIS, Mo.**—New Thought League, Headquarters 509 North Newstead avenue.
- SYDNEY, N. S. N. AUSTRALIA.**—I. O. O. F. Temple, 138-140 Elizabeth street.
- SYRACUSE, N. Y.**—Miss Katherine Carter, New Thought Reading Room, 505 South Warren street. (M)
- WASHINGTON, D. C.**—National New Thought Centre. Miss Emma Gray, Dr. A. E. Ricker, 902 F street. (M)
- WASHINGTON, D. C.**—Oriental Esoteric Society, 1443 Q street, N. W. (M)
- WASHINGTON, D. C.**—Mrs. E. B. Williams, Unity Truth Center, Met. Literature Library, 1860 Col. road. (M)
- WESTFIELD, MASS.**—Life and Light Circle, H. G. Rockwell, 22 Hancock street. (M)
- YOUNGSTOWN, O.**—Flora G. Whiteside, Pleasant Grove. (M)

NEWS STANDS.

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- BURLINGTON, Iowa.**—A. W. Martens, Pub., 301 S. Main street.
- CANTON, Ohio.**—Ralph W. Young, 307 Tuscarawas avenue.
- CHICAGO, Ill.**—The Advanced Thought Publishing Co., 168 N. Michigan avenue.
- CHICAGO, Ill.**—A. C. McClurg & Co., 218-224 S. Wabash avenue.
- CHICAGO, Ill.**—Purdy Pub. Co., New Thought Book Shop, Mallers Bldg., 5 S. Wabash avenue, 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 Pde.
- LONDON, W. England.**—Maurice Dobson, 146 Kensington, High street.
- LONDON, E. C., England.**—L. N. Fowler & Co., 7 Imperial Arcade and 4-14 Imperial Bldgs., Ludgate Circus.
- NEW YORK CITY.**—Goodyear Book Concern, 29 East 22d street.
- SALT LAKE CITY, Utah.**—Shepard, the Magazine Man, 237 S. State street.
- SAN DIEGO, Cal.**—Carpenters' Book Store.
- SAN DIEGO, Cal.**—Mrs. Cella B. Slocum, 1658 Front street.
- SAN DIEGO, Cal.**—Webster's Book Store, 945 Eighth street.
- SANTA BARBARA, Cal.**—Ramona Book Store, J. M. Barbour, Prop., 707 State street.
- ST. LOUIS, Mo.**—H. H. Schroeder, 3537 Crittenden street.
- THE AMERICAN NEWS COMPANY** supplies Nautilus on a returnable basis to all newsdealers who request it.

You cannot imagine how much we all wanted to clap our hands and cheer heartily, after the inspiring address you gave us yesterday. But the people felt the old thought, namely, that because it was Sunday they dare not clap. Some day we shall know that Sunday is as appropriate as any other day for manifesting appreciation and good will. When are you coming again? We are all longing to see more of you and to hear more of your uplifting thoughts. Hoping it may be ere long, I am, with the highest appreciation.—MRS. SOPHIA VAN MARTER, The Unity Society, 28 West 72nd St., New York City.

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

Nautilus News.

BY THE EDITORS.

May Day Moving Stories.

One feels the spring time in a special symposium in "How New Thought Moved Us from City to Country," which is a feature of the May number of *Nautilus*. Natalie Bowman, who calls herself a "North Dakota hon yok," tells the story of how she and her family achieved a happy home on the prairies and vanquished heart disease in the doing of it. The second experience is that of a young couple who lived in New York City and longed for the unattainable country home and garden. The wife tells just how they employed New Thought to gain their desires.

A second special symposium for May *Nautilus* is "The Best I Have Got from New Thought," containing six self-experience stories showing how these "best things" were realized: certainty, safety, vision, faith, creative power, ability to turn on the power at will, the principle behind accidents and the way to heal, and how a husband may heal his wife, as one man did. The first of these self-experience stories is a prize winner by Marjorie R. Johnson, and the other five are written by Alva Acton, Virginia Grand, Jean Inwood, Isabel Powers and Mary Antine, whose prize-winning article on "The Transformation of a Spoiled Child" appeared in *Nautilus* for March, 1914.

How to Live Well.

Among the specially interesting articles that will appear in May *Nautilus* are these: "How to Live Long and Live Well," by our own Edward B. Warman, A. M., author of "Psychic Science Made Plain," and many practical articles which have delighted our readers. You will be glad to know that we have several of Dr. Warman's articles on hand, which will appear as fast as possible. (Making up *Nautilus* is like trying to get a great crowd of people through a very narrow gate: somebody has to wait every time!)

"What Your Face Tells of Your Face the Bulletin Board of Your Mind," a most interesting study by our Dr. Orison Swett Marden.

Kate Atkinson Boehme's second lesson in the new series, "From Men to Gods," entitled "The Mobile is the Immortal," with a wonderful affirmation for the realization of immortality in the flesh.

Number six of T. J. Shelton's illuminating series on "Healing Thought" is devoted to "The Scapegoat," giving his own personal experience in "taking on" the diseases of those whom he was treating, and the how and why of his own healing. (This series grows more and more interesting and practical.)

Edwin Markham contributes a beautiful new poem, "Your Great Hour."

There are several other good things scheduled to go in, which I will not announce lest some one fail to get through the gate.

(Continued on Page 2.)

Important Notice To Nautilus Subscribers.

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

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Nautilus News

(Continued from Page 1.)

Among William's editorials for May *Nautilus* is a splendid one on "Imagination and Creation," showing clearly the law of self-healing and explaining just how disease is "purely imaginary," and how it is not.

My own editorials will include a series based on H. G. Wells' wonderful psychological study, "The Research Magnificent"; and another practical series with a little self-experience thrown in—for those who are held to one kind of work while they are longing to do something else: "When Children are Small and the Purse is Flat," "When Conscience Commands" and "To Free Yourself."

Art by Majority Vote.

In regard to our new cover design, the voting seems to be heavily in favor of the new one, which appears on this *Nautilus*. Whole families are voting in some cases, some of them unanimously and some of them not so much so. Here is an interesting vote from Mrs. H. J. Rich of Chicago:

"Without the question of a doubt in my mind this issue of *Nautilus* has much the handsomest cover design. Not colors, as I like February's colors best, but February's design is superficial in comparison to this month's issue, which has some character. Almost inspirational! I asked two of my children (17 and 15 years of age) which they thought the most artistic, and they were unanimous for the March cover—my daughter remarking 'the February cover was too sprawly,' and my son, that 'there wasn't enough to it,'—before I had expressed an opinion. So here's three votes for the March design."

Which reminds me of a perfectly splendid article I have just read on "Education in Taste," by Randolph Bourne, in the *New Republic* for March 4.

T. J. Shelton votes the same way, in these words: "The face of *Nautilus* for January is perfect. From the top to the editor's name in the lower left-hand corner, it is a picture worthy of the New Thought. Never change it."

There are scores of other interesting opinions pro and con that I would like to publish if we had more room in this department.

Thank you, friends, for helping us make up our mind which is the better cover. The voting seems to indicate that the voice of the people is the voice of God in matters of art, too.

I have asked the librarian of the public library here if he would put *Nautilus* in the reading room if our New Thought Center will furnish it, and he is very glad to do so.—ALICE C. CLIFFORD, 60 Montgomery St., Bangor, Maine.

How I Jumped from \$1500 to \$50,000 Yearly



Partial Contents

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How to follow any line of thought with keen, concentrated Power.
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How the Will is made to act.
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THE NAUTILUS.

Vol. XVIII.

APRIL, 1916.

No. 6.

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THE NAUTILUS

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WILLIAM E. TOWNE

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These Are
Some of
The Nautilus
Contributors
For 1916-17.
Others
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Self-Help Through Self-Knowledge

MONTHLY }
\$1.50 a Year }

APRIL, 1916.

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No. 6 }



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

God Is Your Backer.

THERE certainly is something back of you to give you strength: GOD HIMSELF IS YOUR BACKER. God is your backer whether you know it or not, and whether you *feel* it or not. Pay no attention to your feelings, just keep on *remembering* that God is your backer, that he works in and through you to express to the world in loving service. He works in you to will and to do of his good pleasure, which is your perfect health, happiness and functioning.

▼ ▼ ▼

The Emotional Person.

THERE is nothing "unlucky" about your name, or the day of your birth, or the breaking of a mirror, or your being emotional, *unless you think in your heart that there is!*

Emotion is soul power. Of course if anybody wastes soul power carelessly, throws it away on reading scores of cheap novels, and especially if one

wastes it in fits of temper, then it certainly does bring bad luck to one.

But emotion rightly directed makes one a great power.

All the people who have done great things in this world in the line of art or literature, all great statesmen and great world leaders of thought and action have been emotional persons. But they trained their emotions and directed them in proper channels.

You can do the same thing if you will read every day and practice that which you learn in New Thought literature.

▼

Emotion Directed Is Power.

CERTAINLY, if one lives a very uncontrolled and misdirected life one remains a mere animal. And the emotional person is a more dangerous animal than the ordinary person, just as the emotional person becomes more wonderful and great if he directs his energies in the right way.

It is all a matter of ideals and self-

EDITORIALS *by* Elizabeth Towne

discipline. You can become "animal" by living like an animal, by not directing your life and controlling your emotions and educating yourself through the doing of useful work in the world.

Don't carry your feelings on the outside so that other people can hurt them. You should turn your sensitive side inward toward the One Spirit of love which is trying to express through you. When it comes to things outside you should simply *let go* and remember that everybody has a perfect right to think of you as he pleases, and even to speak to you or of you as he pleases.

What other people do is not your responsibility; *what you do* in answer to the words and deeds of others is what counts to you for righteousness or unrighteousness, for progress or failure. It is what *you yourself* do and think and feel, that counts to you for character and progress in the right direction. If you are a servant what of it?

You are also a god, whether your neighbor recognizes it or not?

It is for you to choose in each experience to think, speak and act like a god serving other gods—not like a slave rendering mean and sullen service to a beast.

v v v

A Relaxation Exercise.

CONTINUING what I told you last month about the new medical fad and exercises:

In Boston the other day a friend of mine told me about one of these new fashioned doctors who is curing a woman friend of hers of heart disease by the use of the same sort of methods. For years this woman has been unable to lie down flat in bed at night. The first thing the doctor did was to lay her down flat across the bed, with her head

and shoulders hanging down over the edge, and only her hips and legs resting on the bed. Every day she is required to lie in this position for five minutes. She and her family thought it would kill her, but it is making her well. Along with the diet and other exercises which the doctor prescribed to put her internal organs back in their proper places and "build her up."

I have only tried this exercise once, but I propose to add it to my list for every-day use. This relaxation exercise would certainly tend to straighten the back bone as well as throw the internal organs into place and strengthen the abdominal muscles; it is perfectly calculated to correct the disarrangements that come from sitting all day over a desk, or a sewing machine, or a bridge table.

v

The Bell-Ringing Exercise.

THE bell-ringing exercise consists simply in swinging an imaginary bell as far as you can up to the right and then down to the left, and then up to the right again, and so on, taking pains to swing that imaginary bell just as far as you possibly can every time.

I have improved upon this by doing it to waltz time, swinging the bell as far to the right as possible on the third beat, at the same time leaping upward with it to swing the bell as high as I can. After I have done this twenty times or so I swing the bell upward to the left instead of to the right, leaping upward on the left foot on the third beat. Then I forget the imaginary bell entirely and swing my arms straight upward over my head, and forward and down again at my sides, and up again as far as possible over my head and backward.

EDITORIALS *by* Elizabeth Towne

all the time keeping the dance step, and leaping upward on the third beat, first on the right foot for a time, then on the left foot. This is always my last exercise in the morning, and I keep it up until I can feel the warm perspiration beginning to come.

Then comes a hot scrub in the bathtub, followed by a cold needle shower, with the water cold as possible.

It takes me exactly forty minutes to do all my stunts and get dressed ready for breakfast at 7:30.

v

Other Physical Culture Stunts.

THERE are other exercises which I do every morning also, as described in my "Practical Methods." And a week ago I bought a Whiteley exerciser, lightest weight, and had it put up in my room, with which I do a fair imitation of buck-sawing, and a few other stretching ones. I am not aiming to develop muscle, but simply to keep all muscles exercised to the point of cleanness.

With me, it is simply a case of sweat every day or suffer! And I believe it is the same with every other human being. It is by physical activity that evolution progresses and the world exists. If we invent things to get out of exercising our bodies we certainly pay for it in some kind of physical derangement.

You must exercise enough every day to get up a good sweat: only so will you burn up the poison that is generated by your mental and emotional activities.

Men and women are built to earn their living by the sweat of their brow, and if they refuse to sweat they will cease to live. And they will be half dead a long time before they are buried.

The Good Time Coming.

I EXPECT to see the day when every man and woman will literally earn his bread by the sweat of his brow. The price of manual labor is going up, and up, because everybody is becoming educated so that he can get along without laboring. Eventually we shall all be so well educated that everybody can do executive work and clerical work and nobody will want to do laboring work.

As a means of supplying the demand for necessary labor it will be absolutely necessary to cut down the pay for executive and clerical work, and to raise higher and higher the pay for laboring work.

Education is bringing about a condition when physical labor must be done by people who are educated away beyond physical labor, or it will not be done at all.

Now I put it up to you as an educated, intelligent person who does not have to labor, *what would induce you to labor?* Under what conditions would you be willing to labor?

I can answer that: you would be perfectly willing to go out and dig a trench for two or three hours a day at say ten dollars per day. So would I. I will saw wood with a buck saw for two hours a day at five dollars per hour, for anybody who wants me to do it. But I won't saw wood with a buck saw *ten* hours a day, not at any price. I don't have to. But even if I did "have to" I would not do it. I would be a tramp first, and let the public support me, either on charity or in jail. And there are plenty more Americans who feel about it as I do.

It is up to the government to supply every man a laboring job at short hours and good pay.

EDITORIALS by Elizabeth Towne

I expect to see the day when there will be equality of distribution of physical labor, and something nearly approaching equality of income gained therefrom. In that day everybody will work, even father, for two or three hours a day.

And think how much healthier we shall all be!

And in addition to the work, everybody will go to school two or three hours a day: there must be compulsory schooling for grown-ups as well as children.

And for the balance of the day, we shall all, "each in his separate star, paint the thing as he sees it for the god of things as they are."—as Kipling describes it.

That is freedom, and it is heaven, and it accords with the law of unity of being and of self-expression.

And this horrible war will expedite the day by making the governments value and develop their human resources, which heretofore have been sacrificed to the industrial "gods of things as they are."

Oh, this is a wonderful world, and it is a wonderful God who is pressing for complete expression in it.

▽ ▽ ▽

Truth About the World War.

THE truth shall make us free from the law of sin and war.

The esoteric objective of this war is the Whole World educated in the truth of human solidarity.

We are one body, and God, the soul of all, is teaching us to know our oneness and to organize as one human race for the peace and progress of all.

Life is a school and the battlefields of Europe are demonstrating the chemistry of ideas. The acid of national individualism is being transmuted by the

alkali of democracy, and there is no stopping it until the chemicalization is complete.

Let us learn our lesson well, that we may not have to learn it again through other wars to come.

To understand anything we must know it in all its relations. The best book William and I have found to show us this world war in all its relations to nations and individuals, past, present and future, is Edwin Davies Schoonmaker's "The World Storm and Beyond," published by Century Company. It is as interesting as a novel and as illuminating as a direct revelation from God. It is a book with the vision of oneness as well as the history of separateness, with no anti-anybody basis to offend. It should be a text book in every college, every school and every study class and club. Don't miss it.

And don't miss those wonderful articles by H. G. Wells that are running in the *Saturday Evening Post*; particularly, "What Is Coming: How Far Will Europe Go Toward Socialism?" in the number for February 26. Mr. Wells is English, but above that he is universal. Much that he says will delight our German readers.

Immediately after reading the H. G. Wells article take up Theodore Roosevelt's "Fear God and Take Your Own Part." Whether you believe in all of the preparedness which Mr. Roosevelt advises or not, you cannot afford to miss his masterly presentation of Americanism and its relationship to the rest of the world. He is the American master of clear thinking on lines of nationalism and internationalism, and no American's education can possibly be complete without a thorough study of this his latest and ripest thought. Which does

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for America what Lloyd George plus Bernard Shaw and H. G. Wells together are doing for England. The only trouble with this book is that it is fifty years ahead of the times. But the wonder of it is that it is so explicit, so practical and so fundamental that the course of our country is already being shaped by it—in spite of the inertia of officials and the entrenched invisible government. Read, "Fear God and Take Your Own Part." Differ with it if you will, discuss it as you will, cuss it if you must: *but read it.*

The above authors give what I consider the top notch busy man's—and woman's—education in world-economics and world-politics. It is my private opinion that if these three writers were carefully studied by every able bodied man and woman in the belligerent countries and the United States, that this war would be shortened by at least a year or two. You cannot read them without realizing that the world is really fighting the wars of *The United States of the world over all.* William says he would add one book to this course: Bernhardt's "Germany and the Next War," published two years before the war.

v v v

Birth Control?

BIRTH control? By all means let us have it taught by every regular physician in the land, to any person who applies. What virtue is there in anything that is *not* controlled? Let us have intelligent birth control, better babies better cared for.

Then let us have intelligent action through our government to encourage births; better distribution of wealth, insurance against unemployment, a little

land and a good living to every man, and adequate mothers' pensions administered as a human right, not as a charity.

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Preparedness for Peace.

ONE of our Washington, D. C. readers says: "If the preparedness program can be defeated or action delayed until the European war is ended, I believe there is great possibility of establishing a world peace."

This seems to be the attitude of a good many pacifists, and I cannot help believing it is because they do not really understand the situation; they do not really know what this world war is nor what it must accomplish. And they do not believe that "all things work together for good"—including this war.

This war is forcing Germany's national efficiency upon every nation, in self-defense. The only cure for German kultur is more German kultur! In Germany and in all the other nations. All the other nations must adopt German national efficiency in order to keep Germany from *forcing* it upon us!

And in the meantime *all* the belligerent governments are being compelled to listen to the voice of the people for the first time. If this war is fought to the finish that will end war, Germany, Russia, England and all the other governments will have to concede and establish democracy and adopt a national efficiency that will provide life, liberty, the pursuit of happiness, liberal financial support and opportunity for world service to every individual. The cornering of land and money and the exploitation of labor must go as democracy comes.

To return to the matter of preparedness, I cannot see that world peace de-

EDITORIALS *by* Elizabeth Towne

pend upon *lack* of preparedness any more than it does upon *preparedness*. World peace *does* depend upon a world united to give fair play to every individual state and to every individual worker in every state. Read H. G. Wells and you will see what a wonderful unity of life is coming to England through having to fight this war. The war itself will pass away but *that unity will never pass*.

So in our country, we may bend all our energies to making ourselves nationally efficient to fight a war of defense if we need to. We may not need to fight such a war. But the national efficiency which we gain in getting ready to do it will never pass away, and it will carry us a long way on the road to the sort of governmental control that will insure to every citizen of this country his God-given fulness of life, liberty and opportunity.

Preparedness for National Development and World Advance.

WE NEED not fear militarism or conscription. It is the ideal that makes the difference between so-called militarism and real national efficiency such as that of Switzerland. Germany's preparedness was all aimed to make wars of aggression, and Switzerland's preparedness is all made with the ideal of defense.

The democratic ideal is always the ideal of defense, never that of aggression.

Let this country prepare *efficiently but not extravagantly* for national defense. Let us have compulsory training for all young people of both sexes that will fit them for efficient team work in the open, with a view to doing their part of the

world's work of *making war upon war until war is dead*, and after that making war upon the "natural enemies" of our own country, such as bad roads, lack of harvest hands, etc. Let us have compulsory personal efficiency with a view to ending war and developing a "moral equivalent for war" that will engage in constructive work all of our energies in nation, state and community.

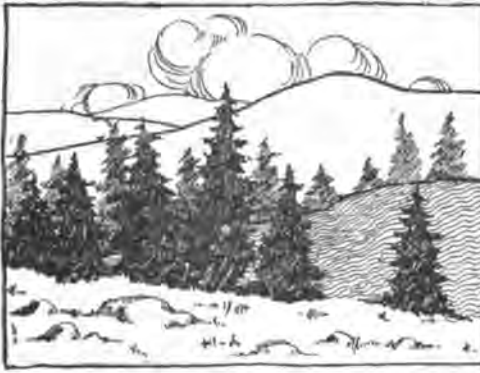
It is not so much what we do in this world as the *spirit* in which we do it, and the *way* in which we do it. Let us trust our own spirit of democracy, and let us develop our national and individual efficiency in such a way as to prepare us for any work that the end of this war may bring us.

What if we do build a great navy and then the end of the war limits armament? We shall have that many more vessels to turn into a Public University of Travel!—a White Fleet touring the world every year for education in universal brotherhood!

After all, money is the cheapest thing on this earth, and human life is the dearest. Let us be ready to defend its freedom if we must. And if our present money based on property is not sufficient to pay for all the ships we build, it is easy enough for any government to issue a new currency based on *service to the state*—as Eleanor Baldwin explains in her little book, "Money Talks."

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BE YE not a hearer only, but a doer of good things. Curl up the corners of your mouth and keep 'em up. By and by you will *feel* like keeping them up. Action and reaction are equal—act a smile from the outside, and it will react from within you.



A ROAD MEASURE

BY ROSALIE DELAFIELD FLOYD

▽ ▽ ▽

SPELL and spell and spell and spell!
The pipes are a-playing and wanderers follow,

Heart of them springing and soul of them singing, and feet of them swinging in rhythm of joy.

Spring!—Spring!—Scent of the furrow, or flash of a swallow,

Or bough in bud, 's worth many a bauble, for gain has no glamour, and gold is a toy.

Sky, stream, wood, wold, which we would loiter with has no computing;

This is delightfulest hour for dreaming: the dawn and the day and the dusk and the dark!

Thrill!—Thrill!—Azurest flutter, and plaintivest fluting,

And lo, in the heart is heralded heaven, its banner, the bluebird, the bugle, the lark.

Far and far and far and far, Faery!

Poesy! Mystery! luring

Over the aureate future horizons, into the shimmering amethyst past;

World!—World!—We are in love with you past any curing,

The gods have granted, however, you treat us,

Your beauty shall live in our heart to the last.

Sun, sun, sun, sun, flooding our earth and the far empyrean,

Show us the wonder of clay and of cloud, of the hoof of the herd, and the flight of the swan.

Star!—Star!—Mortal attune to the mystical paeon!

The morning psalm, the seraphim echo since ever eternity's dawn began.

Life, life, life, life tell us, as you only can, what the road is;

Roundabout, in and out, straightaway none the less, unto the cherubim up from the clod;

Love!—Love!—Gladly we learn that this legend the goad is:

Living is loving, and loving is giving, and giving is growing, and growing is God.





CHOOSING UPWARD---OR CHOOSING THE THINGS WORTH WHILE

By

ORISON SWETT MARDEN

▽ ▽ ▽

“ALL THE beauty and wonder of life lie in the choice we make, and all the tragedy, too.”

Every moment of our lives, some choice confronts us, and we are called on to use our judgment, our experience, our faith, our self-confidence, in making our decision.

Going through life is like traveling down a long corridor which constantly presents closed doors on either side,—alternate doors—one of which we must open and pass through, irrevocably. We cannot make use of both doors, nor can we retrace our steps, nor even reconsider our choice, once the latch has been lifted. We must abide by our decision. There are no exchanges. We must do our considering before we choose not after. And the choice once made, whether for good or ill, for better or worse, we must pay the full price.

This is well expressed by an old Persian proverb: “‘Take what you will,’ said the gods to mortals, ‘but pay for it.’” This world is like a great bal-

ance sheet and the man has not been born who has found a way to tamper with the totals or to get around God. Life holds us inexorably to our accounting and carries out the final reckoning to the uttermost farthing.

Kipling tells us that,

“One instant’s toil to time denied
Stands all eternity’s offence.”

Does it not lend a wonderful dignity and meaning to our individual lives, to realize that each smallest act of ours and the motive which gave it birth is of moment to the whole universe? Is it not a wonderful stimulus to remember that when we choose rightly, even to the smallest things in the days routine, we are not only shaping for ourselves finer brains, cleaner bodies, more beautiful lives, but are also making the way easier and the path clearer for those who will come after us throughout all time?

It isn’t always an easy matter to choose. Our interests, our motives, our duties, our inclinations and impulses, what we ought to do and what we like to do, our passions and emotions—these are constantly clashing, continually pulling us in opposite directions, and making choice a much more difficult thing than it seems in the abstract. Still, “*There is an inmost center in us all where truth abides in fullness,*” and if we go to this center for guidance, if we listen to the voice that speaks there we shall make no mistakes in choosing. This voice warns us whenever we are in danger of making a wrong choice. Whenever we are doing a little thing when a higher is possible, it protests and bids us look up, go up higher. We hear its call in every longing for something better, in every noble aspiration, in every desire to struggle upward, in every impulse of our finer senses.

But though this still small voice with-

in us is perhaps never entirely hushed, it grows fainter and fainter as we heed it less and less. The call that was loud in its appeal in the innocent youth becomes faint in the hardened criminal. We pay for our negligence of it by increasing deafness to its message. We choose, and we pay for the choice. If we do what is at war with the divinity within us which says "No" to the wrong act, and "Amen" to the right, we must take the consequences. There is no such thing as discounting our acts. If we do anything which conflicts with that divine pattern which was given us on the mount, of our highest inspiration, we pay the cost to the last farthing.

"To become one with the Infinite is the normal goal of man."

We all feel that there must be some intimate, close connection between ourselves and our Creator, and that just in so far as we preserve this link in its integrity, in so far as we obey the fundamental principles of our being—justice, truth, love, integrity,—do we feel the divine power operative within us.

It is said by the old mountaineers who find springs by means of the "divining rod" of forked witch hazel, that the longer the rod is used, the more speedy and accurate becomes its "divining" power. Certain it is that this is true of the magic wand of human intuition, the choice made by the higher self. The man who does not blunder and stumble on life's highway, who stands straight in the strength of the Spirit and lives out his life like the light, is the man who keeps bright and keen by constant use the finer perceptions of his nature, the more subtle powers of understanding and of choice.

The ability to separate the true from the false today depends largely on the choice we made yesterday, and the day before, and the day before—on the

choice of all our yesterdays. The constant exercise of the will in the direction of the true will ultimately spiritualize the cells of the body into such refinement, sensitiveness, and delicacy that we shall become more and more perfect wireless stations to receive vibrations from wider, higher worlds. All our senses shall be keyed to finer perceptions. This involves struggle and conflict within ourselves, but the victory over self will be an infinite reward.

"Growth" should be life's slogan. Whatever will promote our growth, whether hard or easy, disagreeable or pleasing, we should choose.

Just as the best thing in a man struggling for material ends often is not reached by any ordinary exertion, so our finest soul qualities are developed through conflict. Many a man has written his best book, uttered his best thought, done his best deeds, when driven by the spur of necessity.

I recall a young man of splendid natural ability, who would have been a great success had he had this spur behind him instead of the benumbing, paralyzing consciousness that he was born rich and did not need to earn his living. He tries to do something himself, independent of what his father has done for him; but he seems unable to get away from the perpetual reminder that he does not need to exert himself. He feels no stern exigency tugging at his elbow, forcing him to work whether he wants to or not, whether he does not feel like it or is a little indisposed, and so instead of rising to the height of a strong, sterling, vigorous character, he has developed a spongy, dependent, flabby one.

The strongest men and women, those who have done the greatest things in the world, have been made strong and fine by conflict—by rebuff piled upon rebuff. Their characters have been

built up by their fight with obstacles. No manly or spiritual qualities have ever been developed by giving in to difficulties, or by exemption from struggle.

Take but one of the great leaders of the Abolition movement, William Lloyd Garrison, and think for a moment of the marvelous spiritual powers, the tremendous force and influence of character developed by this man in his struggle for truth and justice! Look at him as he is led through the streets of Boston with a rope about his body! Listen to his declaration to abide by his choice, to stand firm in the great battle for human rights: "I will be as harsh as truth and as uncompromising as justice!" See the conditions as described by James Russell Lowell under which this despised, persecuted young editor obeyed the call of his soul:

"In a small chamber, friendless and unseen,

Toiled o'er his types one poor, unlearned young man,

The place was dark, unfurnished and mean,

Yet there the freedom of a race began.

Help came but slowly; surely no man yet

Put lever to the world with less.

What need of help? He knew how types were set;

He had a dauntless spirit, and a press."

Consider the great emancipator himself. Was it not his daily struggle, amid adverse conditions, that made him the giant he was? If Lincoln had been born in a mansion on Fifth avenue, in New York, he probably never would have become president, never would have made for himself the opportunity that has given him his place as one of the greatest figures in history, the man who gave freedom to an enslaved race.

If he had been brought up in the lap of ease, with his playmates constantly telling him that he would be foolish to work when his father had secured him

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RE-BIRTH

BY ELIZABETH FRYE PAGE

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HARD pressed and worn by Life's unending task,

I stood where many like me passed along—

An eager, restless, careworn, hurrying throng,
Whose secret soul each bravely strove to mask.

At length one passed, clad in plain garb like me,

And on his face a heav'nly glory shone—
A face no fairer featured than my own—
Transfigured by a holy ecstasy.

I plucked him by the sleeve! not time nor place

Could stay my hand. I would the secret learn
That lit the deathless flame I knew to burn
Within the soul that glorified that face.

"Where have you been?" I asked. "What have you seen,

That your calm face such glory bright should wear,

When all the rest I see are stamped with care,
And yours alone is bathed in light serene?"

"Dear child," said he—the tones were not of earth—

"I am the Word made Flesh; that Word is Love;

And when a loving soul is born, above
A star-gleam marks another Saviour's birth.

"No self-less love is born that does not bless,
No love like this, once born, can ever die;
And though it lead at last to Calvary,
Its way lies through a path of holiness.

"Peace, then! Thou lovest, let the whole world see!

The light is there, within each soul the same.
The dove awaits, descending to proclaim:
'Beloved child, I am well pleased in thee.'"

He went his way. The busy mart was now
To me a holy place, and when again
I scann'd the faces of my fellowmen,
I seemed to see the Christ-light on each brow.



READJUSTMENT

By

PAUL ELLSWORTH

▽ ▽ ▽

WHEN the time comes for a man or a woman to be born into the Kingdom of the Spirit, a series of changes is initiated in his or her life—changes which shake the one who experiences them to the very center of being. Usually it is sickness or financial trouble which constitutes this great awakener, and so common is this experience in the life of all initiates, that it has been recognized and named by metaphysicians: "Chemicalization." Probably this term is suggested by the ebullition and disturbance which takes place in mind, body and affairs, on the threshold of the new life. I believe that a better term is "Readjustment," for that is literally what is taking place at this time: the ways of thinking, feeling and acting are being readjusted to new standards of wisdom.

Before going more fully into this subject of readjustment, or chemicalization, it may be well to call attention to two common mistakes concerning it. I often receive letters from students of New Thought who tell me:

"All of my present trouble began when I took up New Thought. Before that, I was well and prosperous, but it seems as if everything is going to pieces now."

This experience is real enough, but the inference usually drawn is absolutely wrong: it is not because the student has taken up New Thought that this time of disturbance has come upon him. He has reached the time for being born into the Spirit, and trouble comes to detach him from the things of the flesh. New Thought, or spiritual living under any other name, is the only thing that can enable him to go through this crisis of development in safety, and therefore trouble and New Thought come together. Spiritual living is never a cause of the trouble—it is the cure for it, brought to our attention just at this time because now a supreme need for it has arisen in our lives.

The root of all the inharmony that comes at this time is our desire to take the husks of carnal living back to our Father's house, whither we are beginning to journey. Our minds are being turned toward the Spirit, and we are journeying toward this light; but still we clasp the things which, in the kindergarten of life, we used and valued. We have built ideas of their reality and value into the very matrix of our consciousness, and many lessons are necessary to open our eyes to the truth. The new wine of the Spirit can never be put into the old bottles of carnal living; but until we learn this lesson, we insist on trying to accomplish the impossible.

Another misconception concerning these times of trial arises from our misunderstanding of the nature of temptation. Jesus was led *by the Spirit* into the wilderness to be tempted. Now, the usual conception of temptation is irreconcilable with the idea of spiritual leading: why should the Spirit lead anyone into a place of temptation? The answer must take in the real nature of temptation: it is not a time when our

strength is tested and strained to the uttermost simply for the sake of showing God how strong we are; He knows that always. Temptation, such as was this temptation that came to Jesus and that comes to each of us during times of transition between a lower and a higher condition of living, is a crisis when the work we have been doing in growing new powers is perfected; in the very fire of temptation, our armour of resistance to false belief is welded into perfect shape. Temptation is not a test: it is the fruition of that training which is fitting us for the perfect life of Spirit. And, because it is discipline and training rather than a capricious questioning of that which is already known, it must come to us all. Jesus was led by the Spirit into the wilderness to be tempted because the time had come when he was ready for new degrees of wisdom and power, and only by the perfecting process of supreme endeavor, typified by temptation, could this new wisdom and power be liberated. No great thing is born without travail.

The birth into New Thought, or into Spiritual living under whatever name it may be known, is initiated by one of these times of crisis, during which the whole man is forced to exert every ounce of power he has mastered. At first he falls back upon the weapons of the flesh: upon drugs and doctors for healing, and upon bank accounts and houses and lands for supply. And these things promptly fail him. The lesson which has been set him is to learn to trust and to co-operate with the Spirit, to live directly instead of indirectly; and he must learn this lesson—there is no possible escape. Often the student believes that "fooling with New Thought" has precipitated all of his or her trouble, but this is far from the truth. The time was fulfilled, and he could no more tarry within the co-

coon of carnal living and thinking than the nascent butterfly can lie hidden in its chrysalis, when the Spirit within prompts it to try its strength against the barriers that hold it. The butterfly must free itself from the cocoon—and in the very process of fighting against the husk which holds it like a shroud, strength is born; the moth or butterfly which is helped in this time of crisis, will never use its wings—it didn't need help from without, but rather did need to use its own power.

And so, when the time of birth into Spirit comes, the only wise thing to do is to face the ordeal squarely and unflinchingly. Make up your mind that you will cease trying to evade the perfecting process that lies before you, and that you will go forward boldly and confidently, though the earth be shaken from under you. Accept dogmatically, for the time, the fact that you are a manifestation of the Father, being born into the full consciousness of your divine heritage; manifestly, if you do your part no harm can come to you; that would be for the Spirit to defeat itself. The things of the outer world are not being shaken in your trembling grasp to harm you, but, rather to teach you boldly to loose them, and to turn to the supreme force of Spirit, within. At times, all that makes life worth living—life itself, perhaps—will seem to be slipping from you; and the despair of utter loneliness will muffle you with its dark garment. This is because you have held so close to the lesser good of the outer world that you have been unable to see the greater good of Spirit. You have seen only your friends and acquaintances; now you must learn to look within, and to find that Friend who is closer and dearer to you than anything outside can be—that Life which permeates friends and acquaintances alike, but which you must

learn to recognize in its purity, within.

This matter of turning to the Spirit for comfort is one of supreme importance, and it may well be called the first step toward regeneration. When it is fully taken, the sense of utter loneliness which comes during this time of transition—and which will come, even though you be surrounded by dozens of loving friends and relatives—will be done away with forever. It is no fool's heaven you are seeking, no mystical nonsense: the Kingdom is within, and in a very real sense, that Comforter is there which shall forever conquer isolation and loneliness.

You can take this step during your times of meditation in the silence. Recognizing the life within you as the very life of God, use any of the affirmations which Jesus used for realizing his unity:

"I am in Thee, and Thou in me!"

This key thought, which is a statement of the ultimate truth concerning every living creature, will enable you to turn from your belief in separation to a perfect contemplation of your oneness with the Father. As you use it, strive to realize the very conscious presence of the Father—He is with you, is within you, is one with you at all times. You do not have to go through this new birth alone; He is with you always, even unto the death of carnal thinking.

An unwavering determination to be faithful to the new way of living, and a realization of the Father's presence and guidance at all times during this time of change—these are the first steps. Next, carry this matter of introspection, of looking to the Truth within and denying the false without, a little farther. The supreme truth of existence, upon which all growth must be builded if it is real and to be lasting, is that God is the reality of all things, and that within every form of life and substance lie, active or passive, the divine poten-

tialities. All that seems imperfect is caused by a perverted use of creative power, usually by men. Men have thought disease and poverty and misfortune into their present shapes of apparent reality. But the truth is that God is the reality of all things, and that no imperfection is inherent in Him. Remember, I am not denying that there are such conditions as sin and sickness and poverty; but I know, as I know that God loves the world, that these things are but the temporary shapes into which Divine Substance has been cast by the wrong thinking of men. And I know that none of these seeming realities can affect any Son of God, when he comes into a practical and living realization of his own identity.

And you must apply this truth to your life in many ways. The temptation is to strive to eliminate part of our limitations, whose undesirable effects we have realized, while holding to other limited ways of thinking and acting which we imagine can give us pleasure. Every plant which the Father has not planted must be rooted up. Turn within and seek that wisdom which is yours. Say:

"Thou in me art illumination, and through Thee I know that truth which frees from every limitation."

Hold this thought with serene and unwavering attention until you have impressed it upon your subconsciousness—have sunk the requisition for understanding into the depths of the mind. Then turn to a consideration of your life, of your work, of your ways of expressing the Father—for that is what you are doing, wisely or unwisely, every moment of your life. Your life is His life; your work is both yours and His, and it can only be done perfectly by the interacting of His life with yours—by the blending of you, the finite, with

(Continued on Page 34.)



FROM MEN TO GODS

By

KATE ATKINSON BOEHME

SEVEN LESSONS

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Lesson One.

ON THE TRAIL OF IMMORTALITY.

WHY SHOULD metaphysicians array themselves against physical science? The old-time battle between religion and science is practically over, for even if peace has not yet been declared between the two forces, there is a suspension of hostilities, and each is willing to hear the other side. Men like Sir Oliver Lodge are showing a basis of agreement by which the two factions may become allies instead of belligerents.

There was a time when religion taught the resurrection of the material body. This was fiercely contested by physical science on the ground that the material body disintegrated at the time of death, and its atoms subsequently found their way into other forms of life, thus getting far beyond recall on the resurrection morn.

Later science made a discovery which not only changed its attitude but also that of religion, viz., it found that the body was continually changing its atoms, so that in seven years at the very

longest and (some say it is a matter of months and not years), the body has undergone a complete change of atoms.

This would make it seem possible that the spirit in man might lay aside its body for a time and resume it at a given time. If this be true then religion must change its tenet, or rather its wording from "the" body to "a" body, and science must accept the possibility of the resurrection in "a" body, if not "the" body.

This may mean much for those who have to drop their bodies in death and recover them, but there is still another possibility open to "those who are alive and remain" and who are to be "changed in the twinkling of an eye."

This possibility is foreshadowed by Dr. Carrel of the Rockefeller Institute in his potent discovery that dead tissue is not really dead, for it returns to life when it has had a chemical bath and is fed with plasma. Not only this but after being thus treated, the one time dead tissue is not only very much alive, but it grows as well.

In consequence, Dr. Carrel pronounces the animal cell immortal so long as it is bathed and fed. He says, "Tissue becomes younger the older it is." What does he mean by that? Simply that if tissue is properly cleansed and fed, it gets stronger and grows faster as its age increases.

This is a wonderful fact and it suggests great possibilities in physics and also metaphysics. Dr. Carrel is now seeking a mode of cleansing the live tissue, while it is in the human body. He may find it. I hope he will. I yield him the credit for his present discovery and believe it may result in something that shall cleanse and feed the deadened tissue of old age. However, it may be years before this something is found, and in the meantime let us make use of the means we find at hand. For my

part I doubt if anything can equal the cleansing and feeding power of the spirit.

When you are thrilled by fine music or the eloquence of a great orator, what causes the thrill? Your thought and emotion have invoked the spirit and it is thrilling or enlivening the tissues of your body.

Can we not then call forth thrills that shall cleanse our tissues, sweep the scales of arterio-sclerosis from our arteries, destroy bacteria, and everlastingly renew our youth? I believe we have done this to a degree in the past, that we shall continue doing it in the present, and that we shall reap the reward in the future.

It is said that old age comes from a contraction and hardening of the arteries due to the formation of a scale. It seems that the human body still retains what are called amoeboid motions, one of expansion and one of contraction, the two primal motions of protoplasm. In expansion there is a flowing forth of living substance. In contraction this living substance "balls itself" to use the words of Dr. Stanley Hall, to present the least possible surface.

The effect of the expansive motion is to have more life. The effect of the contractile motion is to have less life. The contractile motion is binding or restrictive, and this is the state resulting from fear or shock. Therefore to live in constant fear of something adverse that may happen, is to contract the arteries and all the living substance of the body, and to wither it into old age. On the other hand to send forth the life current expansively and freely from center to circumference keeps the arteries and bodily tissue alive and vital.

Among seekers for the material fountain of youth, we find Professor Metchnikoff, who advises the use of glyco-bacteria for prolonging life. This glyco-

bacteria is generated, I believe, in curdled milk, and is supposed to eliminate intestinal poisons, which, so the professor says, are the cause of old age and death. He calls old age a disease instead of a natural process, and I think he is right. We are told that Methuselah lived for many hundred years, while at present persons who live to be over one hundred are exceptional and remarkable.

If in the past men could live nine hundred years, it shows that the present limit is not due to natural processes, but is instead a failure to comply with them, showing that man has fallen out of line with the law of life and is thereby shortening his years.

There is an occult tale of a time when men, because of their clear realization of God as their spiritual source, were not subject to disease and death, but walked this earth as immortals. Little by little they lost this realization, and as they became less spiritual, disease and death ran riot among them. This, it is claimed, was the Fall of Man, which the Bible gives in symbolical language. It was not a sudden Fall, but a long declension into matter, a long slide on a downward scale.

Now comes the redemption from the Fall, in which Man is climbing upward, and in this climb God and all nature are with him. The Law of Life gives abundant co-operation with his effort, and is speedily lifting him out of the region where disease and unhappiness are rampant, and into a realm that is heaven to his aspiring soul. In this sense heaven is above us, not materially above, but spiritually.

As long ago as the eighteenth century it was said by Hufeland that "*There is a region of man that is never sick, and cannot be made sick; and to call out the reign of that region would make the sick man well.*"

The worm can ascend the spiral of evolution by virtue of the Divine Spark within it, urging it on and up, but first God must have descended into the worm else it would have no Divine Urge. Evolution is not a single and one-sided process. It is balanced by involution. God incarnates in nature and nature excarnates in God. Of involution we know but little. Of evolution we are learning much.

And this is well, for it is evolution that concerns us intimately just now. The hints and suggestions gained from involution show us that God is immanent or indwelling in his creation, and that the region in man that is never sick and cannot be made sick, is the part in man's interior nature where dwells the Most High.

This is not Pantheism, for God transcends His creation. He is not only within but above, omnipresent in all space.

God could not be omnipresent and be excluded from matter, therefore, every atom, yes, every ion and electron is ensouled by God, ensouled by Spirit and Intelligence.

As Emerson said: "*There is no bar or wall where man ceases and God begins.*"

God's Being, which is Love, Wisdom, Power, Creativeness, Opulence, Beauty, Wholeness and Truth, is flowing outward through you into expression. As the years pass you are to express more and more of God, and how can you do this without reaching godhood. Verily evolution at its highest is the passage from men to gods.

AFFIRMATION.

I am of God-Substance. Every life cell in my body is ensouled by Spirit and Intelligence. Spirit has the power to renew my life cells and Intelligence knows how to do it. This I believe and according to my faith shall it be done unto me. I am an Immortal.



HEALING THOUGHT

By

T. J. SHELTON

▽ ▽ ▽

V. THE SUNPHONE.

IN ORDER to get rid of dead words we have to make new ones. There is nothing that will so hinder the transference of thought as a dead word. Progressive people are always pushing their thoughts forward with new words.

Science has set the fashion of making new words out of the dead languages. They have taken the Greek word "Tele" and other Greek words and made the telescope, telegraph, telephone, and many other words of the same kind.

When the transference of thought came into being they had to call it telepathy. I have called it the sunphone. I think my word is much better than any other word that has been in use to express that thought.

Tele-graph means far-off writing. Tele-phone means far-off sound. Telescope means far-off sight. But telepathy means far-off suffering. The idea is that the transference of thought must be between sympathetic minds. And the "pathy" is from a Greek word which means to suffer.

The sunphone does not carry with it the idea of distance or space. It is not a far-off sound. It does not require any

sympathy. The emotions do not have to be enlisted. All sound is sunsound. And therefore the sound in the sunphone is neither near nor far; it is omnipresent.

If it does not fit your thought make a new word for yourself. All we want you to do is to get the thought and put it to work. It gives you freedom. It is the new birth. It is what is called conversion. You do not get religion, but you get something much better. You enter the open door of universal thought and make it your own.

The only caution is to be sure that you have entered into the real silence of your own thought. It is the only place that you can find yourself. It not only gives you access to yourself, but puts you into conjunction with all others visible and invisible. Get this statement and study it. You actually practice the presence every hour and every day and know that you are one with the thought of the universe.

The sunphone is not something for superior minds and it is not supernatural although it is inspiration. Inspiration is not a supernatural gift, for if you are a spirit you are inspired. The moment that you recognize your own divinity you are inspired in your thought. We talk about the Spirit being poured out, but it is poured in, into your own thought. The only door into the spiritual kingdom is your own spirit.

There is absolutely no limitation. You may enter any room while the doors are closed and locked. You may go anywhere in the whole universe of God. There is nothing on the earth or in the heavens or in the hells to hinder you when you once come into possession of your own thought. This explains how Jesus Christ entered the presence of his disciples while the doors were locked. It was just as easy as for my daughter to enter into this office by her thought. It is a universal principle.

You know that all science is practical. The transference of thought or the sunphone is scientific. This means that it is just as natural as any other movement of your mind. You have often wondered how Jesus entered the presence of his disciples if his body was the same body that had been crucified. He entered by his thought. He had such control over the physical body that it became visible or invisible at his pleasure. He did not pass through the keyhole or any other aperture. There are no doors or walls before thought. Everything is in the open and this is why Jesus Christ said to the disciples: I AM the door!

You will not appreciate this statement until you practice it, for no truth is truth to you until it is a part of your own thought. It can never be a part of your own thought until you experience it. It must be an actual experience in your own thinking. *You must do the thing in order to know the thing.* At the first when you begin to transfer thought you are surprised and sometimes you are agitated. Get the habit and make it your second nature which you know is your real nature.

By the sunphone you may transact all kinds of business and attend to the small affairs of life. This is one of the very best ways to practice, for you know that life is made up of little things. I have formed a habit of using the sunphone instead of the telephone. I communicate with the printing office and other places of business by sunphone. I seldom let the people at the other end of the line know, for they would not understand.

There are thousands of people who have been using the sunphone in their every day affairs for the past fifteen or twenty years. When we used the word telepathy people did not seem to take it

as a practical thought. The sunphone was accepted at once and put into operation. Get out of your mind all thought of mechanism or of distance or space. Recognize that thought is omnipresent and you will get into the habit, and it will be much easier and much better than the telephone. The wireless is the principle and the wireless telephone is coming into existence.

Men are working on the wireless telephone, and you will soon be able to carry a telephone instrument in your pocket the same as you carry your watch and it will not be any larger than a watch. This may be an accomplished fact before you read these lines. Now you do not need any kind of mechanism except yourself. You are an airship in your own body, and your hearing and seeing and vibrations are without limitations of any kind. You thought the human instrument was local and confined within the limits of the physical. But science has taken us out of that thought.

The sunphone is the thing in itself. It is the power that does the seeing in the microscope and telescope. It is the intelligent ego, seeing and hearing and vibrating with the universal ether. It is you! It is yourself! It is the immortal ego of your own personality. There is absolutely no limit to your hearing, for you can hear as far as the vibration of the sun will reach. You can see as far as the light of God and there is no limit to the light of God. You get into this use of the sunphone in a natural order of the cosmos, and you find yourself at home. You are surprised that your thought goes anywhere and everywhere. It will pass through stone walls and enter into the darkest chambers of a dungeon. It will go thousands of miles away as easily as it will go across the room. It is your own!



BUSINESS BRIEFS

By

THOMAS DREIER

▽ ▽ ▽

MENTAL COOKIES.

MY MOTHER, who is as Irish as they make them, used to save all the bags that came from the grocery and place them carefully away. On baking days, when the smell of cookies, cakes and doughnuts filled the place, she used to bring forth the bags, fill them with goodies, and send us to folks in the neighborhood with her gifts of good things to eat. Imitating my mother, I file in my desk envelopes addressed to my friends. Into them from time to time I toss little squibs which carry ideas. These, when the spirit moves me, are placed in the hands of Uncle Sam and sent forth. Why not send bags of mental cookies to your friends?

THE GNARLED AND TWISTED.

I have just learned that in the Forest Experiment Station near Zurich, in Switzerland, they have found that crookedness in a parent Norway spruce is repeated in at least half the seedlings grown from it. The foresters, therefore, teach that in reforesting seed should be taken only from straight trees, otherwise the growth will be gnarled and twisted. If this be true of trees, may it not also be true of human beings? Hasn't society a right to interest itself in all questions involving the birth of children? Society must pay the price when children are physically, mentally, or spiritually gnarled and twisted. Therefore, has not society a right to protect itself against men and women who are unfit to produce children that are straight?



TRIBULATION

By

WALTER DEVOE

▽ ▽ ▽

"In The World Ye Shall Have Tribulation."

THERE is still a tendency in the human mind to ask, "Why am I being punished?" as though there were some vindictive intelligence or avenging god directing the trials and tribulations of human kind. These trials and tribulations are due to the ignorance and undeveloped conditions of the world. They are not sent by the Father; they come from the combination of physical affairs and the complexities of mortal wills. "In the world ye shall have tribulation," simply because you have not yet overcome the selfish qualities of the world in yourself.

For instance, it is absolutely impossible to conceive of Infinite Love, willing anyone to be sick for any cause or for any effect whatever. God's love is like the sunshine which blesses with its vital radiance the saints and sinners alike. It never withholds its brightness, but the earth-born clouds often hide it from the earth. One could as well imagine that the sun withdrew its rays as that God withdrew his love from his beloved humanity.

The sun shines serenely upon the earth, perpetually the same in its intensity and quality; and as it shines perpetually, so shines God's love and wisdom into the world. But the sunlight

meets limitations when it enters the atmosphere of the world, and though it is apparently lost in the dark places, all its force is transformed into growing things and to developing forms of life from the negativeness of the planet. So God's Love and Light are unchangeably the same toward mortal affairs, and act as a transforming force to bring good out of all the experiences of mortals. The sun gives energy to physical forms, but it does not direct how that energy shall be used. So God gives His love and wisdom to all, but He does not decree the experiences or limit the uses of His power. These are accomplished and effected by the will and the complexity of His mortal desires.

When the mind lives above the worldly states of consciousness, then it enters into the victory of the Christ. Divine love helps souls to victory. It does not superintend their being made miserable. There is no plan of punishment in God's law of freedom. His justice exists to give souls their due, and that which is due them is not slavery but the knowledge of their freedom as sons of God.

Between the Sun of Righteousness and mortal affairs, there stands the mediating intelligences of spirits, angels, and archangels, and they co-operate with Divine love to bring order out of mortal chaos. All high intelligences serve the law of freedom and help to operate the law which leads souls into the knowledge of divine freedom.

No matter what one has done, or what mistakes one has made in the past, he should ask and expect that they will be turned to present and future advantage, because it is the will of God that all our mistakes shall be stepping stones to self-development, and aid us to a better understanding of ourselves and Divine intelligence.



The Dominant Thought in Healing.

A practicing physician of the regular school, a graduate of three medical colleges, who has been studying New Thought for fifteen years says that he is more and more convinced that disease is due to an underlying condition of *the subjugation of the mind to a dominant idea*. And he believes that through suggestion a dominant idea of Health and Hope may be substituted for the disease thought and the victim healed.

The mental attitude of almost every one with an ailment or disease is manifested by a tendency to *hang on to it*. We naturally resent the health thought which must become dominant before we can be healed.

The first and most important thing to do, if you wish to be healed by New Thought, is to reason the matter out with yourself and decide to *accept* the thought of perfect health and *let it become dominant* in your consciousness.

Make up your mind to put the thought of disease away from you, to ignore it. Tell yourself that while the ailment or disease that is troubling you is a real condition, yet *it exists largely by virtue of your recognition of it, by reason of your mistaken habits of thought and because you have allowed the disease thought to become dominant in your life*. Hereafter you are to consciously choose the thought of perfect health, you are to *will* that it shall become dominant in your life, you are to hold the mental picture of health instead of the mental

picture of disease and weakness, you are to *let go* of that stubborn thought which rises up and says, "but I *am* sick, so why ignore it."

You are to *let go* of this thought, first, because in an absolute sense *it is not true*. You are one with the One Life of the universe, you live, move and have your being because of this oneness, because LIFE animates you, and life cannot be sick any more than light can be darkness.

The reason you have manifested sickness is because you have turned away from Life, lost your consciousness of Life, by allowing the thought, the picture of disease to *become dominant* first in your *mind* and it later manifested in your body. You were a long time in building yourself into this condition and you must be willing to use your powers of will and concentration in reversing the process.

You could be healed instantly if you would really accept the truth and let it permeate your consciousness through and through. Most of us do not free our faith and understanding sufficiently for such quick results. We are too stubborn and hence we require time to accomplish the healing. We have to *educate* our minds to *receive* the truth. We have to learn to react to the dominant thought of health as we formerly reacted to the thought that produced disease.

Some healers are able to inspire such faith in the patient that he accepts the truth and *lets it* heal him instantly. Sometimes the truth is brought into the



consciousness suddenly by reading an article or book on healing and the mind seems to be illuminated and immediate healing follows. Quick results depend upon one's readiness and willingness to *accept* truth. It often happens that the best results come when we are most discouraged, when we feel "at the end of our rope." This is because, at such times, we are more *willing* to be healed. Our stubborn, mortal mind consciousness has failed to bring us health and our mortal mind will is exhausted to the point where we are willing to *let* the One Life manifest through us and to *accept* the dominant thought of health because we are too weak and tired to longer stubbornly hang on to our disease belief.

In the second place you are to put the disease thought out of your mind because you do not wish it to stay dominant. *You desire to choose and manifest the dominant thought of health and harmony.* You cannot have two dominants at the same time. Therefore, instead of allowing your mind to affirm, "I am sick, I feel badly, I am weak," etc., you face about and keep dominant the thought, "I am well; the real part of me cannot be sick. The power that once gave me health still exists and can again manifest through me as health, if I will let it. I *choose* health. I *accept* health. I will that the health thought shall be dominant in my life from now on. I do not need to strive for health, but simply *let* it manifest through me. That which I have been recognizing as disease is a condition that I have built up by accepting a mistaken dominant thought. Henceforth my dominant thought is Health from the One Life in which I live, move and have my being."

More Anent Women Earning Money At Home.

Women who have farm produce, chickens, eggs, fancy work, etc., for sale are to be assisted in finding customers for their products by the United States government through an extension of the parcel-post system.

An interesting article in the December number of *The Woman's World* (Chicago), describes the result of this service, which has already been put in operation in thirty-five of our biggest cities.

The postmasters in these cities issue bulletins, listing farmers (and farmers' wives), and the products they offer for sale. These bulletins are distributed among the residential neighborhoods of the city and the housewives and the producer are thus enabled to come into direct communication with each other.

The article referred to cites several instances of farmers' wives who have built up a successful mail order business with no other advertising than the free listing on these post office bulletins. Those who wish up-to-date information regarding containers and the best methods of shipping farm produce by parcel post can get it from the Bureau of Markets, Department of Agriculture, Washington, D. C.

Today's Magazine (New York City), publishes a "Pin Money" page in each issue which gives many practical methods by which women are earning money at home.

How to Outgrow Too Much Self-Consciousness.

If you are self-conscious do not allow yourself to get the idea that you are different from other people. Practically



everyone who appears in public work has the same experience of being self-conscious at sometime in his career.

You will find the most direct cure is to get so interested in your work, in your speaking, singing or acting, that you forget the audience. Whenever you feel nervous just before a public appearance, turn your thought to your work. Displace the fear and worry thought with a thought of interest in your work. Learn to abandon yourself to the part you are to play until you have crowded out the fear thoughts and driven them entirely from your mind.

Slow rhythmic breathing will help you. Hold the breath just an instant before you expel it. Affirmation and prayer will help, in proportion as you have faith in them and apply them with feeling. Physical relaxing exercises just before a public appearance will also help. Mrs. Annie Payson Call has written some very practical books on relaxation and poise that would help in this matter.

Do everything deliberately and slowly just previous to the time you appear before your audience. Worry is closely allied to the feeling of hurry. Keep your mind occupied so that you will not get to feeling hurried and panicky. Make all your physical movements and your breathing deliberate. This will help you to control your mind.

If your thought is distracted by applause during the delivery of your lines, bring your thought right back to your work and abandon yourself to your part as if the audience did not exist.

Remember, the one thing to aim at is to displace the worry thoughts, crowd them out, by keeping the mind occupied with your work. The psychologists say

that the best way to break up a train of thought is to displace it with another train. You will have to put forth some effort of will at first, but if you "wade in" each time with the determination to go through with it anyhow, doing the best you can, you will soon find it is a little easier to "let go," and the worry and tension will begin to relax.

These methods are equally good for any kind of bashfulness or self-consciousness.

A REVISED JUDGMENT

BY ROY TEMPLE HOUSE

▽ ▽ ▽

WHEN I was somewhat younger, I opined

('Twas what they always taught me as a lad)

The two great classes of our humankind
Were these: good men and bad.

I've touched men in a thousand ways
since then,

Sometimes as creditor, sometimes as
debtor;

And I have found the two great types
of men

To be: good men and better.

AS ALL MAN

BY ROBERT LOVEMAN

▽ ▽ ▽

I AM immortal, as all man,
Unfaith cannot avail,
My thought can ne'er avert the plan,
Or cause me lose the trail.

Thou art immortal, as am I,
Together all shall go,—
The races reaching to the sky,
In ceaseless ebb and flow.



Happenings At The Nautilus Home

BY WILLIAM E. TOWNE

MANY of you have expressed a desire for more Netop Notes.

But you see, when old Winter closes down and two feet of New England snow covers the road, and the wind works busily all day and all night, sifting this snow into deep drifts, we just naturally forget Netop until the warm, slushy days of March arrive.

However, we have one reminder of Netop. Down in our basement are two cords of seasoned chestnut in four-foot lengths—all that remains of the six or seven cords that Elizabeth started to saw last spring.

One morning recently Joe announced that the white birch wood we had been using in the fireplace was all gone, and wanted to know if he should begin to saw the Netop wood. We agreed to look after this ourselves. So Elizabeth went downstairs for an hour one evening while I was gone to the post office, and I went down for half an hour one or two evenings, and between us we've managed so far to keep the fireplace supplied.

There are lots of things that happen around a publishing office, even in winter.

There is the new duplicate letter machine, and the new folding machine recently installed down in the mailing room. Talk about looking after new calves, teaching them to drink, etc! These machines have about equalled half a dozen calves—so far.

Learning to operate two new machines, coming both at the same time, has about made Hazel redheaded—or perhaps I should say redder-headed. Hazel is chief machinist. Every year at our annual pow wow she gets a prize for knowing so much about machinery. She fairly loved our old flexotype, even after it grew to be such a rattletrap that we had to take off the power attachment and let her turn the crank by hand.

Alas! Increasing work made it necessary for Hazel to have an understudy, so now the dear old flexotype has been turned over to the sympathetic care of Priscilla, who is

learning to set the type, plug up the letters and run them off. She is also learning the art of ink adjustment, which is "some art," as applied to this particular machine.

The other evening I went down into the basement to look after the heater and was surprised to see all the lights turned on in the mailing room. And there was Hazel, making a careful observation of the new multigraph. It seems she had been discussing part of the mechanism with her mechanical brother at home, and as her diagrams and description were not sufficient to make the matter clear she had come back for more detailed notes, and the book containing illustrations of the various parts. How is that for a girl's interest in machinery?

When your subscription to *Nautilus* expires, if you receive a notification letter printed in heavy typewriting type—type showing the unevenness of a rather old typewriter—you may know it was printed on the old flexotype.

If, on the contrary, the type is rather light and the impression very even, and the heading of the letter printed in red ink, the work was done on the new multigraph. The new machine will print letter heads and leaflets as well as letters.

On the 29th of January came the *Nautilus* twelfth annual pow wow. The office closed at noon (it being Saturday) and the powwowing began at exactly 4:50. The twenty-two young ladies looked like a butterfly show convening with four black male grasshoppers, so Elizabeth said. Chester and I were commanded to appear in evening clothes, to "do honor to the occasion," whatever that means.

The first part of the program was carried out in the club room on the third floor. There was music and a vaudeville act, which concluded with very pretty dancing. The vaudeville, of course, was replete with puns upon the names, habits and peculiarities of the various members of the *Nautilus* group.

Then we progressed to the big living room on the next floor below, where we had a piano solo, a mandolin duet, chorus singing, minutes of the last pow wow, *Nautilus* staff history of the year, prophecies and jollies, a few remarks from each of the editors and the distribution of prizes.

Then came the most laughable feature of the evening, entitled "The Last Will and Testament of *The Nautilus* Staff for 1915," with a separate clause for each and every member, and a neat bundle addressed to each containing his "bequest."

Elizabeth received "a gentle admonition" in the shape of a printed slip with the request to read it out loud. This is what it said: "If your business interferes with Suffrage, Municipal League or Progressive Party affairs, cut out your business."

A few days before the pow wow the drilling apron that Sam used to wear when sweeping the basement, burned with an awful smudge that filled the back halls and nearly caused us to call the fire department. A red hot poker hung over the apron set off the conflagration. So Sam was "bequeathed" a frilly little white apron with these words: "To Samuel Abraham Barger we bequeath this aid to housekeepers with the injunction that he never again trifle with fire."

A big clothes basket was required to hold all the bundles of "bequests." We all watched with intent gaze while each bequestee opened her package, Mildred meanwhile reading the form of bequest. Priscilla could hardly restrain her interest (this being her first pow wow) and kept exclaiming "O! hurry up, hurry up!"

The second section of our program was concluded at about 7.30, and then we all walked down to the new Nonotuck Hotel—which is a really fine new New York hotel set down in the heart of Holyoke—where a banquet was waiting for us. The tables were arranged in the form of a letter T and decorated with daffodils and ferns. In one corner of the ball room, where the banquet took place, an orchestra, screened by palms, supplied music for the remainder of the evening. Three dance numbers were introduced between courses, and prizes were given for the best and the poorest funny stories.

Space will not allow me to tell you about the Hallowe'en Party and the Valentine Party that took place in the club room upstairs, but if you accept these chronicles in place of Netop Notes, perhaps I can do so next time.

Readjustment

(Continued from Page 23.)

God, the Infinite. And so, as you turn your quickened vision upon the acts, thoughts and emotions of your life, consider them in this new light. Realize that God is your Father, the reality of your being; and that He is a partner, in a very real sense, in all that you do. Now, from this standpoint, are the things you are doing really all that they should be? Is your work worth while? Are your amusements recreative and wholesome, or are they destructive? Remember that you must use this life that is yours creatively, must work and play in such a way as to add to the joy and value of the universe. Be honest with yourself, above all things. You may be able to lie to others, if you are foolish enough to, and to "get away with it"; but you can't lie to your own divineself. And remember that truth is what you really want—you desire to build your life on a new foundation of success and joyousness, and that can be done only by building it upon the foundation of absolute truth. Nothing that is really good will have to go, although much that has seemed good may do so. Don't be afraid—the life that is in you is not for pain or for drudgery, but for joyous expression.

During these times of looking within and turning the light of the Spirit into the corners of your life, you will find many things that are not as they should be. This is not an occasion for self reproach—the child in the primary grade makes many mistakes in his working of the problems that are set him, but as long as he is earnest and industrious, these mistakes are not held against him. Gradually he learns to correct them, and is advanced to more difficult work. So it is with all living—our mistakes

(Continued on Page 41.)



INVEST YOUR WEAKNESS STRENGTH RESULTS

A SYMPOSIUM WHICH PROVES THAT HEALTH, HAPPINESS AND SUCCESS ARE
THE NATURAL RESULTS OF PUTTING ONE'S WEAKNESS TO WORK. WRITTEN BY

VIRGINIA HART
PATRICK FENTON

MRS. ADAM WILKINSON
JANE BROWN

▽ ▽ ▽

WEAKNESS PUT TO WORK, STRENGTH WILL RESULT

BY VIRGINIA HART

▽ ▽ ▽

GOOD health results habitually, not for the reason that one is immune from the ills to which flesh may be heir, but because, on the one hand there has been a refusal to indulge them, and on the other a strength developed through the use of one's powers, which can be maintained only by their continued use.

A muscle, to be strong, must be exerted. The same is true of every organ of the body, even a weak stomach (not a diseased one). A pampered body is like a pampered individual. In order to maintain its activities at par, it requires the spur of necessity.

Otherwise, unless one be endowed with a force of character which of its own volition will find something to do which can develop brawn and brain, the result is not only disastrous but pitiable.

This fact was brought pertinently home the other day through a neighbor. Together we had made an engagement to go to the country on an urgent errand. Being brick-bound city folks, we decided that if the weather permitted, we would walk.

The day dawned clear and beautiful, a mellow day in October, the kind of day one feels like taking a deep breath and is glad that he lives. The air was full of freshness, yet not cold, just cool and soft and sunny.

At eight o'clock, having had my breakfast,

I was just about to leave the house when the telephone rang.

"Am not feeling well," was the somber sentiment of my neighbor at the other end of the line. "Can't possibly go. The walk would be too much of an exertion—too bad, too—the day is so fine, but think it better to remain quietly in my apartment."

Stay in her apartment and on such a day, so shut in by brick and mortar that she could hardly see the sky!

But it was an old story. In the twenty years I had known her she could not be relied upon to keep an engagement of any character, yet by nature she was both generous and sympathetic. She was not selfish. She was self-centered, and there is a difference.

"If I am feeling well," she was fond of saying, "I am glad to perform a service for anyone, but if I am not—," and she always encouraged this "not," the world and its crying needs for brave, self-effacing souls could go to the bow-wows for all she thought she could meet, by way of an effort on her own part.

A commendable thing it is to guard one's health, for if one fills his niche in the world properly, he must be well. But as to this neighbor, and there are many such, she fooled herself. Her first duty which she conscientiously considered she owed to her health was paid to weakness. She foolishly coddled her bodily powers instead of wisely using them.

For the good of oneself as well as mankind, let us make of this story a practical application, and if it fits at home find out

what can be done to work away from its unhappy results.

To consider the subject in the simple detail of actual experience, I would quote a letter. It was received by a "Health and Happiness Club" of ladies, from an ailing woman who sought their advice. Such suggestions as their secretary was directed to write her, I have, for the sake of brevity and clearness, interpolated in the body of the letter as shown by the parentheses.

The letter:

"My Dear Ladies of the 'Health and Happiness' Club:

"To convey to you as clearly as possible and with conscientious minuteness my many physical troubles, I would begin by saying that all this winter I have had weak mornings. I call them my 'feeling weak and faint days,' so that I have to lie down and rest until the feeling passes away."

(After a night's rest, no matter how weak you feel, stimulate circulation, first, by a cold bath; breakfast, work and then rest, is the proper order for health, she was told.)

"After luncheon I am all right; like another person the rest of the day. At first I thought it was my breakfast, but lately I have thought it was the medicine I take at night for a chronic trouble."

(A chronic trouble is a pampered weakness of an organ that has become tense and inactive through nervous thought concerning it. Get your mind off the subject. Drink plenty of water and *hunt up a job* that will give you exercise in the fresh air, was the remedy offered.)

"Since my operation, a little over a year ago, I have been in terror of a repetition, and have resorted to medicine that is very strong. I often think this way of doing is killing me."

(Stop the medicine, quench the thought and cultivate activity, was the insistent command.)

"Lately I have been better and have gone down town several times, but yesterday morning I had a terribly weak spell, so that I had not strength to 'phone to a friend until eleven o'clock. When I have these mysterious feelings, to be alone, increases them. Of course I could take a stimulant, but would rather not."

(Good; keep up this admirable control, but *reverse* your thought. Think of the mystery of *health* rather than the horror of disease, and *get busy*, was the encouraging advice.)

"You may wonder that I travel alone. I do

not like to, but because of the benefit resulting from a change, I consider it the performance of a duty."

(A *change of mind* and a *task* to perform, is the change you need most, was urged upon her.)

"If I have to board anywhere I try to find a private family, where people will be within call, where they are kindly disposed and don't mind being roused at night."

(How sweet to learn of the milk of human kindness! Join the company who actively dispense it and realize some of their healthful joy, was suggested.)

"You say your club is studying 'psychophysics.' It must be interesting, but to go back to my poor old body again—" (You must compliment your body, give it more reverence and respect. It is the temple of the Holy Spirit, she was interrupted). "Today I felt all right. Yesterday I felt very badly, and tomorrow I am afraid I shall be ill again."

(Sufficient unto the day is the evil thereof, was quoted.)

"In reviewing my case I feel much of the time that I can echo what a friend of mine used to say before he died—I'm a total wreck."

(Don't imitate your friend too closely, she was warned.)

"Speaking of sight-seeing, I never could do that. I can ride in a carriage for an hour and see the main points of a city, but that is all."

(Church spires don't require enough exertion. Go to the mountains that your thoughts may be drawn up to the creations of God, then walk and think upon them, was the urgent admonition.)

"Not to digress, however, only once in my life have I fainted to unconsciousness."

(However sweet the recollection of the fading consciousness of self, on this wise, try to forget it, she was cautioned.)

"Very little sometimes makes me faint, and I feel as though I should go. I am never without smelling salts."

(Better carry a bunch of violets. The suggestion is pleasanter, was a substitute offered.)

"In the street cars I sometimes shake myself, so to speak, and get near the air. My husband used to wonder why I traveled at all."

(Strange that he didn't comprehend that since you liked it, it was good for you, was the sympathetic response.)

"If I could remember what he used to call all my ailments I never could find courage to do so."

(Fortunate that his disturbing utterance departed with him. Let it remain forgotten, she was told.)

"When at times I suddenly recollect it, like a cup of bitters, I immediately put it out of my mind—." (Good stunt; keep it up, was the encouraging interruption.) "If I didn't I should have a bad spell with my heart."

(Certainly,—too heartrending to consider for a moment. Drop the thought for all time and find something to do that will so grip your mind, that for lack of attention it will stay out, was the terse command.)

"On long journeys on trains I am surrounded by people, and they are human, so that, if I died, I would be kindly cared for."

(This may be a cheering contemplation for you, personally, but as a rule it is disastrous, she was warned.)

"In my handbag I keep two address cards. On one, for the first part of the journey, I have my home address, and on the other, for the second half, my destination. Thus have I gone back and forth a great deal, keeping track of my health and my cards. There seems no remedy for it. If I stayed in one place all the time, I would surely become a nervous wreck. Change is and always has been my salvation."

(From what, the ladies wondered. Any real illness, beyond a mental habit of the constant expectation of ill and a consequent nerve depression, they could not discover, so they advised: Cultivate further changes, different mental pictures as well as physical scenes. If you want a complete change you should leave at home your old thoughts, just the same as you would your old threadbare clothes.)

"You can thus see that health is my first consideration."

(A seer could not see this. You confuse the objects of your attention. Both health and disease are located within, but you are focussing on the wrong point. To cultivate health you must have *health* in mind. You must think of health, not disease, talk about it and act like it. Anything which opposes this threefold effort as the natural stimulus to healthful results cultivates away from it and invites disease, was explained.)

"I fear, however, that you may get a wrong impression of my mental attitude regarding my ailments."

(As to this, the tone of your letter is very

clear, but again you deceive yourself. It is not the occasional thought, however much an intellectual conviction, that rules one's life for good or ill, but one's *prevailing* thought. Of this, speech is indicative. If you find yourself talking of how well you feel, no matter how you feel—what a joy it is to live and learn daily how better to live, your prevailing mental attitude stimulates for health. On the contrary, if your friends or family consider you habitually ill, it becomes apparent that your own conversation has led them to this conclusion, when the attitude that *prevails* with you is discovered, to be *adverse* to health.

As an illustration, by way of cultivating for a proper mental attitude regarding the ills to which flesh may be heir, we have adopted in our "Health and Happiness Club" a habit of speech which at once puts a quietus upon their discussion with sympathizing friends. A member of the club, when asked as to her health, quickly replies, "Very good indeed, thank you. It is my *business*."

"To show you that I am on the right track as to mental as well as physical treatment, I have always been interested in, and have read a great deal about mind-control as an effective means for correcting bodily ills. Some years ago I even wrote an article for a metaphysical magazine, 'Thoughts are Things.' I recollect I closed with the words, 'Watch well your thoughts. There all the danger lies.'"

(True, she was answered, but watching a thought stream will not check its influence for harm any more than to gaze upon a muddy stream will clear it. You are privileged to think what you like of mud or of crystal. Of this you are the sole arbiter. If, however, you find it difficult to control your thoughts, get busy about a task that will regulate your thinking for you by demanding your entire attention. In other words get your mind *off yourself* and engage your energies with something that will give both brain and muscle a wholesome blood-stirring exercise. If you do this you will be well, and if you keep it up you will stay well—this, for the simple reason that both mind and body are demanding strength through use, and by a continued use, that is normal, their strength will be maintained.)

To these advices, the reply received was very appreciative of the metaphysical side of the case, though its application, beyond simple reading, by way of controlling one's current of thought, she considered too much for her.

Further than this her sticking point was work. This blessing in disguise, which demands that the human being shall earn his living by the sweat of his brow until he learns to love it, was denied this woman. There was no need for it, and to work of her own accord, she was convinced, she wrote, would be tempting Providence, and she would rather die than do this.

The club has not yet heard if she looked natural.

As a contrast to this case, which is a very common one, indeed doctors' offices are stampeded by just such, if you doubt the wisdom of the advice of the ladies of the "Health and Happiness" Club, let me give you a personal experience of a certain other lady, Mrs. Holsom, of many wholesome experiences.

Away from home in a little mountain cabin with her daughter and a college chum for the summer, Mrs. Holsom was convalescing from the bite of a poisonous insect.

The fever occasioned by the poison had left her very weak. Also for four days her digestive organs had been so out of order that not a mouthful she swallowed availed of any nourishment whatsoever.

In the afternoon of the fourth day, still flat on her back, and so weak that to raise her hand was an exertion, and yet much better, she urged the girls to go for a horse-back ride. Naturally, they were reluctant.

"There is nothing I need," Mrs. Holsom explained, "but to regain my strength by quietly resting"—a method now considered obsolete by high medical authority. The active cure, advocated in its stead, Mrs. Holsom didn't discover until later.

The little cabin seemed very quiet after the girls had gone, and as she lay pondering over the situation, she could but wonder that she should feel so utterly inert.

"If only someone would pick me up and put me on the back of a horse and make me ride ten miles," she groaned to herself. "It would stir up my circulation and put some energy into me."

The very suggestion made her ambitious to get up—she determined to try.

She made several attempts, but they were very faint.

"If only I could get to the basin and wash my face in cold water," she contended with herself, "I believe I should feel stronger."

Again she tried, this time with more success.

Finally, all of a tremble, she got there.

The dash of cold water exhilarated her, but she was still very shaky. She went back to the bed and rested.

"How I should love to take a cold bath!" she softly exclaimed.

She resolved to do it.

She made her way again to the basin and began her bath. She rested several times before completing it, making a trip to the bed each time, as much to get her breath as anything else, but on the bath being finished, she decided to exploit further by dressing.

This added activity enlivened her still more. She began to feel as though she had had a dip in a snow-fed mountain lake.

"A little more energizing," she ruminated, as she put on her shoes, "which would send the blood leaping through my veins, and I would be as strong as a mountain goat."

"Arm exercise, that's the thing! I must have it—dumb bells or Indian clubs—something that will make me puff and blow, something that will stimulate the circulation."

She looked about her—nothing in sight but a few books and Indian bead work, then—she happened to look down at her feet.

"The floor! Why didn't I think of it before." She laughed to herself. "Too homely an exercise, I suppose."

She got up, poured some water into a bucket and made it nice and sudzy, then scrubbing brush in hand, got down on her knees and began her physical culture.

"If only I can scrub three boards!" she soliloquized, "that will be quite some stunt."

She had pulled together the little muslin curtains at the window, and had locked the door, so felt perfectly safe at not being caught at what the ailing friend of the letter would have termed "tempting Providence."

As for the girls, they would not be back for another hour. They had gone to the store, five miles away, to get some fresh fruit for the invalid!

Her bath as a first taste of energy found its further pursuit positively fascinating.

The three boards were soon finished. The arm exercise which this required made her breathe so rapidly and feel so good that she decided to try three more.

She did these, then looked about her and counted, 1, 2, 3—eight. Surely she could do this number, and bent again to vigorous scrubbing.

With every quick breath she drew, the strength in the air replaced the weakness in her body, and the exercise of the well organs spread health to the weak ones.

By the time the floor was finished, she felt like a new creature. She made her bed with absolute ease, and prepared a lunch for herself of hot milk and two boiled eggs; then wondered if this would be enough!

When the girls came home, the door of the cabin stood wide open.

Fully dressed, Mrs. Holsom was sitting at the table, enjoying her first meal in four days.

"How did it happen?" inquired her daughter, in pleased surprise at her mother's miraculous recovery.

"Who scrubbed the floor?" ejaculated the room-mate, checking herself in the middle of the cabin as she surveyed its neatness and order.

Then Mrs. Holsom told them what a good time she had while they were gone—"But mother," interrupted her daughter—and of the unparalleled opportunity by the way of an absorbing work for regaining her strength, at her very feet.

"Yes, but—" started the chum, a good old-fashioned psycho-physical method, which they knew and she knew would never have been countenanced if they had been on hand to prevent it—"anything," she concluded, "which can change the current of one's thought, can stimulate circulation and provoke hunger, is the salvation of everyone who would convert bodily weakness into bodily strength."

THE JOY OF DISH-WASHING

BY MRS. ADAM WILKINSON

▼ ▼ ▼

I KNOW it. On account of its title this article is already condemned, with a patronizing smile, as too absurdly optimistic to be worth reading. Nevertheless, I assert that dish-washing affords me a joy, far surpassing that which I derive from any other employment, whatsoever, or from any of the many recreations which I enjoy, as well as does anyone.

Dish-washing fills my soul with high ideals and ideas; it arouses my noblest ambitions and desires; it strengthens all good resolutions; it raises my spirits so that I ascend into the seventh heaven and am inspired with strange, new and fascinating thoughts.

When I wash dishes,

*"The star of the unconquered will
He rises in my heart."*

*Serene, and resolute, and still,
And calm, and self-possessed."*

No, this is not a nonsensical rhapsody, it is plain homely truth. And what dish-washing does for me it will do for you, if your unconquered will demands it. It will put you "in tune with the infinite," so that you can truly say with Wordsworth, as you wash your kettles and pans:

"I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused;
Whose dwelling is the light of setting suns
And the round ocean and the living air
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thoughts
And rolls through all things."

And yet dish-washing used to be for me, as I suppose it is for you (if you are a woman) the most distasteful and monotonous kind of drudgery.

What brought the mighty change?

An idea.

An appreciation of the truth of what Ruskin said, when he said:

"I tell you earnestly and authoritatively (I know I am right in this) you must get into the habit of looking intently at words, assuring yourself of their meaning, syllable by syllable—nay, letter by letter. You might read all the books in the British Museum (if you could live long enough), and remain an utterly illiterate, uneducated person; but if you read ten pages of a good book, letter by letter—that is to say, with real accuracy—you are forever, in some measure, an educated person."

And I deduced from this, that it was not so much, how much we read, as how much we remember.

My idea, which made dish-washing a joy, also grew out of an appreciation of these lines by James Russell Lowell:

"Poetry is something to make us wiser and better, by continually revealing those types of beauty and truth which God has set in all men's souls."

And so I bought a loose-leaf blank book, and in a bold round hand I copied a few lines of a favorite poem. Then I took the loose leaf and pinned it over my kitchen sink, and as I washed and rinsed, and wiped my plates and cups, I found brimming cups of spiritual joy as I read, re-read and sometimes sang the lines before my eyes.

With Mrs. Browning, I can say my kitchen became,

"A glorious court, where hourly I converse

With the old sages and philosophers;
And sometimes, for variety, I confer
With kings, and emperors and weigh their
counsels."

I never truly loved nor appreciated the great poets till I learned to learn by heart their lines and make their thoughts my very own. The pages of my loose leaf blank book have now become,

"Monuments of mind, concrete wisdom of the wisest; sweet solaces of daily life, proofs and results of immortality;

Trees yielding all fruits, whose leaves are for the healing of the nations;

Groves of knowledge, where I may eat, nor fear a flaming sword;

Gentle comrades, kind advisers, friends, comforts, treasures,

Helps, governments, diversities of tongues; Who can weigh your work?"

HOW I OUTGREW THE WORRY HABIT

BY PATRICK FENTON

▽ ▽ ▽

THE first thing that I did was to look the matter square in the face. There seemed to be plenty of things to worry about—some exceedingly serious ones—but I realized that I was allowing worry to destroy my strength, make me sensitive to illness, rob each day of most of its brightness, and divert my life into a dark and dreary channel.

I conceded the seriousness of the trouble, but strove to acquire a truer sense of proportion. If life must be adverse in the seeming, there were still bright spots where the shadows did not lie. So I decided that worry was a menace to my health, happiness, my future and most of all, my inefficient present.

With this thought in mind, I took out my troubles and shook them. This led to some surprising discoveries. Even the most serious ones were not worth the giving up of my life in order to cherish them—and that is what any further yielding to worry meant to me.

I began to realize that I was greater than anything that could happen to me. No one likes to find out that he is a coward or a weakling, and therefore it was a shock to discover how much of the time I had spent in the attitude of the dog who crouches for the expected blow.

I argued that life is full of possibilities; that it is like a great game which we must play with only a few cards in sight; and that, even though it seemed to go against me for a time, I still had a right to all the pleasure

that would accrue from the best possible playing of my hand. I recognized the fact that I had suffered many things—not always with the best grace—and henceforward I was going to live my life for the love of it, make it just the best life I could, and no longer drag the past, like a ball and chain, nor allow its weight to weigh down my present upon which I was building my future.

I knew that I must make myself over mentally in a great measure before the blues could be made to lose their power. So I began to lay in a stock of ammunition for the conflict. I tried to look for the good in everything and everybody—most of all in myself. I looked myself, so to speak, in the eye, and was thankful that I could do so with a healthy self-respect. Even with all my failings, I had honestly tried to do my best.

Then a certain feeling of recklessness came upon me. I decided that I was strong, able to meet anything that might come; and in the meantime I intended to get the most I could out of life, taking along with me always my self-respect.

It was a battle sometimes. The old blues closed in like a weight of gloom. Then a walk in the air was a help, or a book so exciting that I must follow every word of it and forget myself, or a visit with a cheerful friend.

I began to build. I knew what I wanted to be, and it came as a surprise to find how far I had fallen short. I was also astonished to discover how much more I was able to accomplish when I forced my mind to throw off the unnecessary burdens and walk a straight line according to my will.

It was not easy. Every morning I awoke with a sense of calamity. Every morning I told myself sternly that "All is well." Then I kept busy—so very busy; and, when for weariness I could be busy no longer, I built air castles, and I refused to allow the worry thoughts to come and bind me in the shadow.

It was not long before life seemed broader and more worth while. I had gotten outside of myself. At first I forced myself to be interested in the affairs of others; now the interest was spontaneous. My environment widened in the most unexpected ways. New friends came at my need; old ones called to me! I was needed by many. All at once I realized that I had been stumbling over myself. Now my mind was full of large things, and there was no room for slights—no time for them, nor for being sensitive over little things.

I began to get more and more out of life,

to find unexpected joys everywhere. My health improved; my emergencies were met promptly, as though I had had all along some inner personality that would have willingly done my work, had I not hampered it by my miserable, narrow, petty, supersensitive self.

All the worry did not leave at once, even yet it comes back sometimes on dark nights, and the battle is not always to me; but it has ceased to ride my life like an old man of the sea. I am the stronger. Some of my worries are conquered; others, the outcome of a great sorrow, will stay with me always, in a measure; but they rule me no longer.

I have a little book. In it are many short quotations from the *Nautilus* articles, from New Thought books and the optimistic words of many writers. I read it often, and it sometimes turns the tide. When I am very tired, I peep into it before I retire, and sleep better because a cheerful thought is the last conscious one.

My health is gaining every day. I have come to feel that only a very foolish person would wish to be spared all sorrow. After all, it is the strong that are able to bear burdens and to bear them nobly and well. And with the bearing of them the strength grows and develops.

Worry is reasoning in a circle, and it is certainly a waste of time. I have found that a strong effort of will, a realizing sense of the sin and futility of it all, fresh air, an object in life, cheerful books, ever broadening interests, plenty of "play-acting," for it is not hypocritical but rather noble to play a noble part, a strong determination to be the captain, will accomplish wonders for anyone. The last thought at night and the first one in the morning are vital, for the mind fights for us even more readily than against us. It is as we will.

After all, the only cure for the worry habit is the right-about-face attitude from darkness to sunlight, from the labyrinth of endless dreary aisles to the green lanes of what life ought to be. And in the journey which our minds take each day from sun to sun, and which they continue in our sleep, we must will that they take the high instead of the low road.

TRANSFORMING THE NIBBLING HABIT

BY JANE BROWN OF MASSACHUSETTS

▽ ▽ ▽

SEVERAL subscribers have made suggestions for overcoming the bad habit of "nibbling"—taking tastes of food or sweets

continually. This is a habit common to housewives who are in reach of food, and probably an evidence of nervousness. I hit upon a way of "turning it to a beautiful use." I had been advised to drink much water, but seldom thought to do it. But I decided, when I felt the insistent desire to be eating, to drink. So I filled a tall glass with hot water and drank all that I could of it. Then I filled it again to the brim, and every time I started anything toward my lips I went and drank all the water that I could. Sometimes I would drink a quart of water in the course of the morning, and the change in my habit greatly improved my digestion.

I have an idea that a similar attempt would overcome not only continual candy-eating, but also incessant smoking and such strong habits—provided one desired to be cured. There is a restless desire for *something*, and the water satisfies it for a little time. Then there is plenty more water, and it is doing the drinker good all the time.

Readjustment

(Continued from Page 34.)

are clogs only when we cling to them, and try to convince ourselves that they are not mistakes, but are satisfactory solutions.

Call your shortcoming by name, and have a definite understanding with them. You were not created for a life of error, and every element needed for righteous expression is now within you. But you cannot draw upon this infinite resource while you are consciously out of harmony with truth; the man who sins, or lives unscientifically, and does it through ignorance, does not suffer as severe a penalty for his violation of law as does he who sins knowingly. Animal man does with impunity things which his more highly developed brother can only do at a fearful cost. You cannot make God your partner in unrighteousness, and that is just what you are trying to do when you draw upon the infinite life for unworthy purposes.

And so you are to decide definitely upon the roots of inharmony in your ways of living: temper, lust, selfishness

(Continued on Page 56.)

THE NEW THOUGHT AFIELD

By ELIZABETH TOWNE

THESE are the New York plays we found so good that we are now saying to our readers, "Don't miss one of them if you have a chance to see it!" Here they are:

"Major Barbara," Bernard Shaw's latest play, dealing with the manufacture of munitions of war, and recently added to the splendid repertoire of plays presented at the Playhouse. Under the direction of Miss George the Playhouse has become unique among New York theaters, for she has established here what New York has lacked since the days of Lester Wallack and Augustin Daly—a company made up of fine actors who remain through the season, presenting a series of plays. Go to the Playhouse if you are in New York, no matter what the play. And don't miss Bernard Shaw's "Major Barbara" if it comes your way, no matter whether Grace George is playing it or not. It's an education as well as an amusement.

"The Boomerang," a new comedy by Winchell Smith and Victor Mace, presented by David Belasco in his own wonderful way. He reminds me of Rembrandt and of Sargent in the rich colorings and wealth of detail with which he works out all his plays. See "The Boomerang" the first time it comes your way.

"Our Mrs. McChesney" is a very clever dramatization of Edna Ferber's McChesney stories, by George B. Hobart and Edna Ferber herself. And Ethel Barrymore is the heroine, and in every bit of her work you feel what an adorable Mrs. McChesney she makes. Ethel Barrymore is Mrs. McChesney—she doesn't have to act it, she is it. You'd never guess how perfectly natural and believable Mrs. McChesney is until you see Ethel Barrymore play the part. And her company supports her wonderfully well. Charles Frohman presents Miss Barrymore in the play, and he deserves congratulations upon having struck twelve again.

"Common Clay" is the new American drama by Cleves Kinkaid, splendidly presented by A. H. Woods, with those ever popular players, John Mason and Jane Cowl, in the leading roles of father and daughter, unknown to each other until the father, as a great lawyer, is revealing to the courts his unrecognizable daughter as a common woman blackmailer! It all comes out beautifully, and the audience goes away realizing that the difference between the "Colonel's lady and Judy O'Grady" is a matter of environment that must be changed by keeping Judy out of poverty where she can be preyed upon by the son of the Colonel's lady.

"Potash and Perlmutter in Society" is a continuation of the Montague Glass stories, dramatized by Mr. Glass and Roi Cooper McGrue, and presented by A. H. Woods, who certainly does have a happy faculty for strik-

ing twelve in the presentation of comedies. This play goes "Potash and Perlmutter" of last year one better. For human nature and sheer fun it is a top notcher, and it puts just exactly where he belongs the promoter, who capitalizes a \$30,000 business on a \$30,000,000 basis: in prison. Go see it, ye business men, and don't get bitten as "Mawruss" was. The only false note in the whole play is where the honest lawyer, "Senator Murphy," O. K.'s the capitalization scheme without calling their attention to the fact that \$30,000 worth of business will certainly drown dead in \$29,970,000 worth of water.

We went back to New York a week later and saw a new comedy, "The Cinderella Man," by Edward Child Carpenter, presented by Oliver Morosco. William says this is as good as "Daddy Longlegs," which he called the best play he saw in New York last year. It is a beautiful comedy, most artistically presented and thoroughly well-acted, with Phoebe Foster and Shirley Hull as the rich lady and the poor young poet, for whom the rich young lady is willing to give away all her money, but doesn't. It is a darling little play of sheer human nature and high ideals, that leaves a clean taste in your mouth and a sunshiny feeling in your heart. Don't miss it.

Besides the plays we saw two musical plays:

We saw Julia Sanderson, Donald Brian and Joseph Cawthorn in their new musical comedy, "Sybil," music by Victor Jacobi. Charles Frohman has a habit of presenting these three musical stars together, and again he has chosen a vehicle that seems made for them, and certainly "strikes twelve." See it.

And go to see "The Blue Paradise," with Cecil Lean as the singing hero. This is a musical play by Edgar Smith, based on a Viennese operetta, Austrian book by Leo Stein and Bela Jenbach, music by Edmund Eysler. There is only one Cecil Lean, and this play fits him like a glove. The Schuberts have staged it sumptuously, with singers that can sing and act as well. The music is charming.

And we went to the Hippodrome! I thought I couldn't spare time for this big show, but a friend in Washington told me that the Hippodrome this year is so well worth while that I must not miss it. She was right. It is the best Hippodrome show ever, and from the first minute when the big cats come climbing up over the housetops on to the roofs of midnight New York, to the final moment when the big half circle curtain goes down at last—or rather rises up to cover the stage from view—there is not a moment when you don't feel that there is a whole three-ring circus in front of you, and if you don't get your money's worth it is because you can't take in enough things at one time.

And it is all beautiful, and clever, and wonderful, as well as three-ringed-circus-y. Charlotte, the skater, is a Russian ballet dancer on ice, and what she does is absolutely unbelievable unless you see it. With her are scores of other skaters who do Russian ballet dances and acrobatic stunts on skates. The whole performance is marvelous.

No wonder New York has taken to skating this winter instead of dancing: the Hippodrome has set a new pace, and my prophetic heart says that everybody will keep on trying to emulate Charlotte until finally we shall have municipal ballet skating where we now have municipal folk dancing and plain skating taught to our children! What a glorious thing if we could all command our bodies on the ice the way Charlotte does, and in the water as Annette Kellermann does, and on the stage as Pavlowa does, and Lopokova and Adolph Bolm. These people are all setting a wonderful pace in refining and training the body to more perfectly express the emotions of the soul. I foresee a millennium on this earth when we shall bring up all our children with as wonderfully mobile and expressive bodies as these artists show. Training the muscles to express the emotions: that is what they are doing, and what we must all do. Why a stiff and clumsy body as the tool of expression for an infinite soul?

Russian Ballets.

Which brings me to the Russian Ballet, to Pavlowa and Serge de Diaghileff. William and I are both fascinated with the Russian idea of interpreting dramatic music in terms of color and dancing. This new art is in process of evolution, and a very interesting fact in connection with it is that Isadora Duncan, an American girl, was the one who did more than any other to start the Russians in this new art. Isadora Duncan had lived a long time in England, and it was she who seemingly originated the idea of breaking away from the conventional form of dancing and finding new ways of expressing, through bodily motions, the emotions of the soul. She visited Russia and became the inspiration of the royal Russian ballet stage. Since then Anna Pavlowa, with her scores of ballet dancers, has become the chief exponent and example of this new art in America, and now comes Serge de Diaghileff's ballet dancers to carry the same idea still farther. Whether he is carrying it a little too far seems to be a matter of opinion. Certainly his artists express the secret emotions of every human heart in all their nakedness despite the gorgeous veils in which they seem to be dressed, and the riot of colors surrounding them as they dance. We are a little shocked now; will we "first endure, then pity, then embrace"? I think we will. I think we have been tending that way all along, and it is the Russians who are to blame or to credit, according to one's point of view. With our good American-English Isadora Duncan behind them.

And why not? If man in his inmost is the perfect idea of God, why should we be

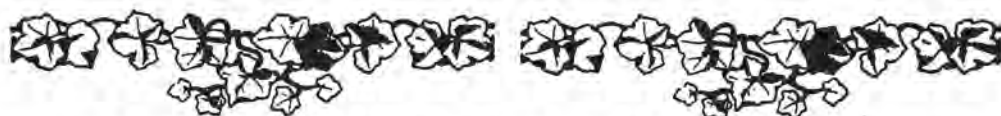
ashamed to look upon his emotions as they move his body to expression in dances, colors and music? I suspect it is all a matter of getting used to it, and looking backward over the track I should say that we certainly are getting used to it. Do you remember that a few years ago barefooted dancers were not tolerated in New York nor any other city in the country? And now our own children come out and dance barefooted and barelegged, and we think nothing of it.

On Thursday afternoon, January 13, we attended the farewell matinee appearance of Anna Pavlowa and her ballet "Russe." The program included Spanish dances, interpreting the music of Massenet, Glazounov and Nozowski, arranged by Ivan Clustine, and lead by himself and Madame Pavlowa. Following this came "Walpurgis Night," from the opera of "Faust," gorgeously staged and wonderfully danced by Pavlowa, Clustine and the full ballet. Then came a number of most charming divertissements interpreting music from Brahms, Rubenstein, Grieg, Chopin and Schubert. A Rondo by Kreisler, and a pomponette by Durand, Madame Pavlowa danced alone, and in such lovely fashion that the audience's spirits rose and fell and rippled with laughter. In these two dances and in the last number, "Butterfly," music by Drigo, Madame Pavlowa was inimitable, perfect, lovely. Beautiful, dainty, light, airy, fairy, ariel: that is Madame Pavlowa. Cultured, highly intelligent and sophisticated, and intellectually expressive to the highest degree. She is a great artist, expressing new and original plays of emotion and music.

Friday, January 31, William and I went back to New York especially for Diaghileff's Ballet Russe at the Century Theater. Mr. S. Jav Kaufman had invited us to go with him and a friend of his. It was wonderful and worth going a much longer distance to see. Artistic unity and harmonious co-operation are the keystones of the Russian ballet. Music, orchestra, stage setting and costumes form the rich accompaniment to a wonderful dramatic expression without words. A new world of feeling is revealed within you. You are electrified and fascinated and you take long breaths down to your toes. Lapoukova is an incarnation of spring, a fascinating young dairy maid leaping in love and laughter and pure sweetness. And Adolph Bolm is—her mate.

But all Diaghileff's dancers are artists, every member of his marvelous orchestra of one hundred is an artist; Bakst is a weird wonder worker in form and color. Diaghileff co-ordinates them and animates them to express the soul passions wrapped up in Rimsky-Korsakov's furiously untrammelled and emphatic music dramas. As, for instance, "Scheherazade," the fastest and most furious of all.

But why try further to describe the indescribable? You must see it and *feel* it for yourself. Enter into its wonder, its human passion, its beauty and its fearsomeness. Then go away and reflect upon—not upon the things you see, but the things you feel. We must see more of Diaghileff's futuristic magic before we understand its fascination.



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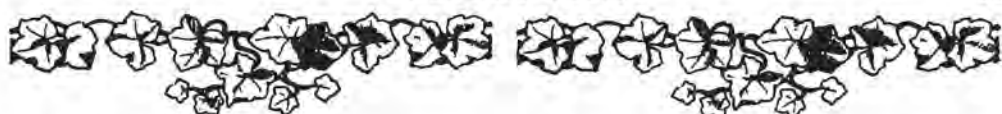
Each District, under a Vice-President of the International New Thought Alliance, will hold a conference during the spring or early summer of 1916. These conferences in turn will send delegates to the International Convention at Chicago.

The date of the International New Thought Convention will be announced later.

James A. Edgerton,

President International New Thought Alliance.

The Constitution and By-Laws of the International New Thought Alliance will be found on page 41 of November, 1915, Nautilus. The next national convention will be held in Chicago, August or September, 1916. Local arrangements in charge of Mrs. Sarah C. Morse, 1045 E. 47th St., Chicago. For news of the I. N. T. A. see "Little Visits" department of every number of Nautilus.



CO-OPERATION AND UNITY

By JAMES A. EDGERTON

PRESIDENT INTERNATIONAL NEW THOUGHT ALLIANCE

▼ ▼ ▼

EVERY movement passes through two stages, the first being individualistic, and the second co-operative and organic. Many movements pass into a third stage, that of crystallization and formalism. Let us hope that the New Thought never reaches the third stage. That it is coming into the second, is now apparent. This is as it should be. It is altogether normal, healthful and necessary. Man is a gregarious animal, and as he becomes more civilized tends more to association. It would be strange if New Thought, which is the most highly civilizing influence of our time, should not reveal the same tendency. Unity is our underlying principle, and it must needs be that we shall manifest unity on every plane.

"Brotherhood" is constantly on our lips and, therefore, brotherhood must be shadowed forth in our relations one to another.

Organization need not in any sense result in bondage. Indeed, it is only through organization that we attain to liberty. Goethe has said that law is liberty. Certainly there is no freedom outside the law, for every lawless act creates consequences that fetter and bind the soul, so we find the highest freedom in well-organized governments. No movement can make great headway until the units composing it co-operate to promote and advance the common cause. Herbert Spencer said:

"Socially, as well as individually, organization is indispensable to growth; beyond a certain point there cannot be further growth without further organization."

An army can accomplish more than a mob, because the army is organized. The difference between chaos and cosmos is merely one of organization.

New Thought is an old movement. New Thought and Christian Science both come directly from Dr. P. P. Quimby through his students, Dr. W. F. Evans and Julius Dresser, who taught without organizing, and Mrs.

Eddy, who organized the Christian Science Church; a name which Dr. Quimby himself used before Mrs. Eddy.

From my viewpoint, I can see no reason why New Thought should not have been a more powerful movement than Christian Science, if it had been organized. It is not too late yet to correct the deficiency and to regain some of the ground that should rightly have been ours. There is no essential difference in principle or belief to keep us apart. During the past fourteen years I have heard New Thought speakers in all parts of the world and they have all agreed in essentials. Even though our platform has not been definitely phrased it is, nevertheless, generally recognized among our own people.

Indeed, I find no objection to organization on the part of any of our people, except a few who think they can still work better alone. The number of these has been rapidly decreasing though, during the past few years, and I have full faith that within another twelve months this feeling will have almost disappeared. The change in opinion in regard to organization has been so rapid and widespread that it could not have come about except from the impulse of the Spirit.

The International New Thought Alliance has come to meet a need. Until the San Francisco Congress it was not an organization in any effective way; that is, it held conventions and had the tacit allegiance of a large majority of New Thought Centers, but it had not entered the field in an aggressive way. Since that convention, however, we have really been "doing things." We have opened a headquarters in Washington, have been organizing new centers in many districts and holding conferences, have been sending out field secretaries and have been doing the things that an organization can do better than an individual. We have divided the world into districts, placing over each a vice-presi-

dent. It is our purpose to hold a conference in each of these districts, followed by an international convention, to which each district is privileged to send delegates. By the way, individual centers are free to send delegates to the international convention, and individual members of the Alliance, as well as the general public, are also free to attend, though members and official delegates alone can vote.

The purposes of the Alliance are propaganda and fellowship. In every city and community may be found many people who are ready for our message. All that is needful is that messengers be sent to call them together. This is exemplified by our experience in Baltimore. For twelve years there have been active New Thought centers in the neighboring city of Washington, but these were individual centers, and no effort was made to extend the work to Baltimore until the Alliance came on the field. Even then it was freely predicted that we could not gain a foothold in that city, but, through the efforts of Miss Emma Gray, our vice-president for the district comprising Delaware, Maryland, the District of Columbia and Virginia, a large and active center was recently organized in Baltimore, and its members are enthusiastic. Steps are now being taken to organize Richmond and Wilmington. This is an example of the work that may be done everywhere.

Even more marked has been the progress made in the Southern California-Arizona District. More than half a dozen new centers have been organized in this territory through the active efforts of our vice-president, Dr. Harold F. Palmer, and his efficient associates. In the district comprising Georgia, the two Carolinas and Florida, Mrs. Rose M. Ashby, our vice-president, has organized two new branches and is now contemplating another branch in North Carolina.

In the foreign field we have held a conference in Honolulu and now have one of our vice-presidents, Dr. Julia Seton, in Australia to hold conferences in the three districts in that country. We have many new centers in Australia, and two magazines. We have also a center in Chile, South America, and have discovered something of an organization in Brazil, with which we are coming in touch. We have also discovered a considerable organization in some of the Latin countries of Europe, have organized a new district in Ireland, hope soon to gain a foothold in South Africa, have one center in Scotland, and many centers in England and Canada. All this growth has been chronicled in *Nautilus* from

time to time. It is but a small beginning of what we intend to do. From this time forward the Alliance proposes to wage an active campaign for membership, strengthen old centers and organize new centers until it has a foothold in every city in the land and in every nation of the world. To accomplish these results, we need the help of everyone interested in New Thought. If you who read this can do nothing more, write us a letter and let us know of your interest. If you have suggestions as to the work, feel free to offer them. If you have news let us hear it. If you desire to affiliate with the Alliance, send in your membership, dues \$1.00 a year. If you desire to contribute to the work, every contribution will be gratefully received, whether small or large. Let us hear from you, if nothing more than to give us God-speed. Our headquarters are in the Washington Loan and Trust Building, Washington, D. C., and letters may be addressed either to myself or to the secretary, Miss Grace Wilson, or you can write to the vice-president of your district if you prefer. A list of these will be found elsewhere in the magazine.

Now is the time for us to organize America and when the war is ended we may send workers abroad. There will be great need of us in the stricken lands of Europe, in many of which we already have a foothold. In a recent letter I had a request from England to have a representative from America visit all the centers in the British Isles as soon as the war is ended. This thought may be potent, not only in the healing of the individual body, but in the healing of the nations.

WHICH ARE YOU

BY CHESTER WOOD

▽ ▽ ▽

THERE are four great classes of men,—
Get out your scrapbook and scissors,
For you'll want to read this again;
The Has-beens and May-bes and then
The I-can'ts and the Is-ers.

The Has-beens and May-bes you see
Are useless this present minute,
And the I-can'ts always will be;
For life that is now you'll agree
They really are not in it.

But the Is-ers,—happy are they!
The ones who enjoy the present;
Work while they work, play when they play,
Live for the best in every day,
And find such living pleasant.



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

Things That Make for Success

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

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

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

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

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

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

EDITORS.

Success Letter No. 571.

Many years of suffering from a serious breakdown left me a nervous wreck. By persistent perseverance I managed to maintain myself, but disasters came thick and fast, through loss of health, home and money and a serious accident. How my heart rebelled against an unjust God! Why should I, a capable, willing, ambitious woman, be so stricken, and all joyousness crushed out of me, was the cry of my troubled spirit. Alone I seemed to stand, where each succeeding wave of despair drove my barque against the jagged rocks of shattered faith. Peace would be my portion for a while, but back I would hark to morbidness and tears. When my mind seemed at the breaking point, I tried

Christian Science. Carefully I read "Science and Health" and demonstrated it. But serenity of mind and the healing process was not made permanent by repeating, "There is no life power or intelligence in matter," etc. Day and night I continued to worry over difficulties that beset and pursued me like phantoms. Although gentle by temperament, I began to actually hate humanity.

One day I came across "The Bible Year: Book of New Thought," by Mary Haydon. I took it to my room and read each daily text. How those words of affirmation opened a vista of new life! That was three years ago. On a visit to a friend I came across *Nautilus*. She presented me with several copies, which I read through and found food for thought. I then subscribed for *Nautilus*, also purchased "Direct Healing," by Paul Ellsworth. Many times had my soul yearned for a greater insight into spiritual growth. I found it in the Silence. And, oh! what joy transformed my inner consciousness when I began to practice that which brought me serenely nearer to Divine Mind. A new being I was in thought, and a new song was in my heart.

As a Bible student the teachings of New Thought opened the truths of the gospel understandingly as the Light of Life. Then and there I made my covenant with God. Medicines disappeared. Whenever the old back-sliding days dog my footsteps a still, small voice whispers, "Remember your covenant."—E. C.

Success Letter No. 572.

One day while looking through one of our leading magazines, I found an advertisement offering a lovely mahogany chest of silver for the most clever answer to the question

asked. It was an opportunity I could not let go by, as I desired some new silver very much, but it was out of the question to buy any. So I wrote out two or three answers and read them to my husband. He just laughed at me, and said he thought I ought not to bother with it, as there were too many clever people to compete with. Nevertheless I made up my mind to try, and decided New Thought could help in this, as in other things.

I just couldn't seem to think of a thing worth writing, so at night I went to sleep with the conviction that Divine Wisdom would guide me. One morning I wrote down an answer and sent it in. From that moment I never said, "If I get the silver," but "When I get it." My children and husband joined me in this, although I am sure my husband thought that my chances were few.

One of my little boys said, "Mamma, suppose someone else is using New Thought, too; will you get it just the same?" I answered by explaining the attitude that I maintained when undertaking anything like this. "If this thing be in accordance with the Highest Right, then I can trust God's law to establish it. If it is not, then I do not want it." And I was willing to see someone else receive the prize; if they were more deserving, and to be *joyous* with them.

It is needless to say I won the chest given in our city (there was a chest in each city and town). I will not attempt to tell you how my husband looked when he saw it.

We have had other proofs also, which show that "Divine mind always has met and always will meet every human need," if we will let it.—L. P. R.

Success Letter No. 573.

After I got seriously interested in New Thought I knew that sometime the tobacco habit would bring me to a crisis. One day after I had been wondering why the clear enunciation of New Thought principles did not awaken in me a more effective response and lead to greater practical results, I read Tolstoy's Essay, "Why do men stupefy themselves?" I saw at once that one reason why I was not having fuller success in re-creating myself was that the edge of my thought was dulled by the narcotic.

I knew that I was something superior to the "me" that used tobacco. I knew also that the will of that superior self was strong even beyond my need of strength. My estimation of the fragrance of a cigar dropped, and became contempt. Without any fuss or calling

out of armies of resolves, I quit. I was superior to the habit; it was hindering my higher development, the universal will of which I was the embodiment was supreme, and I quit.

For a while a slight hankering came back after each meal, as I had been accustomed to "top off" with a cigar, but I went through no agony of temptation and conflict. The assertion of my status as the individualization of Universal Being is sufficient to displace the craving with a finer thought.—G. K.

Success Letter No. 574.

I had just begun to hear and read of New Thought. Before that had studied Christian Science, but found it too cold, too selfish and *too much* of the Bible in its teaching. Not that New Thought doesn't use and teach the Bible, but in an entirely different way. At the time above mentioned I wanted very much to go to the top platform of our rank, rather high up and reached by a ladder through a small hole. I am not young, am rather large, and had not been on a ladder for years and years. I got a third of the way up and was nervous, shaky, frightened, and had to come down. Tried twice; no results. The third time I stood at the foot and said, "The ladder is nailed, it *cannot* slip. A man, heavier than I, went up. *I can!*" And I did, without a tremor. That strengthened my belief in New Thought. Sometime later I was very nervous for several days. Dreaded something happening. Everything looked dark. I knew it wouldn't do, so I went into the silence for a half hour and resolutely put away depressing thoughts. In two days all fear was gone. Things commenced to come out better, and my nerves were quieted. So now I do believe in New Thought, and am going to study it. My young daughter is gradually coming to think about it, too.—B. C. A., California.

THE \$5.00 PRIZE for the best Success Letter appearing in *Nautilus* from August, 1915, to January, 1916, inclusive, goes to J. H. A., who wrote Success Letter Number 539 that appeared in the September, 1915, issue. We shall be glad to send our check as soon as we hear from the winner.—C. H. S.

THE PRIZE WINNER for March is K. A., Indianapolis, Ind., who wrote Success Letter Number 570. We shall be glad to send the prize of two subscriptions wherever the winner directs.—C. H. S.



A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE

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

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

M. T. C.—See article on "How to Outgrow Too Much Self-Consciousness" in "Views and Reviews," this issue.

W. W. J.—Blessings be upon you and your good work for the orphaned babies. You say that where these children are adopted they are "targets for the vicious tongues of less intelligent children's parents," and you ask "what shall I tell my child and how shall I deal with the situation"? And then you say a number of things that show me that you are very bitter against people who have the old point of view about the illegitimate child. Evidently you do not realize that these critics think they are right, and they slur the child, even while they pity it. Their very laudable ambition is to "uphold the law"! They are simply mistaken in thinking that man-made law is the thing to uphold, against God's law, by which the child was conceived and brought into the world. When they were crucifying Jesus he just said, "Father, forgive them, for they know not what they do!" And so you, too, must forgive these critics, for they know not what they do. They are children, ignorant that God's law of love and what we call nature is as far above the man-made law of legitimacy and illegitimacy as the heaven is above the earth. To know this is to put yourself in the proper frame of mind so that you can say something to enlighten them, and to help the adopted child, when opportunity offers.

Nothing but TRUTH will set you and the adopted children free from the law of criticism and sin. Let them know that some people do not understand that God is the life of every creature, that we are all sons of God by direct inheritance, that he is our life, our

love, our wisdom, our power; that he lives in our hearts and expresses through us, no matter what men may think or say about it. Tell them that it was their parents' misfortune to break man-made laws, not God's law, and that in so doing they brought upon themselves and the child the criticisms of those who put man-made laws above God's law. And make it clear that it is not wrong intention that makes them do this, that it is ignorance. And tell them that in due time man's laws will all recognize the truth that there is no illegitimacy IN TRUTH. And that in the meantime they must not resent the man-made opinions which are short-sighted and not according to truth; that love always forgives ignorance and mistakes and recognizes that truth that God lives in every human heart and is pushing for expression in love through every human heart, and that we are all growing every day in wisdom and in knowledge which will eventually dissipate all the ignorance of God's laws which expresses itself in short-sighted criticisms. Tell them that man-made laws are like green apples, they are in process of becoming ripe, and that every-day laws are growing to be more and more like the real laws of truth and God, that we must have patience while man-made laws are becoming ripe!

Explain to the child the difference between character which comes from God and what the child himself chooses and does in his life, and mere "reputation" which is what other men think about him. Explain to him that people's mistakes in judging come from looking upon the outward appearance and that Jesus tells us to judge righteous judgment by knowing the truth that we are all one in God, that God is our life, our wisdom, our power, our purity, our only legitimacy. It may seem to you that the world is not progressing in its realization of the truth that our legitimacy is in God the Father and life of all, not in man-made laws; but if you will look back a few years you will see that it is so. And if you could look forward for the next twenty years you would see that this war will do a tremendous work in making man realize the truth and value the human being, no matter what his parentage.

And yet "the powers that be are ordained of God"—and "Jesus came not to do away with the law but to FULFILL it." The parents of the illegitimate child did not fulfill the law, and they must suffer a measure of condemnation therefor. But whether or not this condemnation reacts evilly upon themselves, and upon the child, depends upon how they and the child react to the condemnation. If they accept it as a part of the price they paid for their actions, if they know the truth and do not resent the world's condemnation, then they will reap a minimum of evil results. The chief end of man is to glorify God and enjoy him forever, and one can do that in his heart even if all the world condemns him. But if one forgets to do that in his heart, if one comes out and spends his thought in fighting and resenting the condemnation, then he must suffer. But he suffers not for the act itself, but for fighting the world's opinion

of that act. The foundation of all happiness and prosperity in this world is to accept his position in the world just as it is, remembering that everything that comes to him is an opportunity to express more life, more of God, the omnipotent force which is himself. And history shows plenty of cases where the illegitimate who was rejected has become the chief corner stone of the temple!

B. O. X.—I have just been reading a letter from a young woman who wrote me some years ago just as you have: that she was tired of her work in the world and that she wanted a husband and a home of her own. She tells me that her sister practiced my instructions for eight months and found her husband and home, and that she herself practiced only four weeks, and then found her beloved, and now they have been married three years. And this is what I told her to do: Get Florence Morse Kingsley's little book, "The Transfiguration of Miss Philura," and read it over and over; get into the spirit of it, and get ready for Prince Charming to come out of the "All Encircling Good." Get ready; believe in him, act upon that belief. Let your light shine, live your own radiant self. Live for him just exactly as if he were here in the flesh, *even as he is now in spirit*. Live as if he were already courting you! Get the little Solar Plexus book and read it every day for the next few months; get into the spirit of it and shine. Dress and act, and educate yourself, and express love, just as if Prince Charming were already there. In due time he will appear. That is what the Bible says: "Whatsoever things ye desire believe that ye receive them NOW (in your mind and spirit and soul) and ye shall have them." Get ready! Express your own loving and lovely self in all that you do! He may be coming around the corner now! Or next week, or next month, or next year. See that you are ready for him, radiant, useful, loving. The secret of attracting others is to express your own self freely, honestly in love and beauty.

E. W. M.—You certainly did make a big mistake in repeating the unpleasant things the girl told you. You are reaping the reward of your own rashness. The only way out is for you to *live it down*. The less you talk about it the better. Don't try to explain; don't take to heart the reproachful looks of your neighbors. Perhaps what you take for a reproachful look is only a pitying one, or a look of curiosity. Let this be a lesson to you so that you will never again repeat unkind things about your neighbors, no matter whether they are true or not! Go straight ahead living New Thought, resenting nothing, letting your light of kindness shine as best you can. And dig into the housework and keep it right up to the scratch, no matter whether you feel like it or not. Read plenty of New Thought. In time you will doubtless come to realize that this was a very good thing to have happen to you. It may save you from a worse experience, and from the evil and dangerous *habit* of repeating ugly stories. Learn your lesson and make your life over!

Circle of Whole-World Realization

Conducted by THE EDITORS

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

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

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

Including yourself.

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

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

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

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

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

KEY THOUGHT FOR DAILY MEDITATION:

WE work and pray for the
Unity of Mankind, that all
the races of the earth may be-
come one race, all the countries
one country, and that all hearts
may beat as one heart, working
together for perfect Unity and
Brotherhood.

—ABDUL BAHÁ.



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

A dinner of advanced thinkers was held at Hotel Bonta, Ninety-fourth street and Broadway, the evening of January 27. This meeting was a rather spontaneous affair, looking toward the organization of a Metaphysical Club for New York City and vicinity. It was a decided success, with an attendance of about seventy. The next dinner will be held at the same place at seven o'clock on the third Thursday of February (the 17th). All are invited. Dinner reservations should be made in advance with Walter Goodyear, 29 East Twenty-second street. The dinner is \$1.25. Committee of organization: Orison Swett Marden, Eugene Del Mar and Solon Fieldman.—*Constructive Thinker.*

There are 1,727 communities considering some preparation for baby week, according to the inquiries received by the Children's Bureau of the United States Department of Labor. Texas has its own baby week slogan—Baby Health is Texas Wealth—and Mississippi has started a competition to secure a slogan for that state. North Dakota reports plans for a statewide essay contest in the public schools. In a few state campaigns the State Federation of Women's Clubs, the State University Extension Department, the State health officials, and those who are especially interested in education are all co-operating in the baby week campaign. In its suggestions for baby week observance the Children's Bureau lays special emphasis on the opportunity it affords for extending permanent work for infant welfare, such as infant welfare stations, visiting nursing, special nursing and instruction for prospective mothers, city inspection of milk, special work for the prevention of blindness, and little mothers' classes and home nursing instruction for school girls in the upper grades.—*Children's Bureau Bulletin.*

Here is an important piece of news that comes, not through the newspapers, but through the publicity service of the Committee on Industrial Relations. It is about Governor George W. P. Hunt of Arizona. Five thousand copper miners are on strike in Arizona. Contrary to the precedent established in Colorado, West Virginia, Pennsylvania, New Jersey and other states, Governor Hunt,

after discovering that the cause of the strikers was just, sent the militia to protect the strikers against the corporations; moreover, he prohibited the importation of gun men and strike-breakers. The sheriff, following the governor's example, appointed strikers as deputy sheriffs. As a result, not a single worker has been killed or wounded; there has been no violence. This is almost the first time anybody as high up as a governor ever did anything for labor. Meanwhile, in spite of Governor Hunt's assistance, five thousand copper miners and their families are being starved into submission. Their funds have long since been exhausted, and unless organized labor and its friends come to their aid with liberal contributions, the strike will be lost.—*The Masses.*

Susan B. Anthony's birthday was celebrated on February 15 by many suffrage clubs in Massachusetts and throughout the country. In Michigan alone there were one hundred meetings held on that day. When Miss Anthony was born in 1820, no woman in America could vote, even for a school officer. Today, women can vote for president of the United States, in California, Washington, Kansas, Oregon, Arizona, Wyoming, Colorado, Utah, Idaho, Illinois, Montana and Nevada. In addition, tax-paying women vote on questions of local taxation in four states, while women have the school vote in more than half the states of the Union. They have full suffrage in Norway, Denmark, Finland, Iceland, Australia, New Zealand, Alaska and Manitoba, and municipal suffrage in England, Scotland, Ireland, Sweden, South Africa and nine provinces of Canada.—*M. E. S. News.*

The British lord high chancellor, Baron Buckmaster, speaking last night at Keighley, strongly condemned the suggested reprisals for Zeppelin raids. He said: "There could be no greater tragedy in the black tragedy of this time than that when we had conquered the Germans, we should have molded ourselves and our behavior upon the very model we set out to break. This is not merely a war of armies, but of ideals."—*Exchange.*

There was a scene of much enthusiasm the other day when full suffrage was granted the women of Manitoba. After the announcement that the bill had passed the Legislature by a unanimous vote, the legislators joined with the women who crowded the gallery in singing the patriotic song, "O Canada." Then the women sang, "For They Are Jolly Good Fellows," in compliment to the legislators who had enfranchised them; and when the women got through, the legislators sang the same song in honor of the women in the gallery. Manitoba is a province of 251,832 square miles, as big as New England, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and West Virginia combined.—*Mass. E. S. News.*

The classic tradition of presenting Alma Mater with a Spanish garden or a Greek theater was violated recently when sixty women, graduates of the first four classes of

Bryn Mawr College, announced as their twenty-fifth anniversary gift a study of fire prevention for the whole State of Pennsylvania. Under the auspices of the Pennsylvania Department of Labor and Industry, two experts have been chosen to push the work of investigating those state industrial establishments employing women and girls, to the end of minimizing the fire dangers surrounding them. Whether inspired by the Triangle fire disaster or the more recent horrors in Pittsburgh and Williamsburg, the women are obviously actuated by a deep-lying sense of correlation to their age. "Picturesque archaic proposals serve to throw in high relief the distinguishing achievements of the present time," says their announcement, "its discovery of the facts of poverty; its gathering and girding of a new public spirit to shoulder this knowledge, its promise of beauty, not only of surroundings but of race." The concluding suggestion is that since a "college generation" has successfully joined forces to promote a piece of public work, other college groups who "have shared a common life and training may well in after years afford finely adjusted agencies for public service." That their contribution will succeed in mitigating notorious factory dangers is probable, but more significant is the fact that the women themselves testify to a new sense of responsibility.—*The New Republic*.

Mme. Nellie Melba is to establish in California a home where she will train without charge girls with good voices who have no means for meeting the costs of study. "I shall consider it a privilege to teach them personally," she says, "and my sacred duty to advise them according to my ability."—*Exchange*.

FOR WORLD PEACE

BY ELIZABETH TOWNE.

WE, THE Rising Generations, want a World Federation for Universal Peace.

We want our war vessels and battleships utilized in times of peace for a Public University of Travel, a White Fleet that shall tour the world every year.

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

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

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

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this end.



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

I. N. T. A. News From President Edgerton:—

Mrs. Rose M. Ashby, vice-president for the District of North and South Carolina, Georgia and Florida, writes: "The Atlanta Psychological Society has been organized almost fourteen years and has met every Sunday afternoon since its organization. I have been president for six years. I was re-elected a few days ago. Our only propaganda is Truth. We are very eclectic in our methods and believe in taking Truth wherever found and from whomsoever given, and irrespective of personality. We have an open forum. However, we have this requisite, that only that which is constructive and uplifting be projected in our meetings. We now have our Eclectic Study Club, which meets on Tuesday afternoons in the lecture rooms of Carnegie Library. Also our Psychological Arcana, which meets every Friday evening at 362 Peachtree."

A letter of February 9, 1916, from Mrs. Edith Maude Samuels, 121 E. 17th avenue, Denver, Colo., states:

"No doubt you know all about the National Association of Drugless Physicians, organized July 19, 1912, with a Federal charter at Washington, D. C. Well, to this Denver has a State Branch to which is added an auxiliary for the working end, as next November at state election we are bringing before the people to vote upon a bill for medical freedom against the M. D.'s medical bill, in which they desire to rule out of the state all forms or methods of drugless healing. We have been through the courts and won each time, and now the medical board has carried it into the Supreme Court, but we also expect to gain that next month, as we are working this through the referendum law and that the court must uphold. No doubt but that your Alliance has many members in this city, and we will appreciate it very greatly if you will direct and ask them to co-operate with us, as by becoming acquainted we may be of much service to each other. Also I will be glad to receive any suggestions from you for the mutual good of our causes."

Mrs. Samuels is secretary of this branch of the National Association of Drugless Physicians.

Mrs. Elizabeth Thompson Parkhurst, leader of the Metaphysical Library and Lecture Room 1310 State street, Santa Barbara, Calif., under date of February 8, sends her Group Membership to Headquarters, and writes:

"I am glad, indeed, to become a member of

(Continued on Page 54.)

Stop Forgetting!



Prof.
Henry
Dickson

America's foremost
Authority on Mem-
ory Training, Public
Speaking, Self Ex-
pression, Lecturer and
Principal of the Dickson
Memory School, Hearst
Building, Chicago.

The Executive



Mr. William H. Weeks, District
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Y., writes:

"After a thorough trial of your
method of mental and memory
training, I find it to be not only
first class—simply wonderful. I
can truthfully say that I would not
be again without the benefits I
have received from your study for
\$10,000."

The Salesman



O. G. Wehmeier of the Ameri-
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I could have. Everyone who has
known me says that a wonderful
change has come over me in the last
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Your salary—what it is today—what it will
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thousands in their battle for success—have
held them down to bare living wages—work-
ing long hours with slight prospect of
advancement—subordinates for life.

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America's men of power—in business,
social or public life—are uniformly men of
trained memories. Train your memory prop-
erly and you will find yourself able to concen-
trate absolutely on matters at hand—to think
and speak connectedly—to develop self con-
trol, to overcome self consciousness—to make
your PERSONALITY DOMINATE. Think
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just as I have trained the memories of 50,000
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matter what your age—your education—your
vocation—your place of residence—I can
make you "forget proof"—can train your
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and mentally beyond my own expec-
tations by the continued study of
your course. Every business man,
especially those called upon to talk
at Chambers of Commerce, realty
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meetings should take your course, I
unhesitatingly recommend it to my
many friends."

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Roland Miller, of New York City,
writes:

"What I have gotten from your
method has advanced me both
socially and financially and I
feel it my duty to tell
you of these excel-
lent re-
sults."



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Little Visits

(Continued from Page 52.)

the I. N. T. A. It was a month Sunday since I consecrated the Lecture Room with a bare floor and windows and a few borrowed chairs. Sunday saw us with fifty handsome oak chairs, costing \$2.25 each, a beautiful Stultz piano, twenty-five little song books of Joy and Praise, eight handsome woven rag rugs on the floor, and dainty muslin draperies for the eight windows. In the paint shop is being prepared a handsome blackboard with gold leaf letters, announcing who we are, and when we are here, and what we do at stated times, which I hope to consecrate and have in place by the time you read these words. As I am near neighbor to three of the leading churches, Unitarian, Congregationalist and Episcopal, I have ordered the sign to be a duplicate in style and finish of our friends further up the street. This will give us an external appearance of permanency and standing in the city. The second Wednesday in every month is devoted to purely social matters. This month I have mailed sixty invitations besides the general invitation in the papers and from the platform. This will do much toward assimilation. Mrs. Simonds, who was with the Fillmores in Kansas City in 1911-12, and more recently with Mrs. Militz in Los Angeles, has come to Santa Barbara to remain indefinitely and, while she does not wish to confine herself to regular work, her spirit of co-operation is a great delight to me. I am expecting a visit from Dr. Palmer at any time to arrange plans for a congress here."

A letter from Mr. Perry Joseph Green of Portland, Oregon, makes this announcement:

"You may announce in *Nautilus* that I have resigned my work as Minister of the New Thought Temple of Truth of Portland, to enter the field in the interests of I. N. T. A.; that I am open to calls for lectures or engagements. I will inform you in a few days who takes my place here, but it is very probable that it will be Mrs. Anne Young Huntress."—Sincerely yours,—JAMES A. EDGERTON, President I. N. T. A., Washington Loan and Trust Building, Washington, D. C.

An Item from the *Evening News*, Sydney, Australia:—

A considerable amount of interest is centered in the approaching visit to Sydney of Dr. Julia Seton, vice-president of the International New Thought Alliance, New York and New Jersey, U. S. A., whose advent proclaims the New Thought Conference, which is to be held in Sydney during the next month, and at which Dr. Seton will preside. She will conduct conferences in Adelaide from February 16 to 18, in Melbourne from February 19 to 20, and in Sydney from February 22 to 27 inclusive. In Sydney the meetings will be held in the beautiful new I. O. O. F. Temple, whose membership exceeds 2,100,000.

The distinguished visitor from America is the founder of the Church of the New Civ-

(Continued on Page 58.)

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Write "Special," **The Nautilus**, Holyoke, Mass., for full particulars.



Readjustment

(Continued from Page 41.)

of any kind—these things are not in harmony with truth, and if you have been indulging in them, in any form, you must take immediate steps to free your life from them. Don't imagine that New Thought or any other system of living will enable you to violate law safely. New Thought is a way of living in conformity with all the law, and that is why it results in healing, bodily, mental, financial. It eliminates those false modes of expression which have formed the roots of inharmony. Call your sins by name, and determine never to lose sight of them until, by the sword of the Spirit, you have freed yourself from them in every thought and emotion, in every cell and fiber. Dynamic statements of the truth often and earnestly considered, and subsequently lived in harmony with in every detail, will enable you to grow out of subjection to every bondage. If you have been given to selfishness, realize, by word and in emotion and deed, that, "Thou in me art the love that suffereth long and is kind, and through Thee I am strong and kind and gentle." The truth is, always, that you are perfect; formulate that statement of this perfection which you most need, and consider it until you have built it into your conscious, and subconscious mind.

This part of your work of regeneration has been negative, has dealt with the tearing down of false habits and beliefs. Now you must turn to the constructive side. With your mind keyed to the illumination of Spirit, as suggested above, examine the worth-while things in your life and see how to make them more worth while; how to develop your "by-products," how to increase the capacity of your "plant" in the line of positive, creative expression. Let us suppose, for instance, that you seem to lack money, or financial abundance. The truth is, that, being a part of God, you do not and cannot lack anything. If you seem to lack, it is because you have not accepted, in your way of thinking and acting, the abundance that is yours. Remember that physical supply is always for the purpose of creation—you eat food to build or

(Continued on Page 66.)

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Little Visits

(Continued from Page 54.)

ilization, and it is her first visit to Australia, though in London and elsewhere she is known as the teacher of the new science, and as a lecturer both in Europe and America.

The New Thought movement so far as Australia is concerned, was started twelve years ago by Sister Veni Cooper-Mathieson, who, for many years, was well-known in Australia as a journalist and a writer of short stories. Lately she threw the whole of her energies into the New Thought movement. This movement, it is claimed, has invaded every department of life and represents a wider tolerance of individual belief, the use of constructive thought in the place of destructive forces and a growing appreciation of the power of the individual to control heredity and environment.

Such is the movement which numbers many adherents, who look forward with pleasurable anticipation to so widely known a lecturer as Dr. Julia Seton.—*Evening News*, January 17, 1916, Sydney, Australia.

From the Stoughton, New Thought Center:—

February 9 the Stoughton New Thought Center held its annual birthday party.

The president, Mrs. L. Augusta Capen, in her remarks said: "A trinity of three earnest souls was the nucleus of this center. They were enthused with New Thought truth, and believed where two or three, meeting once a week, could, in time, form a powerful center."

Year after year the center has grown. Every Wednesday afternoon for nine years, with the exception of the months of July and August, a meeting has been held with members present.

Mrs. Capen presented Mr. R. C. Douglas of Boston, who spoke on "Life in Its Simple and Various Meanings." He referred to his trip to the Exposition in California and his New Thought work there. He found the west alive to New Thought. In many of the cities where he spoke he was entertained in the homes of the clergymen and spoke in different churches, some of the churches holding regular healing services.

A true friend and supporter of New Thought was the next speaker, Rev. L. J. Richards, pastor of the Stoughton Universalist Church. He spoke of the university of the Universalist Church, when stripped of all dogma, it could embrace New Thought.

An attractive birthday cake, illumined with nine candles, was presented by Mrs. E. P. Steele, one of the three founders. She read an original poem. The third founder, Mrs. John Beaumont, was also present. The occasion closed with a social and the division of the birthday cake. I think if more New Thought centers would observe their birthdays it would bring the people nearer together and create a love for the center.—**LUELLA KNOWLES HASTINGS.**

(Continued on Page 60.)

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Little Visits

(Continued from Page 54.)

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Such is the movement which numbers many adherents, who look forward with pleasurable anticipation to so widely known a lecturer as Dr. Julia Seton.—*Evening News*, January 17, 1916, Sydney, Australia.

From the Stoughton, New Thought Center:—A Little Lesson in Magazines:—

It is an "Epoch" in our lives when we recognize our "Master Mind" and become a "Cleaner" in the world of "Truth," this "New Thought Truth" wherever found. For "Wisdom" is forever a "Comforter" and a "New Thought Companion," enabling us to make "Eternal Progress" toward "Brotherhood." If one is a "Constructive Thinker" he will seek that true "Life Culture," which is the "Science of Life and Health," and thus become a "Scientific Christian," with "Power" to emulate the "Nautilus" in building more stately mansions for his soul.

This "Truth" is "The Revealer," and the "Day Star" which gives him inspiration, "Wings" to rise to "Mastery," "The Thinker" is "The Master," and "Das Wort" through "Bible Review" enlightens his "Reason" and inspires him to "Expression" of his true self, enabling him to do his part toward formulation and applying the "World's Advance Thought" of "Unity" here and "Now."—GRACE WILSON, Sec. I. N. T. A., 802 Washington Loan and Trust Bldg., Washington, D. C.

Choosing Upward

(Continued from Page 20.)

comforts and luxury for life, he would not have become famous as "honest Abe," the man who placed conscience above everything else.

If we always follow that inner infallible guide, as did Lincoln, Garrison, and all the finer souls that have ever lived, we will develop similar spiritual strength and force of character.

(Continued on Page 62.)

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It is not a flourishing concern, either because you have not the power to combat difficulties when they arise, or because your ordinary everyday ideas are wearying to those with whom you wish to do business. I wonder whether you would go to a gloomy, pessimistic, uninteresting person while you had the opportunity of dealing with a happy, genial, optimistic business man? Not likely! As to the limp, over-done, go-as-you-please feeling that you so bitterly complain about, well, it is just the state of your Blood, Nerves, Brain and Mind. Yes, that is just it; most of your troubles are due to the fact that you have not got your MIND under proper control. Imagine what life would be like if you could Remake Yourself. Just think of it!

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Longacre Building, 1476 Broadway, New York

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Choosing Upward

(Continued from Page 60.)

The only thing in ourselves which we can implicitly trust is conscience, because we know that it has no ambition or selfish purposes, no motive other than our highest good. Conscience offers no bribes, it has no dealings with graft. It simply bids us do right because it is right.

We cannot trust self interest or the motives of ambition, but we know that there is one thing which will never lie, which never can be blindfolded by our lower impulses. We know that the voice of this something within us always approves the right and condemns the wrong, regardless of consequences. We feel that in making a choice, whether the occasion be great or small, we can always trust to conscience to guide us aright. We have the assurance that we are not left at the mercy of greed or selfishness, of envy or ambition. We have a pilot on board our life craft that will never steer us on the rocks or reefs, never wreck us so long as we follow its guidance. But the moment we attempt to deviate from the course marked out by our pilot that moment we are in danger. When we begin to think that a little slip, a little turning aside from the course, a "white" lie, an ambiguous statement, a small deceit which we flatter ourselves "won't injure anyone," we begin to muddle the distinction between the true and the false. We begin to blunt our perceptions, to make it more difficult to choose when a greater occasion presents itself. It is well to recall what Ruskin has to say in this connection:

"It seems to me that the shortest way to check the darker forms of deceit is to set watch more scrupulous against those which have mingled, unregarded and unchastised, with the current of life. Do not let us lie at all. Do not think of one falsity as harmless and another as slight and another as unintended. Cast them all aside; they

(Continued on Page 64.)



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fully. He shows you how the buoyancy, energy, ambition and force of youth can be maintained through middle age and in some cases to old age. And the wonderful part of this book is that by following the methods Mr. Macfadden suggests you begin to feel better, happier the first day, with almost no effort at all!

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Choosing Upward

(Continued from Page 62.)

may be light and accidental, but they are an ugly soot from the smoke of the pit, for all that; and it is better that our heart should be swept clean of them, without over care as to which is largest or blackest."

Many people seem to think that they are under no special obligation to themselves to make life as complete and successful as possible. But that does not alter the fact that this is precisely what we are here for to make good; to give the world the best possible example of the real man or woman that the Creator involved in each of us. It is none of our business how others regard this obligation. Enough to know that we cannot be true to our Maker and ourselves and shirk this obligation. Each was sent here with a divine message, and it is his business to deliver that message, to honor it royally, not to distort or mutilate it. The message is the work of a lifetime, the evolution of a superb manhood or womanhood, the grandest achievement of which a human being is capable.

"I am not bound to win in what I attempt," said Lincoln, "but I am bound to be a man, I am bound to be true to the best I know. Any departure from this is contemptible cowardice."

It is said that "the man who has his price usually gives himself away." Certain it is that the man who is ready to barter his right to the only things that endure—a rich personality, and a fine character—for a mess of pottage, not only gives himself away, but literally throws away all that makes life really worth while. For the only course of any real refreshment, the only road to real happiness is through the cultivation of the finest manhood and womanhood by the constant choice of what is highest and best.



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Readjustment

(Continued from Page 56.)

rebuild your body; and you use money and financial resources; if you are wise, for creating something worth while. That is the first requisite; you must be sure that you are providing an outlet as well as an inlet for supply, for this is a matter of *circulation*. You can receive only as you are prepared to give. Being a part of God, you can see that this must be so, and that in reality you can be happy and satisfied only as you are giving. That is the only way you can express the divine life, and real existence is expression of just this kind.

So, be sure that you are making the most of your chance to give to the world—not in the way "benefactions" usually are made; you may be paid for everything you do, and it is right and desirable that you should be so paid. But you are giving to the world, through the medium of your work, new forms of the divine life and substance. You are a creator.

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