W. L. Milchsack

NAUTILUS

MAGAZINE OF NEW THOUGHT

EDITED BY
ELIZABETH TOWNE
AND
WILLIAM E. TOWNE

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YOUR HEALTH
HAPPINESS
SUCCESS

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JUNE 1921

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I have literally "marked up" the price of my services 800%. This is how it happened: I was earning $25 a week as a stenographer and secretary to the general manager of one of the largest paint companies in the country. I was ambitious, and read many magazine articles on "how to succeed." Many of these gave the views of famous men: "Work hard with enthusiasm. Be industrious, persistent, and determined. Cultivate self-control, tact, patience, and imagination. Keep good health and good appearance, etc., etc."

I examined myself honestly and found that I was doing all of these things, yet I didn't see that I was likely to become successful because of these personal qualities alone.

Then one day my employer took me with him to a luncheon of the Commerce Club. Mr. Brown Landone was scheduled to speak and I was to make a shorthand report of his lecture.

Mr. Landone's ideas about success were so *different!* I was startled to find that he agreed with me about the advice given by successful men. In place of recommending the cultivation of a varied assortment of essential personal qualities, he named and explained five simple "factors" that he had found behind *all* success, and which, taken together, will *guarantee* success.

When the talk was over I joined the group that surrounded Mr. Landone and finally got a chance to ask him where I could learn more about the "success process" he had outlined.

I sent to the publishers he named for a set of the lessons. As I read and reread them I saw, spread out before me, the whole clear, definite process by which all successful men have arrived at leadership. It was as plain and unquestionable as a road map from the Automobile Blue Book! Not a signpost or a direction was missing.

I set out then and there to put myself through the "success process" with enthusiasm, for I found that the process actually worked, and in the bright light of Mr. Landone's clear directions the road to success was fascinatingly easy to follow. In a word, I have succeeded beyond my greatest expectations. At twenty-five I enjoy a salary of $200 a week—eight times what I received when I first heard of the "Success Process."

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NAUTILUS NEWS BY THE EDITORS

INSPIRES YOU TO DO THE THING AND HAVE THE POWER

Two notable things are to appear in July *Nautilus*, and the entire magazine is made up for the special purpose of inspiring You to Do the Thing and Have the Power. The two notable features are these:

The opening chapter of a splendid treatise on "The Gods We Idealize," written by Judge Abel Leighton Allen of Chicago. There are three instalments to this study.

There will appear the first chapter of a new series of articles by Brown Landone, under the title of "The Idealized Process of Unfailing Methods of Healing." This first instalment includes Lesson I of Part I of this series, has to do with the un-solidity of matter, and it gives Brown Landone's own personal experience in the "Changing of A Solid Bone Into a Flexible Ankle Joint."

Among the other good things for July *Nautilus* are these: "Spiritual Near-sightedness," by our Dr. Orison Swett Marden.

"Analysis and Synthesis," by Paul Ellsworth, the 9th number in his series on "Dynamic Psychology." Showing how to think constructively.

Next, "A Divorce From Tobacco," by Jean Dare Roberts; a nom de plume. A wife tells *exactly how* her husband healed himself of the tobacco habit.

The second one of the cases of wonderful healings to be published in *Nautilus*, will be that of Mrs. Mary E. T. Chapin. We have the confirming letter from the person healed, and you will be interested in that in the story. Mrs. Chapin is vice-president of the International New Thought Alliance, and is one of the most widely known healers in New York City, and, indeed, over all America. Truly, there is nothing impossible to him who believes.

There will be a page of poems by Mrs. Edwin Markham—a poem on "Wait in Joy," and a second on "Lighting the Way." Poems to preserve in memories' halls.

There are several other things scheduled for July *Nautilus*, but I must not mention, because some one of them will surely be crowded out, I think.

My editorials will include one on "How To Realize Your Desire." And William Towne's Views and Reviews will contain one on "How To Overcome Your Fears."

Is There someone you know who would be benefited by reading this issue of *Nautilus?* Pass it on!!

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

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

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

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

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THE IDEAL CLASS in our eyes will be the one in which EVERY MEMBER completes our training class work—and as many other training classes in other schools as his spirit directs—AND THEN GOES OUT AND STARTS A NEW THOUGHT CENTER IN THE AUTHORITY OF HIS OWN SOUL, UNDER ANY NAME HE CHOOSES, AND IN TURN TRAINS HIS OWN STUDENTS TO STILL FURTHER EXTEND THE NEW THOUGHT IN THE AUTHORITY OF THEIR OWN SOULS.

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3. CLASS WORK OUTLINE FOR EIGHT WEEKS' PRIMARY PRINCIPLES' COURSE: This course requires for each student the (1) "Eight Weeks' Primary Principles' Course" ($1.00) and (2) the "Four Lessons in Realization of Health and Success," and (3) "Solar Plexus" (38c), and "How to Concentrate" (38c). All of which will be sent for $2.60, postpaid.

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THE LEADER may order his own complete "No. 3, CLASS" material first, paying $3.60; upon ordering seven or more additional sets for his students he may remit $14 balance for the seven.

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NOTE DELAY: The printing of the new course on "The Principles and Practice of Christian Health and Prosperity," by Elizabeth Towne, has been delayed in the workshop and will not be ready before June 1.

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

How I Discovered The Master Key

By Bernard Guilbert Guerney

TIME and again as I had been reading one or other of the well-known magazines, my attention was arrested by this startling declaration, "The Master Key Will Help You Solve Your Problems." Later I discovered that a friend of mine, an eminently successful business man, was using the Master Key with astonishing successful results. During my travels I frequently ran across highly successful business men who told me something of the wonders wrought in their lives through the use of the Master Key. Just what is this Master Key I asked myself again and again? Is it a religion? A Philosophy? A Cult? A secret order—some free masonry of success, as it were? Is there a Master Key? was the next question. A Master Key which would solve one's problems? Surely this was more than worth while investigating! If there were such a key, the fact was worthy of the widest dissemination and promulgation possible. I determined to make a journey to the home of the Master Key.

Truth Stranger Than Fiction

I carried out my determination. I met the discoverer of the Master Key. I saw the proof of its seemingly marvelous workings in the every-day life of thousands. I read letters from Master Key enthusiasts written in practically every tongue—coming from almost every point on the globe, every port of seven seas, every nook of the five continents. One enthusiast describes it as "The short cut to success." Another says, "The results one has are almost uncanny." Thousands of others, Doctors, Lawyers, Laborers, Clerks, Merchants, Bankers, Ministers, in fact people from every walk of life, tell of changed conditions, financial, physical and mental, so remarkable, indeed, as to be unbelievable by those not acquainted with the workings of the Master Key, yet I know from my own experience and the experience of many others with whom I have come in contact, that the Master Key is all and more than is claimed for it by the most enthusiastic.

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That there is a Master Key which can unlock the doors of success and throw open wide the Treasure House of Nature has been proved in the daily experience of countless thousands. The operation of the Master Key is as exact as the science of mathematics. Results from its proper use are as certain as the operation of the laws of gravity. Those who avail themselves of this astonishing discovery can be the absolute masters of their own destiny and enjoy in the fullest measure the blessings of abundant success, health and true happiness. The accomplishments of the Master Key seem as amazing to the uninitiated as did the miracles of the early Christian era to the people of that time. Failures have been turned into success. Moderate successes have been made great successes, weaklings have been made strong, robust men and women, sorrow, grief and despair have given place to hope, happiness, courage, self-confidence and a "peace which passeth understanding." All the good things in life can be yours to have and enjoy when you control your own mind, body and soul through the use of the Master Key. I want everyone who is in any way dissatisfied with his or her present condition, no matter what the cause may be, physical, financial or mental, to know of the marvelous achievements of the Master Key.

I know how much it has meant to me and to many thousands of others in the way of increased success, improved health and greater happiness, and I want you to share in the good fortune of myself and these others. Do not send me a penny. Just mail the coupon and I will send you the Master Key booklet by return mail all charges prepaid. I want it to prove for itself that it will add to your resources an asset of inestimable value and bring to you an ever increasing measure of success, health and happiness. This may seem too good to be true, but remember that by the touch of a button or the turn of a lever, science has placed almost inexhaustible resources at the disposal of man; is it not possible that there may be still other laws not generally known which may contain still great possibilities? Return the coupon and find out for yourself.

CHARLES F. HAANEL, 216 Howard Bldg., St. Louis, Mo.

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Be Sure To Read: "I Can Do All Things" on Page 26

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THE NAUTILUS

ELIZABETH TOWNE
WILLIAM E. TOWNE — The Editors

CHESTER HOLT STRUBLE, Managing Editor.

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

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Orison Swett Marden
Dr. Frank Crane
Edward B. Warman, A. M.
Frank Andrews Fall, Litt. D.
Paul Ellsworth
Brown Landone
Frances Larimer Warner
Kate Atkinson Boehme

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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—Universal New Thought Studio, Jessie W. Boerstler, Sixth Promenade, Brack shops, 7th and Grand av. (M)
—The New Thought Center of Spiritual Helpfulness, 1476 West 49th St.

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—Open Vision School of Truth, 720-721 Victoria Bldg. J. P. Ervin. (M)

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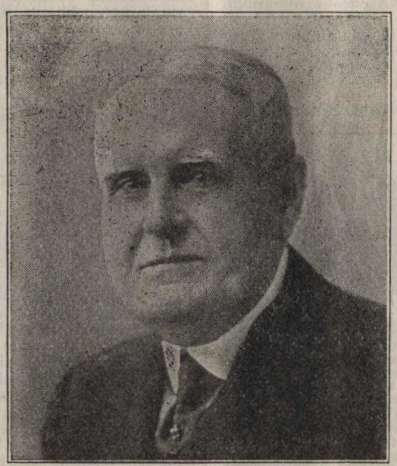
FOR MEN AND WOMEN EVERYWHERE

Being An Open Letter to Service Seekers

There is a vast difference between a vocation and an avocation. The former is a calling, something to which one has really been summoned; while the latter is a makeshift, a calling *away*.

Are you following a vocation, or only an avocation? Is there within you a sense of appeal —a call of your soul for something nobler, bigger in the way of service?

You who have had a glimpse of the wonderful possibilities of life which the new order of thinking supplies—do you not feel a rising desire to become useful to your fellows? I felt this when still a mere lad, and it has been the underlying motive of my whole life.



Perhaps you have drifted into an avocation and are there weakly held by force of circumstances. Thus life has run on until now you are in middle life or beyond, with a sense of duty undone still clinging to you. The "call" still rings in your ears, because God works through human beings, and you have not yet given heed to the call.

In this wonderful psychic era there is still a place of service waiting for you. It may be a large place or a small one. It surely is not as large a place as you might have made it. You may be a father or a mother with children to train. Are you doing your full measure of parental duty? Are you learning to apply the principles of the New Psychology to their training? You may be a son or a daughter with parents who look to you for support. Are you applying to yourself and to those parents the rules of strong and purposeful living? Or are you acting the part of a mere servant in a reluctant and enforced bondage? It may be that you have arrived at a period in life where you have leisure and money. Well, are you responding to that call to service which you still so plainly sense, especially in quiet, thoughtful moments, with shamefacedness? Perhaps you are still at the threshold of manhood, wondering what you should most profitably take up as a life work. I am sure you feel a call in the depths of your being to which you are not giving proper heed. Are you a woman, no longer young, unmarried, with a feeling of emptiness and yearning? Ah, dear soul, do you not know that that call to creative activity which sometimes sweeps over you with tremendous force is sent for your own sake as well as that of others?

The world is full of those who plainly sense the call, and who would gladly respond if only they knew how to go about it.

In my large correspondence work with needy people I find all this standing out conspicuously. And yet thus far little provision has been made to show these willing, responsive souls a practical way to meet the call.

"The fields are white and ready for the harvest; but the laborers are few." Are you, my reader, ready to go forth into the fields to do your part? It may not be a large service, but it will be according to the measure of your talents. I, myself, am continually on the lookout for suitable men and women for ultimate use in my own work. There is a place of some kind, somewhere, for everyone; and the place is large or small according to qualification. There are too many untrained, and therefore, unsuccessful workers in the field. YOU MAY BE CHOSEN FOR A HIGH PLACE IN THE SERVICE.

Trained service is what the people demand and for which they are willing to pay. Service to the sick, the distressed, the ignorant,—individual and particular; service to numbers, from qualified healers; service from the platform and through authorship; all these beckon to willing and qualified men and women.

Now I want to tell you that I am opening up a new department of my work, a department of education and training, wherein men and women can learn to be teachers, and healers, and authors.

The world is calling for our help. I am responding, as you see, not only to the direct call, but also to the indirect call. I want to train **you** to meet the direct demand in my place.

It you want to learn to serve humanity, no matter what your situation or condition; if you want to be fitted to give efficient service in general; and finally, if you want to learn how to get at the work in a practical way, write to me at once and I will arrange to give you all that you need at a small cost.

And I will do it without taking you away from home. **You can be trained in your present environment through personal correspondence.**

And then, after you have been trained, I will not say, "That is all"; but I will advise you regarding whatever obstacles you may meet, and do my best to see you through.

Does this appeal to you? Then sit down and write me at once. Briefly tell me your situation and longings. Let me become a trusted counsellor, friend and trainer. We shall find just what you can do and how you can go about it.

This is your open door. For your own sake and for humanity's sake, I bid you **enter.**

Address: DR. SHELDON LEAVITT, 4665 Lake Park Ave., Chicago, Ill.

FOR ALL WOMEN

Being An Open Letter To Mothers



The greater the enlightenment, the heavier the responsibilities; and, accordingly, the mission of mothers in this new era is weightier than ever before.

My message is to mothers of all ages, and, indeed, it is to all women; for there is no true woman of any age who is not interested in the training of children.

Listen, then, while I tell you what is my purpose in thus addressing you.

I am eager to help you instill into the minds of children those saving truths of the New Psychology upon which hang the ripe fruit of human health, happiness, and success.

You are struggling to insure to your children a good school education, and yet some of you are thoughtless of that higher education in the essentials of right thinking and living which this wonderful psychic age is daily making plainer.

Not only that, but the mental and physical interests of your children are calling loudly to you for that surer preservation from disease and failure which the new knowledge affords.

So now I am going boldly to assume that you are looking for some practical way of familiarizing yourself with these truths. Hitherto you have not known whither to turn for that which you have needed to make you superior mothers.

So this brings me to lay before you my scheme of Motherhood Development.

Premising I may say that I have been inspired to undertake this special work from witnessing the marvelous results of the Correspondence Work being done by my father, Dr. Sheldon Leavitt, with whom I have been actively associated in delightful labor for several years. Together we have listened, first, to the murmuring woe of the world over distresses which wise mothers could have forestalled, and, then, to the urgent demands which many have made that father give more time to the education of women in those phases of human relationship associated with motherhood. But he has not the time for this branch of the work, though conspicuously qualified to do it.

So now, having laboriously equipped myself for the task involved, I am offering my services, at small fees, in the training of mothers as real Household Priestesses. Father, though specially occupied in his particular work of lifting up the fallen—saving men and women out of their self-induced distresses, and, now, training others for service, will give me the benefit of his ripe experience in cases demanding special attention.

The form of my work for mothers is patterned after that which has shown such marvelous efficiency in father's hands. It is wholly personal and particular. Each mother is taken as an individual, and her peculiar problems are worked out with her. While it is easy to inculcate general principles, the efficiency of these general principles is established only by successfully applying them to life as we find it. I am convinced that the way in which the New Thought is, to do its best work is in the direction of their patient and skilful adaptation to individual needs.

To the thousands of mothers who read this letter I want to extend an assurance of my warm sympathy. Write to me as you would to a sister. Tell me all your mother hopes and fears, and let me lovingly unite my efforts with yours in an earnest and persistent effort to give the dear ones who have been entrusted to you the very best chances which life can afford. I will show you how to save the children out of the peculiar diseases and dangers by which their young lives are environed, and how to carry them to the goal of healthy, happy and splendid manhood and womanhood.

Mothers, yours is the greatest work in the world. Be sure to catch the spirit of the age. Avail yourselves of the opportunity here offered to make your children all that your fondest hopes may picture. Then, when those children in turn become parents, they will rise up and call you "blessed."

Write me today. Address

Florence B. Leavitt, 4665 Lake Park Ave. Chicago

POEMS FOR TREATMENT

BY AMY HARRIMAN

For the Treatment of Those Whose Error is In

BLINDNESS.

GOD is my bright, my steady light;
In Him I have unerring sight;
His eyes can never fail or dim—
And so I find my sight in Him.

DEAFNESS.

GOD is the source through which I hear,
To Him I bend a perfect ear;
Such harmonies in Heaven abound
I cannot lose the gift of sound.

STAMMERING.

IN silvery words my thoughts can pour,
For of my lips Christ keeps the door;
As Truth in me its home shall find
No error e'er my tongue can bind.

NERVOUSNESS.

GOD is my poise; I cannot be
Like quivering leaf from wind-swept tree;
For on Jehovah's rock I stand,
Strength's emblem in a weary land.

FOR TREATMENT OF ALL ERRORS.

GOD is my all; I'm all in Him;
Error's deceiving path grows dim
As God's immortal trinity,
Truth, Light, and Love, know dawn in me.

The NAUTILUS MAGAZINE

Self-Help Through Self-Knowledge

MONTHLY $2.50 a Year. | JUNE, 1921. | VOL. XXIII No. 8

EDITORIALS *by* Elizabeth Towne

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

—Holmes' "The Chambered Nautilus."

These New Days in June.

O WELCOME, these new days in June
When the world is in tune
And Life sings its rune
In the open:
We swing to you,
Sing to you,
Fling to you love;
And you fill us to brimming
With Want and Fulfillment,
With beauty, and stillment,
With Love and more Love.

▽ ▽ ▽

Learning a New Language.

THE cause of your trouble is reflected in the very first two lines of your letter: you carry about in your mind, in your subconscious mind as well as your conscious one, this "affirmation": *"I have great difficulty in learning the English language."*

Erase that idea from your subconscious mind by the following treatment, given to yourself *every time* you catch that thought in your mind; and also see that you take a special period for this treatment, the first thing in the morning, and again the very last thing before you go to sleep at night:

1. As soon as you are conscious of that thought laugh at it!—a real laugh, and deny: "What *non*sense! It is not only no-sense, but there is no life power nor intelligence, nor truth in that idea! I laugh that idea out of court!"

2. Having wiped out of consciousness that idea, with laughter, you are to *immediately* fill its place with *AFFIRMATIONS OF TRUTH;* say to yourself something like this: My powers and abilities and capacities are of God, divine and without limitation of any sort! Infinite wisdom and power and love are working in and through me to *WILL AND TO DO* according to the perfections of God; I *LOVE* the English language, I *LOVE* to understand it in all its nuances; I *LOVE* to express myself in clear English, in beautiful English. I *LOVE* English, I express myself in beautiful and truth-full English. Every day my organs of speech respond more truly to this beautiful English which I love! I *let go* all tension, I forget about the *organs of speech, I let God express through me in perfect English.* I thank God for His Infinite Powers to express His Truth through me, in perfect English. I glorify God, and *LET* Him do the work. I smile, and give thanks, and express Infinite Good Will and loving truth in clear English, in thought and speech.

EDITORIALS by Elizabeth Towne

The Realities are in Spirit.

OF course when you first start this treatment you will not be able to *feel* that you are telling the truth about things!

But remember that the *real* things of the universe do not belong to the world of form.

Remember what Jesus said: "Whatsoever thing you desire, *WHEN YOU PRAY BELIEVE that you receive* (now), and you *SHALL HAVE IT.*"

You see, in *SPIRIT* you are already perfect master of English, you love it, you express yourself wonderfully in it. In the realm of TRUTH which is spirit, this thing *is already true.*

Know that all you desire is absolutely true now in the realm of spirit, the realm of truth, the realm which is the *real you; the realm which cannot be reached by the five senses.*

That real you which inhabits your body, which builds and rebuilds, and trains and retrains your body, that *real you* is the *CAUSATION* for everything that appears in and through your body. And causation is truth, life, wisdom, power, love—these things can not be felt or touched or tasted or seen, etc.; but they are the causes of those things which *can* be seen and felt and heard, etc.

You are to know that in this spirit realm which is the real you, in this realm your desire is *ALREADY ANSWERED;* your duty is to *AFFIRM TRUTH, and thereby change the world of fact.*

I have given the method for doing this. Practice makes perfect and nothing else takes its place. The whole thing is up to you: if you are faithful you shall certainly have the thing that you desire.

LET GO AND LET GOD DO IT, in and through you. This is the secret of all success. And *whatsoever* thing you desire, is the limit of what you may have if you act and think in accordance with TRUTH.

▽

Make Light and Play the Part.

THERE is nothing "wrong with the speech center in your brain!" Except that you have been *thinking* there is. Just wipe out that kind of thought, and substitute the *TRUTH* of your perfect powers perfectly functioning in God.

Remember to *smile,* to express your loving kindness in smiles, when you are talking to people and when you are giving yourself treatments.

Make light of your deficiencies in English, and when you are talking to anybody be sure if you stumble, to *laugh* and *ask* him or her *how* you should say it!—make a jolly of it, ask him to help you, and tell him you are trying to master English so that nobody will be able to tell that you were not born in America! Ask him what the word is that you want, then say it over with a smile into his eyes, and a thank you. Then go on with your conversation.

Make a game of it!

Practice your English on everybody you come across, and let everybody help you to learn it!

You know, it is human nature to *like* to be asked to help anybody to do anything! That is GOD moving through us all, to help each other. So just chat with everybody, and let everybody help you wherever you need help, and thank them with smiles!

Remember *to BE FREE,* just as a

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child is free, willing to learn of anybody anywhere, and happy in the learning, as well as in the helping.

▿

Dramatize What You Desire.

AND last, but perhaps first in importance, practice English in your own thinking. Don't *allow* yourself to think in your native language!—let that rest while you practice to equal perfection in the English language. Hold long *jolly* conversations with yourself on all sorts of subjects! Dramatize all kinds of situations in your mind, all thinking and talking in English.

Dramatize yourself in your mind as *an American born teacher of English* with a class of kids whom you are leading to express themselves in good English on all manner of subjects germane to Americanism.

The more imagination and Good Play you put into this jolly mental game of being an American and teaching Americanism to kids, the more quickly will you find yourself *expressing* Good American English.

Join an Americanization class in night school and play the game there. Or a class in civics or business.

BE a kid and grow up in American English; just as you once grew up in another language.

You can show yourself a brighter, quicker kid in English than you did in German 30 years ago. Why not? You can do it far more quickly now, for having done it before.

The ONLY reason it is hard to "teach old dogs new tricks," is that the old dogs *don't want* the new tricks.

You *want* to grow up in English. You are not old—only 35. Was it Cato, who took up Greek at 84 and became the acknowledged master of it?

And you are not a dog: YOU ARE THE SON OF GOD, ALL THE POWERS THAT THE FATHER HATH ARE YOURS. Nothing is impossible to him who believes in God's powers as his own source and urge.

Go in to win and play the game of growing up in American English.

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More Than One Healer for One Patient.

IT IS not at all impossible for two or more healers to work upon one person at the same time, provided the patient is not aware of the fact. And also, provided the two or more healers are not aware of the fact that others are treating. Or providing the healers have asked cooperation.

In other words, if a patient's mind is divided between two or more healers instead of resting in trustful confidence upon the work of one healer, then the patient is not apt to get along so well. One thing at a time seems to be all that a human being can take care of to good advantage. A divided mind means a divided power. Even if your mind is divided between two faiths.

But if the patient's mind *is upon God as the one and only healer*, if he believes in God as the only power, then his mind is not so apt to be divided by the thought that two or more persons are treating him.

You see, the gist of all treatment is this: GOD IS YOUR LIFE, YOUR HEALTH, PEACE, WISDOM, POWER, INTELLIGENCE, YOU ARE NOW WHOLE IN HIM.

Can you imagine it being harmful to any patient to have two or more healers making that declaration to him in the

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silence? It seems to me it would not matter if every human being on earth were treating him, all at the same time!

There could not possibly be conflict in that idea.

And even supposing that a healer did not reach that high consciousness of healing, his thoughts which happened to fall below that high consciousness would be negative thoughts, negative to the real truth, contained in that high treatment. So the high treatment would rule, in the heavens within, and would dissolve the negative thoughts exactly as light dissolves darkness. So sure am I of this truth that I would be glad to have everybody and anybody in the world treat me for the realization of health, happiness and prosperity, oneness with God!

The patient's beliefs are positive to all treatments of any kind, good or bad, so long as the beliefs remain positive and fixed. A positive truth treatment will eventually dissolve a limitation belief; but as long as that belief does persist in the mind of the patient, just so long the limitation belief will actually be more powerful than the truth treatment.

Only *truth-knowing* can set us free; but truth is never forced by God into a human being *against his positive belief.*

A beautiful self-treatment that will take hold of many a mind more quickly than any other is this: "DIVINE LOVE HEALS ME NOW" or, "IN DIVINE LOVE I AM WHOLE NOW."

▽

To Be Free Express Freedom in Spirit.

AS to your stiff wrist, *the stiffness will disappear* as you realize and use more of your God Given LOVE-POWERS. *Know* that *in truth* there is no stiffness, there is only perfection, all perfection, all beauty and power and wisdom. In due time your wrist will reflect perfectly that perfection which IS YOU IN TRUTH NOW.

Don't let yourself be ashamed of the wrist! It does not hurt your personality at all—even a real cripple may express an absolute beauty of soul that will attract everybody!—I know one man who is a terrible cripple, both hands and both feet, and has not stood up since he was a tiny child and had polio—and yet that man expresses the most absolute perfection, and everybody loves him. Being crippled is no limitation to the expressing of God's perfection! It is the smile on your face, and the light of loving kindness in your eyes, that attracts people!—Not the shape of any part of you. So get rid of that idea that your "personality" is "crippled."

In short, begin to express your absolute perfection in God, and keep at it every day and every hour that an imperfection happens to bob up in your mind to remind you! *Wipe out* from your consciousness all imperfections, by denial; and substitute for them AFFIRMATIONS OF TRUTH, of God's truth, God's heaven, HERE AND NOW. Let your soul express, instead of carrying around your *body* in your mind, all the time!

You are already on the right track for the *complete healing* of that arm. I am so glad that *Nautilus* helped you.

If you will use this letter like a treatment, re-reading it in the silence every morning and again every night, and then following the directions, going into the silence and *affirming the truth of your own being in God,* you will certainly realize the freedom that you

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desire. All things are yours NOW. In spirit and in truth. By affirmations you express and realize this.

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Friendly Frankness vs. Explosions.

THE law of life is expression. What you *are* you must express, *ex*-press press outward into action.

That which is suppressed and repressed eats you, literally. An ingrowing disposition acts like, and is more painful and dangerous than an ingrowing nail on your foot or an ingrowing hair on your chin.

Resentments are ingrowing loves: they irritate, cause tension of mind and body, they fester and create toxins that get you in due time.

When your love ex-presses, goes *outward* to one you love, you don't mind the loved one's petty weaknesses. You rather like 'em. You smile at them. If anybody else criticized, you would think him a silly fault-finder.

When your love going *outward* to him becomes an old story, your fault-finder self, your critical-comparison self, gets in his innings. You begin to judge him for what he is NOT, instead of LOVING him for what he IS IN TRUTH, in God, in his REAL SELF, not his acquired-surface self.

You begin to *compare* his manners with those of Sir Somebody or other. You don't love the way he eats his soup. Your *love,* instead of going *outward* to his act, returns *inward* upon yourself. The next time you see his act your love again turns back, becomes another ingrown irritation. By and by your subconsciousness is full of these ingrown hairs of criticism, the festers run together until you feel like the woman the *Omaha Bee* tells about, whose husband asked for a divorce and offered as evidence a letter in which his wife had said this:

"I hate the way you walk. I hate the way you talk. I hate your narrow mind, and to think of spending an evening alone with you makes me ill!"

She doubtless began by not-loving some one little thing he did, and *keeping it to herself.*

If she had begun by making light (concentrate on that expression!) of it and *letting* her light shine *in loving TRUTH* to her husband, there would have been no ingrowing thoughts. And her husband would doubtless have *made himself* over to please her.

Maybe she tried to make him over. It cannot be done.

But 10,000 times 10,000 women, by *ex*-pressing truth in *loving-kindness* have inspired their husbands to MAKE THEMSELVES over.

Cold criticism rouses self-justification and wilfulness.

Truth *ex*-pressed in loving kindness generates and regenerates the Will to Good.

Fault finding is the devil's business: Let Satan do it.

Love is Life and Truth.

Another quotation from that illuminating *Omaha Bee*:

"Petty weaknesses, whether of habit, pride or indulgence, often fatal to happiness, could so easily be curbed if kindly pointed out. Timely frankness in the home truly is a safety valve, and a small quarrel in time may prevent the explosion that bursts the bonds of matrimony."

THIS MAGAZINE
Affirms the
UNITED STATES
of the
WORLD



THOUGHT POWER



NO thought is ever lost. The dye of it stains the universe.

A thought is even greater than the deed it begets, as a man is greater than any word he speaks.

Did you ever think of what an inestimable treasure your thoughts are to you?

Some silly people hate them. They are trying forever to run away from themselves. When left to their own resources they are bored, wretched and lonesome. They must be forever chattering or visiting or reading or listening to music. They have never come to the magnificent estate of being entertained by their own thoughts.

You have studied to strengthen your memory, to train your reason, to cultivate your imagination, but did you never address yourself to the simple question of how to enjoy your mind?

What a wonderful world is the thought world! The broad Empire of Great Britain upon which the sun never sets is a small spot compared to it. The earth on which we live and its companion planets and all the distant stars can be lost in it

How quick and supple are your thoughts! They leap from ancient Babylon to future Utopia, they roam from Europe to Patagonia. They outdistance **Puck** in his flight around the earth. In one minute I can jump from Julius Caeser to Lord Kitchener and back again to Tubal-cain, and I am not out of breath.

BY

DR. FRANK CRANE





Thought knows no space. Everything is Here. My distant beloved one dwells with me, the angels of God brush their wings past me.

Thoughts have no time. Past and present mean nothing to them. Everything is Now. In my thought NOW huge lizards of the days before man was created fly through the sky. Now Lucifer falls his nine long days from Heaven to the Pit, Now Alexander's legions roll through Mesopotamia, now Cromwell's Ironsides stand against the King. Is it not strange that a creature with such a faculty should become petulant, and sigh for something to amuse him, that we should dread to be left alone with this thought machine, which is at once magician, miracle-worker, cinematograph, phonograph and winged Mercury?

The whole art of life is how to use one's thoughts. There lies our success, for it is our thoughts that get us what we want.

There lies our goodness, for it is our thoughts that make our holiness.

There lies our sin, for sin committed is bad enough, yet by its openness it is already half cured, while foul and wicked things that linger in the thought, are nursed in the mind and never are brought out into the clean air of action, rot and poison us through and through. The best thing I can do to help along the world is to think kindness, courage and beauty.

"Life," said Marcus Aurelius, "is what our thought makes it."



Sculptors of Life

By Orison Swett Marden

▽ ▽ ▽

"OUR thoughts are tools, and the life substance is shaped with these tools," says Dr. Julia Seton. *"Every hour we can stand before our half-formed self and with tools a thousand times finer than those of the finest craftsman of the physical plane, we can cut, from our own thought atmosphere, forms of exquisite perfection, until body, environment, friends, even our whole life, is a world picture of peace, power, love, joy, health, and wealth, limitless and free."*

We are all sculptors of life. From the anthropoid ape stage clear up through the ages, in the slow process of evolution, man has been at work chiselling himself out of life's marble. Always, on the whole, bettering himself a little, eliminating the animal, the brute qualities more and more, in spite of setbacks, he has persistently struggled toward the realization of his ideals —the higher man, the ideal man, the God-man.

The trouble with most of those who fail to do the bigger thing they are capable of doing, to be the bigger man they are capable of being, is that they do not hold in mind the model of the God-man. They do not cling to their highest ideal of themselves. The majority of us think of life as a cheap and common thing, of ourselves as too unimportant ever to amount to much, and as long as we continue to hold this limited impression, this cheap opinion of ourselves, we cannot be or do anything worthy of our God-Given powers.

If you expect to make the most of your life chance, to make the largest possible contribution to the world, if you expect to make a masterpiece of your life instead of a daub, you must look out for the things which are cramping, crippling and dwarfing the highest expression of your ability, for no matter how strong most of your faculties are, if you have one or more weak points, unfortunate qualities, this one weak spot may break the links of your whole chain of character, your whole ability chain, for a chain parts at its weakest link.

You were sent here to make good, and if there are any weak parts in your makeup you should strengthen them; if there are defective parts you should remedy them. You have no right to go through life allowing one or more unfortunate qualities to mar the success of your ability, to spoil your whole career.

Now, if you are a timid creature you under-estimate your real ability, and to under-estimate what God has given you and pronounced good is not only a serious injury to yourself but it is a serious reflection upon your Maker.

Do not let any one or any conditions persuade you that you haven't the ability to match your longings. Wrapped up in every human being there are energies which, if unfolded, concentrated, and given proper direction, will develop his highest ideal.

Our longings are creative principles, prophecies, indicative of potencies equal to the task of actual achievement. These latent potencies are not given to mock us. There are no sealed orders wrapped within the brain without the accompanying ability to execute them.

If we could constantly hold the ideal of the thing we long for, the health we

yearn for, the success we are ambitious to attain, the ideal of the prosperity which we desire and dream of; if we could only continually hold the ideal of the character, the man or woman of power, of standing in a community, that we have visualized in our dreams, we would not be the weak, puny dwarfs which many of us are. We should be giants instead of pygmies. It is our doubts, our fears and our dreads, our lack of faith, assurance and confidence that have strangled our growth and dwarfed our careers.

You know plenty of people who have not quite wrecked their chance in life, yet who have only obtained a very indifferent success. They have just been able to get a very ordinary living and have barely managed to exist. But that is not masterful living, not the life abundant, the life glorious. You do not want merely to half live, to just barely exist. There is nothing for *you* in such a life.

Ask yourself this question every day of your life: "Am I on the road to mastership?" You can tell better than anyone else whether you are or are not. You can tell by your feelings; if you do not feel right, you are not on the right road. If you feel contented with meagre efforts, with picayune endeavor; if you are satisfied with your ideals; if your ambition is down, you are on the road to weakness, to inefficiency and not to mastership.

You were intended for a masterpiece of creation. The Creator put into you all the elements necessary for the making of this masterpiece. Are you going to perfect it, or are you going to spoil it?

The motive you act on, my friend, the breadth of it, the quality of it, will have everything to do with what you make out of your life. What would you think of a youth who would start out with an ambition and a determination to develop and use only one hand and one eye and one leg, or if he should only develop one corner in his many-sided brain? What would be his chance of making of his life a physical and mental masterpiece? A man who starts out with the mere determination to make money and has no other aim, no other motive, when money is all that life means to him, can he make a masterpiece of his life?

There is many an old millionaire today bringing the daub of a fortune, the remnants of what might have been a superb masterpiece, into civilization's gallery for his final exhibition, his final report. "Here," he says to the great Master, "is the talent thou gavest me. I have invested it. I have made money with it. I have been a power in the business world. But I have not made friends. I have not made a decent home; I have not been a decent husband or a good father. I have not trained or developed my mind, but I have made money. This is my exhibit." Then across this which might have been a masterpiece is written, "A daub."

Oh, what a disappointment will there be at this final human exhibit in civilization's great gallery! How many who have deluded themselves into thinking that they have made masterpieces of their lives will find written across it at this final exhibit, "A botch of what might have been a masterpiece."

At the end of your career, the masterpiece which has been wrought in the past will be your final report. Upon this you must stand or fall. You cannot change it then. What do you wish to be written across this report—"Masterpiece" or "Daub?"

Oneness

By Victor E. Southworth

▽ ▽ ▽

GOD is God—and there's none other;
Find Him, Soul, in every brother.



The Christ Standard

By Victor E. Southworth

▽ ▽ ▽

THE phrase—"The Christ Standard" is misleading, if by it we assume that Christ set aside all other statements of truth, and, in opposition to them, established a statement of his own. Christ was most distinctly not an iconoclast or creed destroyer; neither was he a creed-maker in the sense of formulating a theology to which his followers must subscribe on penalty of being repudiated by him.

Therefore, any attempt to set bounds to the truth and beauty into which any soul may be divinely led is, to say the least, not Christ-like. Christ did not oppose or set at nought the sincere belief of others. Consequently, when we speak of "Christ Standards", it needs to be understood that it is on our own responsibility, and not by any authorization from him. It is, strictly speaking, presumption on our part—a privilege we arrogate to ourselves—if we affirm that certain teachings, not entirely to our liking, are contrary to what we choose to call "Christ Standards."

It is simple honesty, as well as good sense, to bear in mind the unreliability of all our opinions as to the alleged teachings of Christ. We positively do not know what is spurious and what is authentic among the claims made concerning him.

Moreover, there is no escape from confusion or discord if we persist in the attempt to prove by the scriptures the truth of our personal conceptions. Such arguments are as endless as they are unavailing, and can only lead, as they have always led, to controversy. It is abundantly clear from the sorry record of ecclesiasticism that what we affirm concerning Christ should be given and taken in the Christ-Spirit; that is to say, in the spirit of love and without dogmatism if it is to approximate the Beauty and Truth which Christ exemplified.

In the light of the above explanations and reservations I respectfully submit to thoughtful consideration the following statement:

THE Christ represents only what all souls potentially contain and what all souls will eventually attain. He, so far as we know, is the first soul to become, in so high a degree, conscious of Beauty and Truth as God's abundant and equal gift to all. He became conscious of the oneness of all souls. An equal spiritual consciousness is also for us, but never to be attained except as Christ's was attained—by the complete surrender of self to the service of all.

Christ desired nothing for self, and as a result possessed all for service. Christ never evaded or denied the value of the common experiences incident to human life. He worked no miracles merely for his own special advantage. He cherished no personal ambition and manifested no selfish pride. He sought in no way for any private material gain or for worldly success. What he desired, he desired for all. What he accomplished, he accomplished for all.

Christ's example, even more than any of his words, teaches that the way of the soul to God is the way of love. All spiritual Beauty and Truth he embodied and expressed in the com-

(*Continued on Page 40.*)



Idealizing Leadership Success

By Brown Landone

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12. How a Stenographer by Idealizing "Time" Made Himself the Leader of 40,000 Stenographers.

HE was a fine young man and she was a lovely girl and they wished to marry. But, they lived in New York and he was a stenographer: that's enough to tell you why they had not been married. Although he was a good stenographer and a fellow of possibilities, he was trained for no work except stenography and was drawing but $35 a week—just about enough to pay rent for a clothes' closet, buy a loaf of bread every other day and a bottle of milk each Saturday night. At least that is the way he felt about it. In fact, I heard him say—as they talked on the other side of the rock—that if they married and were very economical, he might be able to buy her ten cents worth of gum drops each Fourth of July and have enough left to get a cigarette for himself.

These were his views, not mine. I heard them expressed by him before I knew him, before he knew me, before I saw him, before he saw me. I was an eaves-dropper—unintentionally and unavoidably—and, since things have turned out so well, I am glad that I was.

It happened thus: One Sunday afternoon I went up into that section of the wild north end of Central Park where one can imagine oneself in the deep woods. I stretched myself on the ground and reclining against a big rock, started to read. They had come up from the other side and had stopped for a moment and begun to talk. I thought they would move on in a moment, so I kept still. But, instead of walking on, they sat down on the very rock against which I was reclining.

"You see, dear," the young man said, "you've accepted a mere trailer. I'm just pulled along by business, that's all. I advance as it advances, but I am not the racer you think me; I am not even a flivver. I can't even see a chance of spurting ahead of the others."

(Of course his words did not run on as evenly as this; they were punctuated—but not with the punctuation marks you find in Webster's.)

"But you're so wonderful and such a good stenographer," she protested. "Someone'll find out your real worth."

"I am only one in 40,000," he answered. "There are many good stenographers and it is impossible to get business men to feel that my services are better than those of a thousand other good stenographers. It seems impossible to stand out in any way as different from the rest."

Startled, astounded, they jumped up and looked around—for from the other side of the rock had come these words: "Well, you blubbering young Romeo, why don't you stop thinking of things as they are and work them out as they ought to be?" It was my own voice and it astonished me almost as much as it astounded them. In a flash, I realized I had "thought out loud" and determined to make the best of it.

Getting up, I said, "I am sorry; I was lying here reading. You came up and I could not help but hear."

"Well, I'll be damned," said the young man.

"A good greeting, that; and an introduction also," I replied and held out my hand. The girl smiled and I smiled; and then, he smiled and grasped my hand.

"I am not presuming to make this a social introduction." I said. "I am simply offering my services as business councillor—no fees—it is Sunday you know, so let's get down to business."

We sat down and I talked—gave him a little lecture on how every important thing that has ever been done in the world and every success that has ever been accomplished has been attained by forgetting things as they actually are and idealizing things as they ought to be. I also talked about the necessity of avoiding dreamy visions of success and pinning one's idealization down to fit the possibilities. Then I made a third point: that no one ever succeeds except by making himself a leader in some way and that he does this by idealization.

"But, what do you mean by this *idealization?*" he said.

"Just this," I replied. "Idealization is the process of establishing a complete perfect standard in the mind. That means considering every part; the individual, the means at hand, the place, the work itself, the other people concerned, the conditions and the time: making a composite whole out of all the ideas.

"Now, let us apply these to your case. You are a good stenographer. I accept you at your own valuation as a good stenographer, but you are no better than a thousand others,—perhaps, five thousand others in New York City. If you can make yourself stand out from among all the rest of them as rendering a service they are not rendering, would you be able to command almost any income you pleased?"

(Continued on Page 33.)



I Am Success

By Florens Folsom

▿ ▿ ▿

I AM Success. Men named me Failure, once,—
But that was long ago. So long ago
I've half forgotten the poor feckless dunce
They stamped and trampled in the bloody snow.

With hoofs and heels that knew not what they did—
(Who scathes a sinner, lower falls than he!)
But *I* know what I do; I no more skid,
I bear to one point swiftly, stedfastly.

I cannot lose my own: my own are mine.
As steel grips magnet so they stand to me
For I am Love: who once with Passion's swine,
Ran over Ruin into Misery.

And I am Health: I am fresh wind, bright sun,
Clean stars, green trees and grasses, and white dew,
Who once sat shackled in a prison dun,
Who once lay coffined, and who worms' teeth knew.

I am Attainment; giant-thewed I climb;
With Titan sinews, laughing, I ascend
Life after life athwart the Hills of Time
To where their last peaks with th' Eternal blend.



Dynamic Psychology

By Paul Ellsworth

▿ ▿ ▿

8. Brain Building.

HAVING secured a general view of the needs and possibilities of mind development, it will be possible for us to come to close grips with the immediate details of our subject. The first step is to decide in a general way upon the subjects to be attacked. What is wanted here is not a reading course in the old fashioned sense—no human being ever followed one of those stereotyped courses without permanent damage to his disposition, and, I am inclined to believe, to his general efficiency. A practical substitute for this impossible way is to decide upon the general trend of study to be followed for, say, a period of three months, and to resolve to keep pretty closely within the intellectual limits so established.

Let us suppose that the reader has completed this part of his program, and has decided to devote a winter to the study of applied sociology and to that social psychology which is closely related to it. The next step is to visit the library or book store and to "sample" individual books bearing upon these subjects. There is a definite and effective method to be pursued in the choice of individual books. The application of this method begins before the book is taken from the shelf. In addition to the title you will find that the back of the book contains usually two other fragments of information: first, the name of the author; and second, the name of the publisher. Both of these fact-fragments have a distinct bearing upon the probable value of the book. Certain authors have established a world reputation as authorities upon their subjects. Certain publishers specialize upon the more substantial books devoted to fairly definitely established lines. I have in mind one of the big concerns with headquarters both in London and New York whose imprint upon the back or upon the title page of a book is like the "Sterling" mark upon silver: it stands for enduring quality, as distinguished from the flare and bombast of a short-lived reputation. By keeping this fact in mind and using your eyes you will eventually learn to discern something of the character of a book by looking at its back.

The information so obtained should be amplified by an examination of the title page. If the author is one with whom you are unacquainted, his scholastic attainments and official connections, often indicated at this point, will give you a compass-bearing upon his reliability. The date of publication which usually appears at the bottom of the title page, is also worth noting—in some branches of investigation this matter of chronology is supremely important: our insight into some subject is extending so rapidly that the text books of ten years ago are in many cases worthless today.

After securing all the information available by the inspection of the title page, turn to the table of contents, from which you will be able to decide much as to the probable interest and value of the book. Follow up this general inspection by dipping into those chapters which promise to be most worth while. Read enough to determine whether or not the author is able to develop his

subject in a manner which is both interesting and effective; the old belief that a book, in order to be valuable, must also be dry and "difficult" is absolutely false; other things being equal you will find that the man who knows the most about his subject and who is really the most vitally interested in it is best able to put it before his readers in a vital and interesting way. As an illustration of this principle notice the vitality with which Professor James writes upon the subjects of psychology and philosophy.

Browse through your book for its indications of human interest and effective presentation; and in addition to these two qualities, if you are choosing a "first book" through which to form your impressions of a new subject, look for concision. A book of not too great amplitude has a definite value in this preliminary stage of your study: the very fact that it is of reasonable length will enable you to attack it with greater confidence; and the psychological value of having completed one book in a given line is very great.

The importance of attack is fully as great in intellectual training as it is in warfare. Many a battle has been lost during its preliminary engagements, and the attack upon many a book or subject has been lost during the first half hour of the student's onslaught. It is an almost tragic fact that the average author, even though he be a man of scholarly attainments and of tremendous force, is unable to begin to say what he has to say without making a number of false motions. He is like a baseball pitcher who has to wind himself up before he is able to deliver a speedy ball. Remember that "forewarned is forearmed," and don't allow the apparent woodenness of the first few chapters to discourage you. Wade in

(*Continued on Page 34.*)



"I Can Do All Things"

By Elizabeth Davidson

▽ ▽ ▽

THE TRUE STORY OF JUST HOW THREE WOMEN MEETING WEEKLY AND TREATING DAILY CREATED NEW CONDITIONS FOR THEIR FAMILIES AND FRIENDS.

"I CAN do all things through Christ which strengtheneth me." Do you believe this verse? This is the story of three women who believed.

They were of the same age, but of widely varying temperaments, and each had her own peculiar duties and problems. Miss Benson nursed an invalid sister, who felt for her a strong antipathy, and, freed in her own mind by her illness from the restraints society imposes on the well, expressed her dislike of Miss Benson in various ingenious ways. Her fertility of invention apparently was as fully developed as her hatred. She was of a massive, masculine build, and, at times when raging in one of her frequent fits of temper, she was much stronger than frail Miss Benson. Intellectually, she was a strong conservative; spiritually, a stern Puritan.

These sisters had an amiable mother, who agreed first with one daughter, then with the other, with strict impartiality. "Peace at any price" was her motto, and a lifetime of adherence to it had left her with no more individuality than a jelly fish.

A maid, with wayward tendencies, did the work, and added to Miss Benson's responsibilities.

Mrs. Needham, the second friend, was the mother of a boy in High School, and of another in the kindergarten. Her husband, though in all other respects an ideal companion, had no sympathy with Mrs. Needham's New Thought beliefs. Her particular problem was her adolescent son, who was torn by all the storm and stress peculiar to that period. A maid of neurotic temperament and with an unhappy home gave Mrs. Needham additional care.

The third friend, Mrs. Wayland, was ideally married. Her husband believed, with her, in New Thought principles, and their strongest ambition in life was to help their two daughters, both in High School, to develop harmoniously, and to achieve real success in life—a success founded upon spiritual mastery.

The three women first met at a series of lectures given by a visiting teacher. As is customary, a class was formed to carry on the work after the teacher left. Unfortunately, this class proved unwieldy, and through want of inspired leadership, degenerated into a meeting for the discussion of psychic phenomena.

The three friends, while still attending the class meetings, and trying to restrain the morbidity manifested, longed for a more spiritual atmosphere. They met together several times to discuss New Thought problems, and to have a "Silent Time." These meetings proved so helpful they became a weekly institution, each woman keeping Thursday afternoon religiously free from all other duties.

In form, the meetings were simplicity itself, but they proved a power not only in the lives of the three, but in a much wider circle.

Miss Benson was helped to radiate love, and love alone in her home. Her sister gradually lost her hostility; her tongue grew less bitter; bit by bit her rigid orthodox views relaxed, until at the end of fifteen months, she was a Christian Scientist in belief, and steadily growing in health and strength. The mother remained amiable as before, but occasionally framed a decision unaided. The maid was given a room where she could have her friends come to see her, and risky street meetings and moving picture flirtations died a natural death.

Mr. Needham came through a season of financial depression with such flying colors that he said, "Kate's belief must be worth something." He studied with her, and lives today the life of freedom in New Thought.

Mrs. Wayland's oldest daughter's artistic ability was so developed that at nineteen she won a scholarship for study abroad. The second daughter was cured of an infatuation for one of her classmates, and helped to discover her talent, which proved to be for Montesorri work. Mr. Wayland was led into a business for which he was peculiarly adapted, and consequently he grew not only in material possessions, but mentally and spiritually, as well.

So much for results in home circles. Outside even greater things were accomplished. Through the agency of the Spirit—as each woman believed—cases peculiarly in need of help were brought to their attention. These they treated, often without the knowledge of the person treated, though in most cases the sufferer himself knew. But no one else for all their work was literally "done in secret."

Some of the rewards which came openly were the healing of a case of tuberculosis in the last stages; the curing of an organic cancer; the re-

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Magic Words and Real Acts.

UNLESS one has an unusually well-balanced mind that functions as a unit, his activities are hindered by conflicting impulses to such an extent that he falls into the habit of substituting words for deeds.

The conditions of civilized life make it necessary that most of our acts should be directed by reason. Any kind of mental conflict side-tracks energy which should flow out into reasoned acts and find expression in constructive activity.

The unconscious is always prompting us to be content with words instead of acts. Whenever energy is diverted from its normal course of expression in action upon the world of reality, the unconscious is quick to utilize it in day-dreaming. The unconscious is quite content to think *about* an act instead of making it an actual accomplishment.

When life is difficult and there is much to distract the mind and cause inner conflicts, it is easy to get into the habit of accepting day dreams in place of acts. Every New Thought worker is familiar with the type of men and women who have failed to adjust themselves in the matter of finances. They are always hoping for a magic formula that will shower money upon them. They write long rambling letters about their desire for success, their needs, their prospects, hopes, fears, often picturing at length what they expect to have accomplished in a month or a year, and having exhausted their energy in this outpouring of words they naturally have none left for action. Their desire for success is quite satisfied with merely dreaming, talking or writing about it.

Such inability to adapt successfully to the conditions of life is often the result of deliberately and repeatedly turning away from the effort necessary to make our desires real. We start on a certain line of action but become discouraged and seize upon the slightest excuse to abandon our course and give excuses instead of accomplishment. We soon accustom ourselves to accepting less than our best. From this to always following the easiest way is but a step. We satisfy ourselves with words and let it go at that.

If you would be successful, be careful of your use of words. Do not pour out your enthusiasm. Save your energy for actual contact with reality.

Follow the advice of Jesus who said: "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father, which seeth in secret shall reward thee openly. But when you pray, *use not vain repetitions,* as the heathen do; for they think that they shall be heard for their much speaking."

In the light of the modern conception of prayer, that it is a dedication of one's self to the highest action, an appeal to the latent and unlimited power within rather than for help from without, we can better see the great wisdom of this advice.

To the mind steeped in failure, words are apt to assume a magic value bearing no relation to their real purpose. These



words are accepted as substitutes for acts and a vivid imagination makes up the deficiency between desire and the realization of desire, just as a child will use a stick for a gun and be quite satisfied with the result.

Doubt and fear are at the bottom of most failures. We get into the word habit through fear of facing possible failure. Doubting our success we cast about for a substitute that will bring us peace of mind and phantasy offers the easiest way out. It drugs the mind as alcohol does the body. But it unfits us for contact with the real world. It causes us to live in an imaginary world of our own with the result that we are constantly getting bumped and knocked back to a consciousness of the real, until we learn to face it and adjust to it.

Often it is sheer laziness that causes us to turn to the world of phantasy and abandon useful effort. The unconscious is greedy for ease and always clamoring for rest. Whenever life becomes difficult we are apt to listen to the unconscious appeal.

We are far stronger than we think we are. We are all too apt to abandon the field before we are beaten. The unconscious tricks us into thinking that we are tired or sick, that our efforts are hopeless, our common sense unequal to the task of finding a successful solution.

The truth is that we abandon the contest because we wish to abandon it. Or we persist and succeed because we have an unyielding desire to succeed and refuse to admit that we cannot find a way to do so. We are *far* stronger than we think we are.

Recreation and Relaxation.

THE mind is rested by a complete change from its ordinary activities.

Reason being a later development of the mind and hence more exhausting, such activities as were engaged in before man developed his reasoning faculty to its present degree are the most restful to the brain worker. When you turn to some primitive activity, it is like throwing off your clothes and putting on an old, worn, familiar suit. You feel care-free right away. You instinctively dismiss your cares and worries and prepare to enjoy yourself, because the old suit means out-door-work or fishing or hunting—something primitive and apart from your every-day business.

Walking is one of the oldest of human activities and one of the most restful and soothing. Golf, for the city man and woman, has in it much of the primitive appeal. Hunting and fishing appeal to the primitive in man and take him far away from his work and worries besides giving him the wonderful healing influence of nature and the out-of-doors. Gardening, for the city dweller, is almost a necessity. To work the earth and care for growing things satisfies an instinct ages old.

Whatever you do for recreation should be something that will hold the interest and attention. Recreation is often found in a change of work. An avocation that proves absorbing may b. a great source of recreation.

A well known physician has said that "the most important thing in the world for success in life is recreation *and it*



is the most important thing in the world for man's physical and mental health.'' We have almost forgotten how to play. If we are to develop anything like the highest degree of efficiency in our work we shall have to learn how to play and engage in the right sort of recreation.

Many sources of recreation that are open to us would prove absorbing if we would once test them. We are so bound by habit, so mentally ankylosed by work, that we have no idea what would give us real enjoyment in recreation until we get out of the habit rut and start something.

Realization Through Autosuggestion.

HABIT is nourished and made permanent by suggestion. Every time an act is repeated it tends to perpetuate itself by forming a little deeper ''groove'' or ''channel'' in the brain substance and the slightest suggestion of the act serves to again set the energy coursing over the same channels.

A mental image of the act tends to bring about a repetition of it. If it relates to a habit, like drinking, that the victim is trying to overcome, past failure serves as a powerful suggestion toward repetition. Because one has failed in the past, the mind is dominated with the idea of helplessness and this neutralizes any effort to deny the act expression.

To strive against an undesirable habit only serves to fix it more firmly by the working of the law of autosuggestion.

In the formation of good habits there is no such inhibiting influence through suggestion as in the case of undesirable habits. When we try to form a good habit, or one which we believe to be good, there is no repression, or attempted repression. There is not the powerful limiting fear of failure that acts to paralyze effort and induce failure as in the case of the attempt to limit a bad habit.

Every time the will to refrain from a certain course of action is frustrated, the less power of resistance it will have for future efforts and the easier the energies will express along the old groove of action.

In using autosuggestion to overcome undesirable habits or form good ones, it is best to formulate into a single phrase or brief sentence just what you desire to accomplish. Sit quietly and repeat this sentence over and over. The more completely you can focus the attention upon it, the more you let it take possession of you, the sooner it will be realized in actual expression.

Try to let the idea hold you rather than to hold the idea by a distinct mental effort. To aid in this you should relax mentally and physically and then repeat the sentence like a lullaby. In time it so absorbs the attention and sinks into the subconscious that the thought of it becomes almost mechanical. In this way the thought force is focussed upon the dominant idea until the habit is formed.

The best, or most favorable, time for practicing autosuggestion is the last thing before going to sleep at night and the first thing on awakening in the morning. Success will depend in great measure upon not forcing the attention but rather securing a spontaneous concentration of attention by the mo-



notonous repetition of the affirmation, the relaxation, etc. It is better not to try to hold the affirmation in mind or give it extended thought except at the times selected for practice.

It is very necessary to success that one should not become anxious over results, or watch for results, or dwell upon failures. Key your mental attitude toward the desired habit solely by your selected affirmation. Any attention that you allow to become sidetracked by speculation, doubt or fear concerning results acts to nullify the desired realization and may give the negative ideas an opportunity to become dominating.

Some of the most successful practitioners of suggestion teach that one should never even allow himself to think "I *want* to realize" in connection with the selected affirmation, because to do so brings into prominence the fact that the realization is not yet complete and, by the law of reversed effort, the realization is put farther away. Any effort of the *will* while making the affirmation may have this result. The mind is best impressed in the desired way through monotonous repetition without the exercise of will *and without special attention between the regular time of affirmation.*

Yourself and Truth.

FEW people are able to distinguish between what is true and what they wish to be true. It is human nature to regard one's own opinions as vital truths. As Samuel Butler said, "We hold most strongly to what we are least capable of demonstrating."

In adjusting to the conditions of life in such a way as to realize health, happiness and prosperity the ability to perceive and act upon truth, as distinguished from beliefs, is most essential. One needs to learn to *try out* his theories in the crucible of action and *accept the results.*

Unless you can do this, you are living to a great extent in an imaginary world and your experiences will always be leading you into disappointments. *"Ye shall know the truth and the truth shall make you free."* So long as you put your beliefs in the place of truth you are bound by fetters that prevent your realization of the very things you desire. You are constantly stung with disappointment and failure because things seem possessed to go wrong. It is all because you are following a mirage of your own creation instead of truth itself.

We all follow our beliefs, at times, without realizing that they are only beliefs and without foundation in truth. We can only grow into truth by establishing the habit of testing our beliefs with the sole idea of finding the truth, regardless of whether or not it confirms our theories or accords with our desires.

To act according to our beliefs and theories brings success only when we rectify our mistakes and failures in the light of truth. If we hug our pet beliefs regardless of the results of experience, we continue to suffer and fail.

We should be exceedingly carefully not to allow our desires and emotions to influence our decisions. Those who deal with court trials know how easy it is for an imaginative witness to recall things that never happened and how difficult it may be for them to dis-

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Peace Within Thy Walls

By Hattie Hawley

▽ ▽ ▽

ARE you wearying because some member of your family frets and nags and wears on you? Do you feel like Sinbad the Sailor when he bore on his aching shoulders the weight of the Old Man of the Sea? Do you dread when closing time comes to leave the office or the shop, knowing that a veritable torrent of complaint, a restless, irritating volume of the seamy aspects of the day's doings is sure to greet your homecoming?

You are meeting your problem in one of two ways. You are spending just as little time as possible in your inharmonious home, limiting your irritation by limiting the time spent in the irritating atmosphere. Perhaps you are cultivating an outward quiet and patience, schooling yourself to silence when your lips long to express the impatient retort that rises at some unnecessary whine. Within, the irritation still smoulders and burns, though outwardly you are the very model of patient endurance.

Do you not long for some miracle to right the situation itself, to create harmony around you, to free your latent powers from the hampering grasp of the irritation which possesses you?

Within you and within the querulous one lives the same Infinite Life, waiting only for you to open the channels for complete manifestation. Once manifest, this One Life is the very essence of Harmony. In thought, open your heart wide to the welcome invasion of the Spirit of Peace. Know that "Peace shall be within thy walls." Then, after having grasped for yourself the miraculous fact that the Inner Rest and Harmony for which you so longed has, indeed, silently entered your being, open up mentally the heart of your friend in the same way to the same influence. See, in your mind's eye, this complainer in a softened, quieter mood. See the critical eyes looking at life in a kindly, tolerant way. Hear the whining voice take on more placid tones. Imagine the ears filled with pleasant news and with good tidings of happy days.

Learn to look for the humorous aspects of the day's occurrences. There was a funny story in the morning's paper. A fellowworker made a clever comment on some trying situation in office or shop. All these things took the monotony out of the routine for you. Perhaps the humdrum tasks in the home lacked any interesting variety today. Save up the little happenings, and retail them when you reach home. Tell them brightly and cheerfully. Get them out of your mouth before the complaining can begin. Do your part to change the current of the whiner's thought.

When the Spirit of Peace begins to settle down upon your household, forbid yourself resolutely to compare the present harmony with former discord. Forget the discord. It was only a little temporary condition, anyway. It existed for a little space, just because the channels for the manifestation of the Inner Life, harmonious and perfect, eternally dwelling at the heart of all human beings, clogged temporarily with sordid interests, or with worries, or with unworthy aims.

A young teacher came upon the passage, "He will speak peace unto His people." She pondered the words. They sang themselves over and over in her thoughts as she lay awaiting sleep. "He will speak peace unto His people. He will speak peace unto His people. He will speak peace unto His people." In the morning she felt a deep calm, a relaxation from her accustomed tension.

The support of her mother rested on the shoulders of this teacher, a burden willingly assumed, and willingly borne, but a burden rendered unnecessarily difficult by the nervous, scolding, complaining habits of the mother. To her, nothing was ever right. Everything was distorted and unsatisfactory. Life in such an atmosphere was very difficult, since it gave no opportunity for relaxation from the strain and stress of the classroom.

"He will speak peace unto His people" opened a hidden well of harmony. School problems smoothed themselves out miraculously. Gradually quiet and peace stole into the home. The mother seemed to forget her grievances against life. She came to interest herself in her daughter's work. She acquired the other's point of view. From a hindrance, she came to be a genuine help.

Harmonious thoughts beget harmonious thoughts in others. Carping criticism and fruitless complaints cannot live in the strong virile atmosphere of a positive, thought-con-

trolled peace. Anyone with persistence and unswerving purpose can create the atmosphere of peace by sincerely directing the powers of thought into the ways of Divine Harmony.

"I, the Lord, will hold thy right hand, saying unto thee, 'Fear not; I will help thee.'"

"Lord, Thou hast been our dwelling place in all generations."

"My presence shall go with thee, and I will give thee rest."

"Peace be within thy walls, and prosperity within thy palaces."

IDEALIZING LEADERSHIP SUCCESS

(*Continued from Page 24*)

"Well, I should say I could."

"Can you, by merely bettering your work, make yourself stand out as a stenographer above all other stenographers?"

"Perhaps I could, if I worked ten years at it; but then, a thousand others could do the same. I am not a genius: there are probably a thousand other stenographers who are just as good as I am, who have just as much ability to improve as I have, who want to improve as much as I do, and who are trying as hard."

"That, then, is one part of the idea considered, and discarded. We are agreed that you cannot make yourself a leader of all other stenographers merely by training yourself to do better work.

"Next, take up the idea of *place*. You live in New York City. How long have you lived here?"

"All my life."

"Have you ever idealized it?"

"I don't know what you mean."

"Well, have you ever attempted to think of New York City in a big way,—to vision all the possibilities within itself and its relationship to the rest of the country? Close your eyes. Picture New York City with its millions of people, its hundreds of thousands of offices, its tens of thousands of big business men and bankers and shippers doing business with all parts of the world. Vision business men coming to New York City from all over the country and from all the rest of the world. Do you see New York City as a great opportunity for a business stenographer, greater than any other city in the world? Do you see the *place* as offering the greatest opportunity?"

"Yes," he answered, "I do."

"Now, idealize your own *work*. I heard you say you were a *mere* stenographer. Think of your work as it actually is by picturing its *ideal* side. Picture it as a perfect whole. Vision its importance. Visualize what would happen if, in one moment, all stenographers should forget everything they knew about stenography and all knowledge of stenography should be lost. Imagine the conditions that would exist if all business men and all their clerks were compelled to make all records and handle all correspondence by handwriting. Has your idealization given you a realization of the importance of stenographic work?"

"Yes," he replied, monosyllabically.

"There are still to be considered the other people concerned—those needing services—the existing conditions, and the time. What class of people are most in need of stenography?"

"Why, business men, of course."

"Are the needs of these business men met every day by the work of the stenographers in their offices?'

"Yes."

"Are there any business men in New York City who do not have offices?"

"Why, none of importance."

"When you idealized New York City as a business center, did you not vision big business men coming here from all over the country?"

"Certainly."

"Do you know there are about 200,000 of these men in New York City every single day of the year?"

"Is that so?"

"Have these men need of stenographic services?"

"Yes, but they go to public stenographers or hotel stenographers. I don't see any special chance there."

"Neither do I! Frankly, I don't know what the solution is going to be; *but I do know that if we continue idealizing every single factor and keep them all in mind, we will see a new relationship and a new need.* It always works out something that makes it possible for the one who discovers it to become a leader."

"Let us take the next point—*conditions* of service.

"Are you ever asked to work overtime?"

"Not often; but sometimes I work till ten or eleven o'clock when the boss wants to get out special letters or telegrams for the midnight mail."

"Then the conditions of stenographic service are such that business men do now and then, even those living in New York City, wish service which, under ordinary conditions, is not rendered.

"This brings us to the subject of *time*. It is clear that stenographic service is rendered in the daytime; it is also clear that it is not rendered at night. Even hotel stenographers do not work later than nine or ten o'clock. Does this give you any idea?"

"Yes, but nothing I can get hold of; nothing I can actually use!"

"Well, let's drop it, now. Think of all these —yourself, the means, the work, the other people, the conditions, the time—over and over again tonight. Idealize every one of the factors—don't omit a single one. Come to see me tomorrow night. Here's my address."

The next night he came. He was a different man. He was no longer a stenographer; he was a creator. More than that, he was an inspired creator. A new idea, a new thought, an inspiration, had come to him. It was not complete, but it was the beginning of a plan which is now yielding him about $500 a month, and he works only four hours a day. Space prevents me from going into more detail as to how each idea led to the next, but that is unnecessary, for the process has already been illustrated.

However, this is what he did: he organized a stenographic night service for business men coming to New York from out of the city so that they might dictate letters, have documents and contracts drawn up and carbon copies of their telegrams made, between nine in the evening and one in the morning. For this service, at such a *time*, he was able to charge twice the price of a public day stenographer. The service rendered to big business men—who, having settled business affairs in the early evening, wished to get off contracts or letters or telegraphic instructions after the hotel stenographic offices had closed—was worth the price. By idealizing the *time* of rendering service, he made his stenographic work surpass and lead all other stenographic services in the city.

A little home is bought and furnished; they're to be married next week!

DYNAMIC PSYCHOLOGY

(*Continued from Page 26*)

and keep wading, even though the flood of verbosity threatens to go over your head; the chances are that eventually the author will strike his pace, and will be able to say what he has to say in a worthwhile manner.

There is another reason for the need of this determined and stoical attack upon the earlier pages of a book: it is not the author alone who is at a disadvantage during this initial period—your own mind, particularly if you are unacquainted with the subject, will work more and more effectively as you go forward. So wade in and keep wading. Eventually even the most abstruse and evasive sort of material will become vital and significant if only you persevere until you develop an apperceptive center from which to view it. Sometimes this period of enforced attention will have to be continued throughout the first book or even through the first few books bearing upon a new subject; it is unlikely, for instance, that the average student would find himself madly enthused by a study of his first volume dealing with the history of philosophy. If he plows through this first book, however, and follows it by studying another along the same line by a different author, the time probably will come when he will find himself assimilating easily and with interest the facts and principles advanced. The point to keep in mind in this connection is that you have discovered and are developing a new mental continent, and that a certain amount of pioneer work must be done. Read steadily and stolidly, if need be, during this pioneer period, and eventually you will find the intellectual wilderness disappearing, and a definite and valuable organization taking its place.

An important point in connection with method arises here: it is not enough to plunge in boldly and to continue, but you must also form the right sort of mental associations as you read. Remember that every fact or principle which comes into your mind forms there certain connections; these connections may be of one or the other of two kinds: first, they may be accidental; or, second, they may be logical. If, when you are riding downtown tomorrow you glance up from your paper and notice an overturned automobile in the avenue adjacent to your car, it is quite possible that there will be formed in your mind a mental tie or association between what you are reading and some of the features of the accident. This tie works both ways: the next sight of an overturned automobile may recall to your mind what you were reading; or a future rereading of the paragraph in question may bring up a remembrance of the overturned automobile. Accidental associations of this sort are being constantly formed; very often they serve a minor purpose by enabling us to recall a fact or incident by way of some of its accidental associations.

The big work in intellectual development, however, has to do with the definite, systematic and steadily controlled formation of *logical* ties or associations. Read slowly, so that as you go along you can think out the full relations of what you are thinking. This purposive formation of logical associations takes time, but *it is only by developing this process into a habit that the full value of reading can be secured.* The student who follows this method will find himself gradually building up a system of mental pigeon holes, into one of which each new fact and principle encountered can be logically filed. This is very similar to some mechanical filing systems which devote an envelope or folder to each important subject. Clippings, magazine articles, photographs, etc., bearing upon any of these subjects are filed in their appropriate folders, so that all of the material relating to a given subject can be made available by taking out the folder devoted to that subject. In a similar manner, the student who learns to read with deliberation and method is able to tie each new fact as it comes to his attention to similar facts already stored within his consciousness. The formation of these logical associations has a definite bearing upon what is called "fertility of imagination." When the logical thinker desires to develop any angle of a comparatively new subject, he is able by a simple act of introversion to bring into his mind or to recall everything else which he already possesses bearing upon this subject.

The systematic formation of logical associations is the foundation of what is called a "good memory." If you desire to be able to recall any fragment of information at the exact moment when you most need it, you must be sure at the time of acquiring it to tie it into your mind by forming various logical associations between it and similar facts. If you will add to this matter of forming the right sort of associations two other principles, you will have a complete memory system. The first of these two additional principles is vivid or concentrated attention devoted to the fact or principle whenever it is being considered. If you want to remember a man's name, for instance, insist on hearing it clearly and observing it vividly at the time of introduction. In fixing in memory such abstract things as numbers, this matter of concentrated attention will come more easily if you will apply it in an analytical or comparative way. To insure your ability to recall the number 642, for in-

stance, first repeat it aloud, then notice that the first digit is equal to the sum of the second and third digits; also that there is a difference of two between the first and second, and the second and third digits—that they form a uniformly descending curve. Empirical relationships such as these can usually be formed between various unrelated facts; and the formation of them tends to concentrate the attention upon them until a clear impression is formed.

The third principle in the formation of recallable impressions is repetition. The physical basis of a good memory is a well-established neurogram or brain pattern. Concentrated attention repeated at intervals is necessary for the formation of this sort of pattern. Remember, it is not enough to study a subject until its facts or principles become familiar; this sense of early familiarity is very deceptive. Considerable "overlearning" is necessary to secure a lasting impression. Modern psychology has discovered that the distribution of repetitions is fully as important as the repetitions themselves. After you have apparently memorized a verse of poetry, for instance, it will be well for you to review it after an interval first of a half day, then of a day, then after the lapse of two days, and thereafter perhaps once a week for some time. Material so burned into the mind becomes practically a permanent possession, and even if apparently losing something in vividness during later years, can easily be restored to its original vitality by a very little review.

As a practical point for the student to keep in mind in connection with these principles of memory culture let me remind him of the advisable use of a notebook. A small notebook, easily fitting into a side pocket or into a handbag, can be used for the recording of facts or ideas which it is desired to fix in the memory. This notebook, however, should not be used as a mechanical substitute for memory: those facts which it is desired really to turn into a permanent mental acquisition should be studied with concentration until they are apparently memorized, and then should be reviewed at widening intervals for some time. This way of using a notebook will enable the student to make his own all of the data which any human being can possibly use; and the fact that the reviewing process can be carried on during odd moments which would otherwise be lost, adds considerably to the value of this method.

I CAN DO ALL THINGS

(*Continued from Page 27*)

absorption of a fibroid tumor; the relief of sciatica of long standing; and the restoration to normal mental life of a sufferer from melancholia.

Each case is a story in itself, but space is wanting for the discussion of details. This, however, was the method followed: At the weekly meeting, each gave a report of work done, new work was discussed, and a *Nautilus* article read and discussed. The closing half-hour—which often lengthened into forty-five minutes—was given to the Silent Time. Each relaxed, and tried to shut out the world of sense, and to be receptive to the Spirt's inflow. After a time, Mrs. Needham broke the silence with low-toned suggestions, first for themselves, then for the three families, and lastly, for each "case" in the world outside.

In addition, each woman in her own home, treated each one needing help twice daily, at nine in the morning, and at two in the morning. Each found the one treated especially responsive at 2.00 A. M., probably because sleep dulled the senses, therefore the subconscious mind was peculiarly susceptible to suggestion.

You will note all work was *absent* treatment. Many of those treated were known in the flesh to only one of the three friends. There were no negations, only affirmations, and at all times, the ideal self, "filled with all the fullness of God," was held in mind.

But why all of the work as past?

The work is not finished, though it has been going on for three years. The three women still meet, holding Thursday afternoon sacred for this work. The spiritual bond between them has become so strong that they work as one. Their reward is peace, "not as the world giveth," joy that is full and complete, and an ever-growing realization that they and the Spirit are one.

ADDENDA BY ELIZABETH TOWNE.

In accepting the above article by "Elizabeth Davidson," I told her I wished to discourage that 2 A. M. idea. My reasons follow; and also her reply to me. I wrote to her:

I am a great believer—and sad experience has been partly my teacher—in a good eight hours' sleep every night. And one should go to sleep at night with the mind in the right condition so that the entire eight hours will be put in in sound sleep.

If one wakes up at 2 A. M. one should concentrate on SLEEP, not on healing treatments for other people! So it seems to me.

One thing at a time, and concentrate on that, and 2 A. M. is the time for sleep.

But you can, of course, "send your subconscious" when you go to sleep, and you can do the same thing again at 2 A. M. if you *happen* to wake up, though results are not so good, if my experience is any criterion.

I find that the best times for treating are just before you go to sleep at night, and again the first thing in the morning. And, of course, at other times during the day when you *happen* to feel the need of it, or have the "hunch" to treat.

It is not a good plan to set the habit of waking up at 2 A. M. to treat! You can do your treating at ten o'clock at night, and your Word will hang around the subconscious of the other person and make its impression at 2 o'clock, if it cannot get in its work before. I know this by many, many experiences in treating, and in telepathic interchange. If your Word is sent in faith, you may depend it will *do* its work at the opportune hour without any further waking up on your part.

Her reply, dated February 5, 1921, is as follows:

Dear Mrs. Towne: Thank you for the check received this morning, in return for the

sketch, "I Can Do All Things." And I do thank you for your frank comment on the 2 A. M. habit. Of course, a short afternoon nap supplemented that. I never felt any bad effects from the practice, but, alas, since coming to New York City to live, I find bedtime comes too late to waken again at 2! For this reason your assurance that the suggestions given before going to bed will yet reach their mark is most comforting. I have been working on that supposition, but it is good to have one with your experience make "assurance doubly sure."

VIEWS AND REVIEWS

(*Continued from Page 31.*)

tinguish between what is true and what they have imagined to be true, all with no real intent to deceive. To mix feeling with our decisions to such an extent that feeling dominates may easily lead us away from truth into a world of unreality. Feeling and imagination should be used to aid us in finding truth, but should not be mistaken for truth itself.

One should regard his life as an experiment and deal with the phenomena of living in somewhat the spirit of the scientist in his search for truth. He should train his mind to observe carefully and to balance emotion with reason so that truth may be distinguished from phantasy.

LITTLE VISITS

(*Continued from Page 42.*)

for it and asked God about it. And the plumber was in this afternoon, seeing where to put it; so that will be in the house soon.

We always had common cows, had to milk two or three to have enough butter for the family. I wanted a Jersey that would supply us with plenty of milk and butter. We finally had her driven into the lot. My brother-in-law laughed, and said that was the cow I prayed into the cow lot, and wanted me to pray for something for him. I told him to pray for his own things in faith and he would receive them.

My child had a real sick spell. I would not have called the doctor, but he cried with pain, and said I would let him die. I did it to please him. The doctor said he had rheumatism, nervous indigestion, and would probably not get over it soon. He became very emaciated. But I kept praying, and I would suggest to the subconscious while he was asleep, "You are well, you are gaining every day. You are not irritable" (which he was). But now, thank God, he has regained his flesh and has not been sick any more.—L. C.

Christ Inspires This Paean of Praise:—

Heaps of the time—uppermost in my mind,
Are the things that He said that were always so kind.
His love for humanity, never a task,
In return their love was all that He asked;
Not a frivolous conception, but a clear, loyal thought—
Were the gems that He asked for, the love that He sought!
And whenever a human shoulders the throng,
And pushes his way to the path that leads on—
His love reaches down and encircles the soul,
Free at last from the rounds,
Safe at last to its goal. —BERNECI.

New Thought Goes With the A. F. G.:—

Dear *Nautilus* friends:—Do you know, even though I receive the *Nautilus* from the States a little late, that I would feel very much neglectful if I did not write to you and commend you for the increasing interesting issues you are sending forth. I certainly have devoured the last four issues, and there have been many articles that I have clipped, and some that I have typewritten (so as to have many carbon copies) and enclosed them in my letters, with all credit to *Nautilus*, of course.

I have just completed fifteen of the most wonderful months of my life, and since I was assigned here with the Occupational troops, have been carrying out the New Thought idea in practically everything. I cannot tell you what a wonderful change has come over me personally.

By the way, your last issues have had a great deal to say relative to the marriage question, and it may interest you to know that I have married through an ideal New Thought courtship. It began in the States, when a friend and I decided to affirm perfect mates for each other, and since coming here, with my study of the New Thought work, I undertook to keep up my French correspondence, and not forget my writing, if possible. And for our text book we chose the American and the French translation of Emily Cady's "Lessons in Truth." Well, I have married my teacher, and have left her in a home we materialized through affirmation in Nice, and am still affirming greater things.

Perhaps, some day, I may be able to write you further about this, if you feel you would be interested in it. (And, by the way, the friend who affirmed this perfect mating with me, was met through New Thought discussion, while she was a patient in a Southern hospital, and I was trying to endure "medical science" and a broken limb.)

My recent trip through France, Belgium and Italy, and my stay here in Germany shows me all the more the need of a United States of the World, and I hope you will keep up this good work, which *Nautilus* is carrying on. I have sent copies of *Nautilus* to Berlin and to France, and am very much interested in knowing whether we have any other French translations which I would gladly purchase and have distributed to several of my friends who are very much interested in the Truth.

Give my best wishes to all the workers. I am affirming continuation of success for *Nautilus* and all its readers.—HORACE WILFRED LORD, c/o Chief Surgeon's Office, A. F. G., A. P. O. No. 927, Coblenz, Germany.

International New Thought Alliance

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

As Stated in Its Constitution.

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

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

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

NEWS NOTES FROM HEADQUARTERS

▽ ▽ ▽

REMEMBER! Denver is planning to give the best International New Thought Congress on record. The Local Committee have the arrangements well started and promise a big time to all who attend.

Colorado is a state of Summer resorts. The railroads are giving good rates and stop-over privileges. Tickets can be purchased via Colorado Springs, often called the tourists' city of America. Many other points of interest can be visited at little extra expense; Pike's Peak, The Garden of the Gods, etc., Cheyenne Canon and Seven Falls.

A CONVENTION was held in Denver, April 10th, at 3 and 8 P. M., under the auspices of the District President, Rev. Nona L. Brooks, pastor of the First Divine Science church. The speakers were Rev. Nona L. Brooks, subject, "New Thought Through New Democracy"; Miss Martea Gould Powell and Miss Katheryn M. Keiser, two of our field secretaries; Rev. Leon Greenbaum, district president of Missouri, and Mrs. Nettie Greenbaum, Field Secretary.

Rev. and Mrs. Greenbaum, formerly of St. Louis, were en route to Los Angeles, where they expect to establish their work of teaching and healing. The convention called forth a large and enthusiastic audience.

COLORADO COLLEGE will give a two weeks' Intensive Course for teachers beginning Monday, July 25th, immediately after the Congress closes. This is for the purpose of giving an opportunity to those who wish to take advantage of the training work of the College while in Denver.

FIELD LECTURERS: Itineraries for Miss Harriet Hale Rix and Rev. Thomas Parker Boyd, Field Lecturers for the I. N. T. A., for the month of May:

Miss Rix will be at the New Thought Temple, 590-92 Arcade Bldg., Dayton, O., May 29th-June 4th; Unity Truth Center, 1115 Odd Fellows Bldg., Indianapolis, Ind., June 5th-12.

Dr. Boyd will be on May 22nd in the afternoon at Holyoke Center, Holyoke; May 27th, Providence, R. I., Plantations Club for an I. N. T. A. Convention. Providence, R. I., May 29th and 30th, Unity Society of Practical Christianity, 111 University Place, Schenectady, N. Y. May 31st and June 1st, Utica, N. Y. under direction of Mrs. J. H. Wallace, 1523 Oneida Street. June 2nd and 3rd New Thought Center, 155 Onondaga Street, Syracuse. June 5th-11th, Buffalo, New Thought Society, 786 Elmwood Avenue, Buffalo.

Miss Elinor S. Moody, District President of Maine, writes of Miss Rix's three splendid lectures given in Portland. Miss Rix spoke in Concord and Manchester a number of times under the direction of Mrs. Lillian S. Tenney, District President for New Hampshire. A good attendance and much interest was reported.

Miss Isabel Van Dusen, Field Secretary, also reports a successful week completed by Miss Rix for the Higher Thought and Divine Science Center in Rochester.

WASHINGTON, D. C.: The National New Thought Center, 902 F Street, N. W., Washington, D. C., conducted by Miss Emma Gray and Dr. George E. Ricker is now open daily from 9 a. m. to 6 p. m. All are invited and welcome to attend. The work of this Center has recently been augmented by the addition of Miss Leona Feathers to its staff of teachers and practitioners.

FLORIDA: Mrs. Mary R. Chandler, District President for Florida, writes that a Metaphysical Society has been formed in Miami to be managed by seven Commissioners. Field workers desiring to visit Miami are invited to correspond with Mrs. Chandler and Dr. Hornung, officers.

SOUTH AMERICA: Two new centers have been formed in South America—one in Chile and one in Uruguay. The Center in Chile is at Talcahuano, conducted by Mr. Domingo Llanos. The Center in Uruguay is at Montevideo; president Mr. F. Diaz.

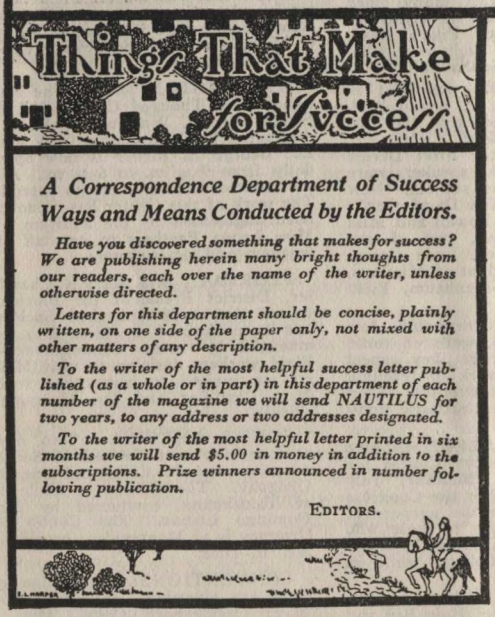
CONVENTIONS: The following cities are planning Conventions for May: Bridgeport, Conn., May 3 and 4, auspices of Mrs. Emma R. Payne; Buffalo, N. Y., May 8 and 9, Miss Kathryn Carter, District President; Cleveland, O., May 15 and 16, Mrs. Mary Prince, District President; Providence, R. I., May 27, Mrs. Mary Thayer, District President; Springfield, Mass., June 5 and 6, Mrs. Mary H. Margeson, District President; Mrs. Florence W. Moore, District President for Virginia.

JUNE ISSUE of the New Thought BULLETIN will have a list of the speakers with their subjects who will appear on the Denver Program, and other facts about the Congress.

JOIN the Alliance. One dollar makes you a member and entitles you to a BULLETIN each month for a year. Send 10 cents for single copy.—MELVA J. MERRILL, Executive Secretary, I. N. T. A., Headquarters, 311-12 Ouray Bldg., Washington, D. C.



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



Success Letter No. 789.

I was a sufferer from nervous prostration for eight years and, after having tried all the best physicians and specialists around my vicinity, I was finally sent to a sanitarium, where I learned about New Thought. I stayed there about two months and was treated by the doctors and healers. However, my progress was so very slow that it was necessary for my widowed mother to bring me back to my home, because of lack of means.

After arriving home, instead of giving up hope, I began to wake up and realize the power of the soul, and I said to myself, "If others can do those wonderful things, *I can*, for God has created us all alike, free and equal."

My first step was to send for some New Thought literature and self-help books. Among them was *Nautilus* and Elizabeth Towne's "Practical Methods for Self-Development." This I read over a number of times (each time gaining some new idea).

I made it a point to set aside a special time every afternoon for entering the silence. At first it was impossible for me to really "enter the silence," but I relaxed as much as I could and tried to still my thoughts as best I could. Soon I actually began to see a change. After I lay down I would see to it that I was in a comfortable position and every part of my body was relaxed. Then I would start to take deep breaths, affirming as I held the breath: "I am breathing in the breath of Life. With each breath I am relaxing and drawing new strength into my body. Every cell, tissue and nerve in my body is now being filled with new life, new strength and health. My body is *now* a manifestation of Perfect Health and Strength."

At night, before I went to sleep, I did the same thing, and also upon awakening in the morning. Upon arising, I would make my toilet carefully and after drinking a hot cup of postum I would sit down and read a little in some good book of poems or prose. The next thing I did was to go on my back porch in the fresh air and go through my physical exercise. I began by doing only a few, as I had but little strength and was easily exhausted. It was surprising how quickly I began to gain.

Neighbors and friends could not believe it, that I was not taking any medicine and was gaining so remarkably in strength and flesh.

I had some hard days, and I often had to struggle with myself not to give in to my weakness. The old habit of thinking was so implanted in my mind, that I would often find myself, almost unconsciously, thinking a thought of ill-health or weakness. As soon as I did, I would quickly affirm the opposite and repeat this little verse, which helped me stay my mind so wonderfully, that I want to tell it, so it can help some other struggling soul:

"God is Life! That Life surrounds me;
In that Life I safely dwell!
'Tis above, beneath, within me!
That Life is mine, and all is well!"

It helped me to realize my all Oneness with the Infinite Life and that *with* Him all things are possible, and I could feel my strength returning.

At times, when something occurred that disturbed my mind and I could not get control of myself, I would substitute the word "Peace," saying "God is peace, that peace surrounds," etc. I would soon find myself relaxing, and in that sweet peace, the gift of God's love. How thankful I would be, and every time I would gain control over myself it just filled me with new courage and hope.

I was not content to only help myself, but I wanted to help others, which I did in less than a year, after I began to help myself. I would like to tell you of some of my experiences, but it would take too much space. —Miss L. A. W.

Success Letter No. 790.

One day I received a letter from the Advanced Thought Publishing Company, telling me about the value of a certain book by an unknown author. With the order I made, they gave me free a small book named "Thoughts Are Things." That was the turning point of my life. I was then sixteen years of age and very ambitious. The book just gave me the method I will do to achieve anything.

Then the scales fell off my eyes, and I realized why some men succeed and why some fail. I read the book about six times, until I fully grasped the contents. With the knowledge I began to practice. I cultivated an ambition just to try if it will work. I aspired for it with all the force of my young heart, thought nothing else, worked for nothing else except my ambition. My chin shot forward. I imagined, desired, willed and acted. Then came the Way. Out of curiosity, I ordered for a three months' trial subscription for *Nautilus*. Happily for me, I got the copies containing the list of habits of Professor Warman. I practiced the first five for the first week, the next five for the second, and so on. To my astonishment I gained weight rapidly and grew faster than ever before.

My ambition grew to such an extent that it towered over all things else. I could think of nothing else but my ambition and all the ways that lead to it. But at eighteen I failed! I I failed in the examination which will lead to my success, though for two months I prepared for it with all the enthusiasm and energy in my power. I was preparing to enter the profession of a soldier! Well, I sat quietly and thought. It was only a trial ambition, I said, and I can cultivate a new one which I will follow all my life. One that will be of the greatest service to humanity.

I began to cultivate it, and, to my surprise, I succeeded at the first effort. I won the competition for the best editorial in one of our leading weeklies. My picture was published, also, and for a time I was the center of congratulations. But before I wrote this editorial I went to the silence first, affirming that the Power within me Can do whatever I set my mind on. My mind was calm while I wrote, being positively sure that I will win. And I won!

The experience gave me a tremendous impetus to succeed. With the complete realization of my oneness with the Supreme Being, everything is possible to me. Three years of New Thought made me over. And since I am only nineteen now, I think possibilities are limitless to me.—Juan Bautista Nabong, 466 Sulucan, Sampaloc, Manila, P. I.

Success Letter No. 791.

Two years ago I had the hay fever awfully bad; so bad the doctors finally told me they were treating me for tuberculosis. I was so bad I couldn't lift even a pail of water, and my cough was terrible. I got out my New Thought books—1915-16 ones they were—but they were volumes of good things. I almost devoured them. I read what it had done for others and knew the same gentle spirit that had guided them into paths of health, success, etc., would take me serenely by the hand and lead me, too. Dear Mrs. Towne, it did! I quit taking the doctor's medicine, and everyone wondered at my quick recovery. Last year

I scarcely was bothered with hay fever, and thought I was cured for good.

But—it came again this year, just as it started two years ago. I took myself in hand and said over and over again, "I will not be as I was." I made my mistake there; I should have said: "I will not have the hay fever." Well, to make a long story short, I did have hay fever, but not so bad as I did two years ago.

There is another thing New Thought has done for me. For a long time I was backward; bashful, if you please. I would go two streets out of the way so as not to meet people. I read one of your editorials, and it did wonders for me. I can meet people now, anywhere, without fear. I realize God created us equal.—M. B.

THE PRIZE WINNER for May is Bessie Hart Gibbs, Crest Haven Ranches, Big Lake, Minn., who wrote Success Letter No. 785. We shall be glad to send the prize of two subscriptions wherever the winner directs.—C. H. S.

"THE CHRIST STANDARD"

(*Continued from Page 22.*)

pleteness of his love. He found oneness with God in and through the oneness of all souls.

Jesus Christ is one of us, and only one; but, he is *the one* who has most clearly given himself in love to all. Our attitude towards him should be one of emulation; not worship of Christ as a personality, but worship of what Christ worships.

FOR WORLD PEACE.

WE, the Rising Generations, demand a United States of the World.

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.

—Elizabeth Towne.



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

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

We answer in this department the 1001 personal problems that are put to us—as far as space and time hold out. And we make one answer do for more than one questioner when possible. Letters that demand reply by letter should be accompanied by at least $3.00 in payment. We would answer every letter gratis if it were humanly possible. We MUST curtail, hence the charge for querists who feel they cannot await their answers in these columns. To insure careful attention in our office write "Family Counsel" at head of sheet, and write your subscription order or other business on a separate sheet.—ELIZABETH TOWNE.

MRS. J. B.—It is right for you to engage in any business of which your conscious approves. Comparatively few New Thought people are strict vegetarians and, unless you have personal scruples, the poultry business would give you an opportunity to render useful service to the world. Neither could there be any possible objection to manufacturing any wine that will comply with the Federal prohibition law. It seems to me that your opportunity for prosperity would be much greater in the country than in a city. It is not a favorable time to invest in a city house with the idea of renting rooms or flats. Taxes and upkeep are very apt to eat up all the profit that might come from rent. In the country you could, with a little planning, raise a large part of your own food supply, and if you are at all well located you will find a market for all that you can produce. You would probably do best to begin in a small way, and plan on doing all, or nearly all, of the work yourselves. The high wages paid to farm help would make it inadvisable for you to depend upon outside help to any extent until you know just what you can raise with profit and can figure your costs with some degree of accuracy. In considering what you are to raise you should give careful consideration to the demand for what you produce as well as its adaptability to your soil and facilities for production. In short, you should be careful to take into consideration ALL the factors relating to your problem if you are to insure success.

L. M. B.—Think of yourself as a radiating center of good will and love. Whenever you feel an impulse of jealousy, take a few deep, slow breaths and affirm that you are going to become interested NOW in your work, or whatever activity engages your attention at the time. Do not resist or fight the impulse, but forget it by concentrating your attention upon

other things. Practice the breathing exercises and affirmations given in "How to Wake the Solar Plexus." Read the "Ugly Duckling" chapter in "Fifty-Three Experiences in New Thought." You can best realize your desire through ATTRACTION rather than through the use of WILL. Do not worry about the WAY in which your desire is to be fulfilled. Cultivate FAITH in the laws of life to bring you that which you need. When you make of yourself a radiating, attractive center of love and good will your own will naturally gravitate to you. Express yourself in all normal activities as fully and freely as possible. Do not allow your tendency to jealousy, envy or negative emotions of a similar nature to keep you from self-expression. Cultivate an interest in the people with whom you come in contact—a real interest, not an intellectual curiosity. You will find that everyone has interesting points of contact and the more points of contact with others you can find the better opportunity you will have to realize your desires and the stronger you will become as an ATTRACTIVE center.

E. M. W.—I think you overdid the attempt to concentrate. By centering the conscious mind upon a certain part of your body for long periods each day you caused the over sensitiveness of the nervous system. To overcome this I would suggest that you live out of doors during the next few months for as large a portion of the time as possible each day. If you could go into the country somewhere and live and take an active part in country life for a time I think it would benefit you more than almost anything else. Practice the breathing exercises given in "How to Wake the Solar Plexus," being very careful not to overdo them. Eat plenty of fresh vegetables, milk and eggs with a minimum of meat. If you cannot live in the country, take a long walk every day. Begin with a distance which will not overtire you, and gradually increase the distance each day. Keep your thoughts away from yourself and cultivate your interest in other people and things outside yourself.

M. W. S.—The seeking of a mate is the normal function of a woman, and is in no way to be condemned. By all means use New Thought in this quest, just as you would in any other important affair connected with your life.

M. T.—You are, of course, justified in what you plan to do, so far as you yourself are concerned. But are you fulfilling your obligation to your three children? Will they be properly provided for? No doubt you have considered this, and taken it into account.

MRS. A. M.—There can be no real "conflict" in thought, because your husband will not act upon any mental suggestion you may give until he accepts the thought as his own. The conflict is all in one's own mind. Read "Evolution of a Real Marriage."

Department Of

Whole World Realization

Conducted by THE EDITORS

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

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

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

Including yourself.

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

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

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

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

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

KEY THOUGHT FOR DAILY MEDITATION:

God In Us Is Health Happiness And Prosperity.



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

How New Thought Helped Me to Turn My Work into Play:—

It has been only a few years since I became interested in New Thought. And oh, what a change! It seems I have just begun to live.

I have always done my own work, not because I wanted to, but I always thought I couldn't afford to hire it done. Now I do it because I love it. I papered my own house, cut and fit the mouldings and put them up; also calcimined the ceilings.

When I have any hard work I affirm "I am strong." "Thou in me art glorious strength, and in Thee I do my work quickly and perfectly." Oh, how strong I feel, and happy that I can accomplish such a task. Of course I do not do anything beyond my strength. I do my own washing because I love to do it. I love to make the clothes look snowy white, to pin them on the line just perfectly straight, to iron them without a wrinkle, and put them away so fresh and clean. I love to bake my own bread, cake and pies, each one a little nicer than the other, and they taste so delicious when you mix a little love in them. When you bake a cake just because you must, and hate to do it, it isn't half as good, is it, now?

I always hated to clean and press my husband's clothes. Now I do it because I love to see him look so nice with the folds pressed so neatly in his trousers.

I make my own, also my children's clothes, and embroider them, and I'm so happy to hear the neighbors say, "How beautifully you can sew." I love to sweep, for it's good exercise. I love to clean and polish my floors, and see my window panes spotless. I love to cook a delicious meal and arrange it artistically on a table with spotless linen. I love to read, write and play sweet music; it's so soul inspiring. I love to go to bed at night with my chamber in perfect order. How sweet and refreshing will be my sleep.

I found the cause of my husband throwing his clothes around was simply because I was untidy and never had a proper place for his clothes.

Now, dear sisters, if you think you are not able to do your own work, or that it is a disgrace to do so, don't you believe it. Feel happy you are able to do it. Old thought always tried to make me believe I was a weakling. If I would wash I had backache; when ironing, my feet would pain from standing, etc. I looked within and found the cause of the aches and pains was simply that I didn't like to do these things. I looked myself square in the face and said, "It's not true; you are strong; you love to do it."

Someone will say, "I can't do my own work and have nice hands." Do you try? I find plenty of time to take care of my hands and keep my nails in good condition. By doing my own work we have been able to purchase an automobile, and have traveled through many different states; also in Canada.

I thank God for Elizabeth Towne, who writes such soul inspiring thoughts that cheer many a weary traveler on the way. In conclusion I will say, if ever I grow to be a writer, artist or the like, I will love to hire some capable woman and give her the benefit of good wages to do my work. Until then I will do the next best thing NOW.—M. E.

Mental Disturbances Stilled:—

I have been thinking for some time that I would write and try to tell you how much good the New Thought booklets, "Just How to Wake the Solar Plexus," "The Gist of New Thought" and, most of all, *Nautilus*, have done me. I am at the menopause time, and have been so troubled with mental disturbances, anger, crying spells, fear, blue spells. In fact, with thoughts running riot all the time until I feared for my reason. All this had brought on stomach and kidney trouble with nervous chills, and that dreadful heart palpitation that goes with these troubles. I knew my condition, but did not understand that I could change all that by thoughts in the right direction.

At this stage I accidentally (Are these things accidental?) saw the *Nautilus* ad. in some magazine. I sent for it, and have been devouring everything along that line of thought ever since. And I am getting so well and cheerful, never have blues or angry spells, and weigh 135 pounds, where I only weighed 119 before.

I wish everyone who is sick and discouraged would get to reading *Nautilus* and love it as I do.

I had a funny experience last week. I was in town and was walking along the street, when I saw the November *Nautilus* smiling at me in a window of other magazines. Now I just have to have that magazine, so I went right in, and, to my confusion, found myself in a large poolroom. A gentleman came politely forward and spoke to me. I pointed my finger at *Nautilus* and said, I want that magazine. I got it, and escaped with my life. Ha, ha.—L. E. S., Illinois.

The Prayer of Faith:—

For forty-one years I lived in poverty and sickness. I desired schooling for my children. I asked God about it, had faith, am living in town now, where my oldest child, a daughter, has finished high school with honors.

In the last few months I wanted a sink in my kitchen. I imagined I could see it, longed

(*Continued on Page 36.*)

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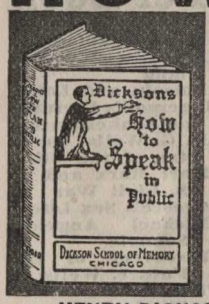
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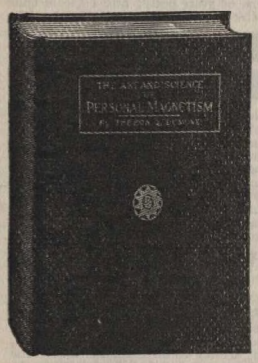
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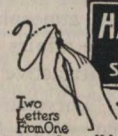
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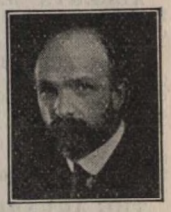
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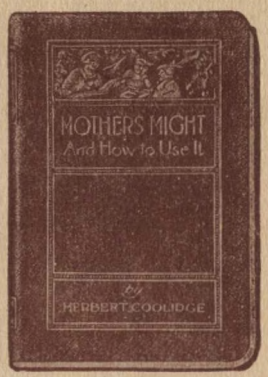
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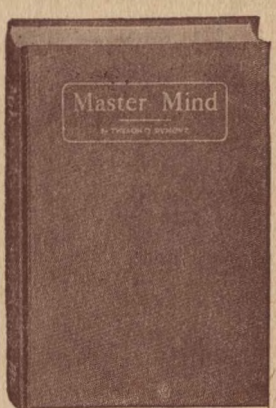
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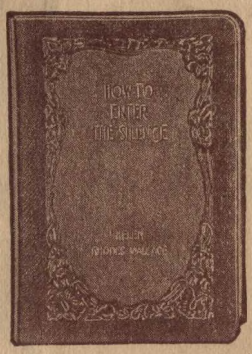
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