NAUTILUS

MAGAZINE OF NEW THOUGHT

OCTOBER 1946

How I Found Peace of Mind
(The Prize-Winning Article)
HAROLD HENNESSY

Man is His Vibration
ANTOINETTE BURCHARD FELLOWS

How You Can Have Inner Security
GENEVIEVE M. RENAUD

Where You Will Find Real Happiness ELIZABETH GREGG, Ph.D.

Are You Thin-Skinned? MEREDITH BLAIR

Removing Negations via The Subconscious Mind SEVILLE HOPE

How I Cast Away the Undesirable
VIVIAN S. DURDEN

What Have You Been Praying FOR? ELIZABETH TOWNE

Edited by ELIZABETH TOWNE
WILLIAM E. TOWNE

PRICE 20 CENTS

Why Feed Our Problems?

By GEORGE C. HUBBS

ONE OF the most disconcerting traits of the earth-bound human mind — and often one of the most discouraging — is that while it may freely and gladly accept statements of Truth, it misleads us into thinking that such acceptance implies real progress toward healing. But it too often retards rather than speeds our demonstrations.

For example: it must be plain to any Truth student that neither sickness nor lack have any innate power to perpetuate themselves. Any human mind with even fairly normal reasoning ability will admit the truth of that statement. There must of necessity be an initial urge back of any growth.

Admitting that both illness and lack do at times seem very real, what, then, do they thrive on to keep them so disturbingly alive? The only truthful answer to such a query is one that is never welcomed — one that the human mind, in self-defense, often vigorously denies. It is this: that sickness and lack feed on only one kind of food — that which grows in the unguarded field of sickness and lack *thinking*. Someone has put it very aptly by saying, "Whichever thinking *talks the loudest* wins the victory."

If one accepts the first statement — that of the utter inability of problems to generate themselves, and then strives earnestly and with persistent determination to deprive them of their essential food, that Truth student will be well on the way to both physical and spiritual health.

Why *feed* our problems? Let them die of starvation!

What's Cooking FOR NEXT MONTH?

Charming! That is what we all want to be. Annie S. Greenwood has a definite plan by which you can improve your charm. It will take only a few minutes to read HERE'S HOW TO BECOME A MAN OR WOMAN OF CHARM.

Be Prepared Many folks have nice dreams about what they would like to do and become. But how many are PREPARED to take advantage of their chance when it does come? Something to set one's thoughts in the right direction will be given in IT PAYS TO BE PREPARED.

When the Old Purse is Flat U. S. Aultman has written for us some helpful ideas on the truth that frees from financial worries. The ideas are not new, but the principles to which the author calls attention are never old. We hope you will like A WORD TO THOSE WHO HAVE FINANCIAL TROUBLES.

Do you Ever Worry? Silly question, isn't it? Because every human being worries at some time or other. But there are many people who live in a mental state where something is always bothering them, no matter how well things seem to be going. Rex Phillips has some good ideas for the chronic worrier in his contribution, YES, I WAS A WORRIER.

More About Peace "And in the days that followed, my life was reconstructed by this wondrous faith. My old pattern of life was blotted out and in its place was created a joyous, colorful design in an atmosphere of peace, security and happiness." How this was accomplished is told in PEACE COMETH.

How's Your Life Pattern? If your life pattern is right your life will be right. A certain girl was born with a deformed face. Because of this she was shunned as a child by her playmates. As she grew older she realized that she, herself, must "do something about it" if she was not to go through life being lonely and "different." What she did makes interesting reading, we think. There should be something of value for most of us in SET YOUR LIFE PATTERN, THEN WORK TO ACHIEVE IT.

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WE AFFIRM that the basic truth of all religions is one. And that this truth — understood and applied — frees, heals and prospers the individual — HERE AND NOW.

NAUTILUS takes its name from the following verse from Holmes' poem, *The Chambered Nautilus:*

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,
'Til thou at length art free,
Leaving thine outgrown shell by Life's unresting sea.

Could Be A ninety-year-old chap once said that we give up and die too easily. It's a nice thought. More of it in PERHAPS WE DIE TOO EASILY.

IF CREATION, the birth of ideas, is the light which comes from love, then this light comes from a great fire. In this eternally burning fire in which humanity and all the world are being incessantly purified, all the forces of the human spirit and of genius are being evolved and refined; and perhaps indeed, from this same fire or by its aid a new force will arise which shall deliver from the chains of matter all who follow where it leads. — *Ouspensky*

SINCE what we choose is what we are,
And what we love we yet shall be,
The goal may ever shine afar, —
The will to win it makes us free.
— *William DeWitt Hyde*

A Woman Finds PEACE Within

"Never felt so quiet and peaceful. Can't praise this work enough." — M. B., Wis. So writes a student of ELIZABETH TOWNE'S FOUR LESSONS ON HEALTH AND SUCCESS. Others write: "Sometimes walk over two miles a day. Instead of studying ABOUT Truth, or thinking ABOUT Truth, these Lessons make you know that you are LIVING TRUTH." — M. S. B., Ga. "Strength increased. Haven't felt so ALIVE for years." — Mrs. J. H. D., Ind. "Have accomplished every single thing I put on my written list. Please send Lesson II." — G. H. C., Ga. "Was losing weight. Much depressed. Now gaining weight and mental attitude completely changed." — E. E. M., Ill. "Health and appearance improved. Eyes sparkle, complexion better." — G. C. L., Md. "Am thankful for PEACE AND HARMONY IN HOME and small increase in income." — C. E. H., Pa.

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Oct.

EMOTIONS AND HEALTH

By ROY CLYDE WEIDLER

THAT a very definite connection exists between various states of emotion and states of health is a well established fact. Experiments prove it beyond doubt. The stomach of a dog, while eating, is watched. Digestion is normal. A cat is introduced. Anger flares in the dog. Immediately the activities of the gastric glands are suppressed. Digestion ceases.

So it is in man. Worry and anxiety check the activities of the intestines, and eventually lead to constipation. "Worry, if unceasing," declares an authority, "will often drain away the largest store of nervous energy." Fear freezes the body functions. Anger generates a poison detrimental to the blood stream. All base emotions are now known to react in specific portions of the human body.

On the other hand, invigorating emotions bring peace and poise and contribute toward health.

Of all helpful mental attitudes, love is supreme. Closely pressing in importance are faith and hope and patience and kindness. The maintenance of these in anyone's mind is almost certain, if persisted in for a sufficient length of time, to produce beneficial physical effects. The reason is obvious.

Our mental machinery functions on a complex system of nerves. Every minute particle of the human body is connected with mind by means of the most delicately fashioned transmission wires. Discordant thoughts crash out over these wires to every cell, bringing consternation and disease, just as radio messages of trag-

(*Please turn to page 26, col. 2*)

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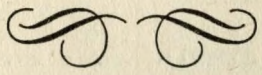
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He Is Not Homeless

By Inez Clark Thorson



He is not lonely, he whose heart still holds
The memory of haw trees' crimson fruit,
Prophetic there with thorns along the bough,
The blackbird orchestra above the corn
And scent of cloverbloom, the bronze of oak
And sumac burning on a far hill's brow.
He is not homeless, ever.—
Such memories are as old friends who walk
With one to cheer the way. They are as cloak
About his shoulders and a roof in storm
And food and hearthside that will keep him
warm.

Editorials

By ELIZABETH TOWNE

FROM "A SOUL'S TRAGEDY"

By ROBERT BROWNING

I TRUST in Nature for the stable laws
Of beauty and utility. Spring shall plant
And autumn garner to the end of time.
I trust in God — the right shall be the right
And other than the wrong, while he endures;
I trust in my own soul, that can perceive
The outward and inward, Nature's good
And God's.

*

What Have You Been Praying FOR?

HERE IS a woman who says she has been married for years, that she has a four-year-old daughter, and is living under "ideal family conditions." And yet she feels all the time "like an outsider."

If you have been married long enough to have a four-year-old daughter, and have lived all that time under the ideal family conditions which you describe, then you must be on the outside *because you continue to think of yourself as on the outside*. *You* are the key to the situation. If you really wanted to be one with that "devoted and inseparable family," you would have become one with them and have been on the inside long ago.

What is it in your emotional life that is keeping you on the outside? Probably it is the spirit of possessiveness. Perhaps you began your married life (and have continued since then) by picturing yourself, your husband and your child as a devoted and inseparable family — *separate* from "his" family. And after these five or six years of trying to realize *that*, you find it impossible to bring your husband and your child outside of that family into a little, inseparable, three-cornered family of your own.

That kind of situation is exactly what Jesus must have had in his mind when he said, "He that loseth his life shall find it." And he who holds on to his own life, said Jesus, will lose it — that is not the exact wording, but it is the idea. In other words, your idea of "a devoted and inseparable family" of three, existing outside the big family of which your husband is already one of the inseparable units, is impossible to achieve. Your husband can no more live happily and wholesomely on the outside of his family than you can. The circulation of loving appreciation in that family is the very life-blood of your little family of three. Your little family must give up its life in the service and loving appreciation of the whole family in order for any unit in the family to be wholly happy and successful.

Yes, I would say that a selfish desire to possess your husband and your child *separate from* his family is at the bottom of all your troubles. You have been picturing that kind of condition, striving for it, even fighting for it at times, until it has become a habit-picture, and you are actuated by habit-reaction — habit-emotions expressed in all the ways that a hu-

man being can find for expressing herself under such conditions.

And the cure? Well, the first thing is to set up a new habit of picturing yourself, your husband, your child, ON THE INSIDE of the whole family, and keeping at the practice until it becomes a habit. Of course you will have ups and downs, you will unconsciously react in the old way for a time, but if you go in to win along this new line, you certainly will find yourself on the inside of that family, all of you working together in a devoted and inseparably whole family.

And what I have just written about your own mental pictures and emotional choices of thought, is true in relation of your husband's family, including yours, to the whole community family, the whole nation, the whole world. Nobody can live unto himself alone, neither person, nor family group, nor any other group. The circulation of divine love must go out freely to everybody, every group, every nation! Otherwise there is an obstruction in the circulation of love and life — individual, family and nation — which will keep the individual at a tension — unhappy.

No doubt the members of both families, individually and collectively, would have instinctively accepted you as being on the inside if it had not been for your own attitude of mind toward the larger family. Of course, that must make you feel very humiliated. Well, let go and get right down into the very depths of that valley of humiliation and find God in that whole family. Then set yourself to work to think of yourself as being on the inside of that family instead of on the outside. Do this the first thing when you wake up in the morning, and the last thing at night, and every time during the day when you happen to catch yourself thinking of it — thinking of yourself as being on the outside. Simply deny that idea as a delusion, and immediately begin to picture yourself on the inside, appreciating every little thing that you can find to appreciate about each and every member of the larger family — which includes the members of your own little family of three.

Simply choose and affirm that which you wish to see develop into reality.

*

How to Find a Solution to Your Most Difficult Problem

YOU REMEMBER what Emerson said about there being a solution for *every* problem. Infinite wisdom and power and love *are within you*, moving to expression through you, blessing the world and drawing to you all those things which are according to your desires.

Do you remember what Jesus said? He said, "Seek *ye first*" (this means in every situation or thing you desire) — "the kingdom of heaven." This kingdom to which Jesus referred is *within you*. It is the life and intelligence of you, and of every other human being. Seek its righteousness. This means its right-use-ness of all the things which you receive. Do this, and all these things which you desire shall be added unto you. This is what Jesus promised. This is what faith and creative action can do for you.

Memorize that statement of Jesus' along with the words which I have used in connection with his statement, and use it as a Truth Treatment

in the Silence. Do this every time you happen to catch yourself thinking that the things you desire are *not* being added unto you. As you think *in your heart* about things, so you will find your life becoming. Hold these words of Jesus in your heart. Repeat them in your mind every time you are tempted to doubt that you can and will receive the things you desire. You remember that Jesus taught that whatsoever you desire is yours, and that there is nothing impossible with God — with God *in you*.

And Jesus made another very significant statement. He said, "All things work together for good to them that love God." This means that all things work together for the realization of what you desire as good to them that love Good.

In the light of absolute truth, all things whatsoever you desire are yours now — in spirit and in truth, in the heaven within you. Be true in thinking to this heaven within you. Be true in thinking to this heaven within you, the statements of Jesus, and you shall have the things you desire. Be still and know. Also remember that as it was with Jesus, so it is with you; and with everybody else in the world. Remember that your loving thoughts of truth move outward through you to all the world, and especially directly to those whom you are loving and blessing in the Silence, and with whom you are closely bound by ties of love and interest.

*

Are You Having Husband Trouble?

IF YOU ARE, remind yourself that there is nothing impossible to you if you believe in God, in yourself, and in all the world around you. Jesus said that. And these are his instructions for praying and believing and being healed. You will find this in the last several verses of the eleventh chapter of Mark.

He said, "Have faith in God." He went on to say that what things soever you desire when you pray, believe that you receive them and you shall have them. This means you will receive them from God to whom you are praying. He also continued that if, when you are praying, you have aught against anyone — anywhere, any time, any place — you are to go your way and make peace with that person or thing. Then you are to come and pray, that . . . "your Father who seeth in secret may reward you openly."

I believe that hardness of heart towards some person or persons is what stands in the way of most of our failure to get answers to our prayers.

(*Please turn to page 29. Thank you!*)

Affirms the UNITED NATIONS *of the* WORLD

Removing Negations Via the Subconscious Mind

By SEVILLE HOPE

FROM earliest childhood until past middle age my experiences were such as to scorch and scar my personality; to store up within me a multitude of memories, suppressions, inhibitions, complexes and negative attitudes which colored my whole outlook. They shut out the sunshine. They warped my viewpoint into unrealized distortions. The sum total was a combination of neurotic tendencies, bitter memories, intolerance and uncompromising prejudices, with a narrowness which completely dominated me. Looking back over the years, it seems easy to see that the experiences amply justified all these negative results.

I was a deeply religious person, with a Puritan conscience and a most rigid code of ethics that brooked no tampering with right and wrong, no matter how difficult the situation. That, however, did not seem to have any control over this bigoted attitude toward things, conditions, experiences or the opinions of others. Secure in my own approving conscience, I was immune to compromise — unyielding, inflexible.

Then out of the depths of my general difficulties, plus a specific one worse than the others, I was introduced to New Thought. I became acquainted with the subconscious mind level and learned how it responded to my believing demands. That was a revelation and I soon learned to apply my new knowledge — wonderingly at first, testingly at times, happily as I proved in little ways that I could actually purpose a certain something, decree it, believe in its fulfillment and actually get the desired result. After experimenting in small ways, I took on larger ventures, and succeeded.

Then one night in the meditation hour there came to me with a flash of inspiration the conviction that I could set this subconscious partner of mine to work to remove all those old negations with which my whole organism must be filled. Of course I couldn't remember the specific instances, especially those of childhood, which may have functioned so disastrously; and I didn't want to, either. But I did want to get rid of their effects. I decided to do the necessary house cleaning and I talked to my subconsciousness in some such words as these: "Subconscious mind, I want all the negations cleared out — all that rubbish which clutters up the basement and attic of my being. I want all that old junk banished. "*I do not want it brought up into consciousness!* Don't remind me of it at all; just clean it out and let the pure sunshine of love and beauty and happiness fill every nook and corner. I command you, in the name of the Christ, to do a thorough job of it. Keep on until it is completed. Work on it steadily while I sleep. I specifically charge you to take care of this for me."

The entire meditation was, of course, much longer than this, but that was the gist of it. Then I fell asleep, feeling that I had started a good and necessary work. I determined to continue it until finished.

For approximately six months I gave special time very night to earnest, firm, intensive, trustful, happy use of such declarations. I do not recall that at any time a single forgotten sordid memory was brought up into consciousness, but I do know that the process worked. It worked so effectively that my entire outlook on life was transformed.

I developed no higher code of ethics, but I acquired a new spirit of love, of tolerance, of ability to see the other person's viewpoint, of radiant happiness, of definite expectancy of good and of an awareness of the Presence of God. New bodily rhythms were established; attunement with all-good flooded my life; love became the dominant factor in my emotions; the little commonplace experiences of every day became adventures in happy living. Everything assumed significance. Humbly, reverently and joyously I came to a deeper understanding of the words, "I and the Father are one."

How You Can Have Inner Security

By GENEVIEVE M. RENAUD

Do you sometimes feel your world shaking beneath you and longingly seek some hidden strength or power which will enable you to control conditions so that you can direct your life into channels of permanent security and protection against these trying experiences?

Security is a goal that everyone strives to reach. Some seek financial security through the accumulation of great wealth, while others believe that complete devotion to God or religion is the only answer, and even neglect their material needs in this devotion. To others a great love for some person gives them the feeling of security, and there are those who find merely radiant health is enough to make them feel masters of any situation.

But to be *really* secure, one must have a balance of all these. And that which gives us this balance is the recognition of the permanence of God within. For beneath the strife and turmoil of our troubled lives there lies within us that which is forever permanent, complete and perfectly poised.

Many individuals today find they have lost their feeling of security through the disturbing situations under which they are forced to live. Economic and labor conditions seem chaotic. Many are moving about from one job to another, trying in vain to find an opportunity where they can make enough money to meet the increasing demands of "black market" living. People are evicted from their homes and moved about

from place to place, with families either separated or crowded together; and through worry and fear sickness often enters into the picture. It seems impossible from a material standpoint to plan one's life, for under existing world conditions the plans just don't work out. However, when we are in tune with the harmony of God's Plan for us, there can be no place in our lives for unhappiness or disturbances, though the whole world about us may be in tumult. For "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

But when we have nothing permanent beneath us for support, we are swept along with the tide whichever way it goes. For the outward appearance of mankind's activities today might be likened to a churning and restless ocean. However, oceanologists tell us that it is only the top six feet of the water that becomes disturbed, even in the most violent of storms, and that beneath this six foot depth there is a permanent calm.

So it is with our daily lives of seeming unrest and disturbance. Underneath it all like a great calm is the love of God seeking expression through us to give us peace and permanent security. This is the "Father within" and to know it and use it we must "Be still and know that I am God." Jesus was the perfect example of the use of God's gift to us being in perfect control over mind, body and affairs. He quieted the waves of the sea, gave peace to troubled hearts and healed the sick, because he recognized this power.

Why is it we always see the things in the outer which tear body and affairs apart, but so seldom do we hear the still small voice of the Divine telling us "All is well?"

Sometimes it is very difficult for us to realize how to use this power in time of need though it is always ceaselessly working for us, silently, sufficiently, ever ready to fulfill our desires. We contact it through prayer and faith, then give it direction by right thinking; for though this spiritual Presence is all powerful, it can only work for us by working through us. God, himself, does not direct it for us. That is why he gave us the power of will and choice. By use we increase our faith and the more conscious we become of the permanence of God within, the more perfectly we become in body and affairs. For in God, who is permanent good, there are no problems or lack of any good thing.

How can we arrive at the place where we can say "there are no problems?" We do not blindly fold our hands and refuse to see our difficulties, but our attitude towards them controls our thoughts about the situation. If we believe that within us there is divine wisdom which knows the answer, then there is no more problem. By taking this attitude through faith in that which may be yet unseen, we prepare ourselves for the answer.

To know God as a presence or spiritual reality is to know you are never alone; and with God we have power to accomplish all things. Let us then work with God and not against him for then, and only then, will we know real security.

And when the rains (of confusion) descend, and the floods (of fear) come, and the winds (of uncertainty) blow and beat upon your house (or world), it will not fall for it is founded upon a rock — the permanence of God power within you and every man.

How I Found Peace of Mind

By HAROLD HENNESSY

Here Is The Prize-Winning Article

THOU SHALT hide them in the secret of thy presence from the pride of man. Thou shalt keep them secretly in a pavilion from the strife of tongues." These words from the 31st Psalm are surely great words. They contain the foundation upon which rests a peace of mind which the writer discovered for himself.

When a man has lost everything which he has formerly considered essential to life and happiness for himself and his loved ones, he must needs probe deep into the rock of reality if he is to recapture any measure of security. Such has been the experience, the seeking and the discovery of one who would share that experience with others.

The psalmist must have had some such similar experience in life. He names the point of opposition in the words, "pride of man" and "strife of tongues." Those descriptions are sufficiently modern to make one understand what he meant. But he found a place of refuge. He called it, "the secret of thy presence."

What did he mean? How can we interpret his words in such measure as shall secure for ourselves peace of mind amidst the difficulties of our lives? The very sound of his words bring peace to the distracted mind. But beyond that, as we repeat them, and think of what meaning they have, they are found to be as deep as they are beautiful. They mean that when the human mind becomes deeply and truly conscious of the presence of God, it separates man from every other presence.

One day I found myself at a busy corner in a large city at the noon hour. I knew no one around me. Everywhere there was the sound of the confused city life. Strident cries of men were everywhere. Strange faces were concerned only with their own affairs. I had no part in any of the life around me. An extreme loneliness assailed me. And then as out of the desert, I saw the well-known form of a friend of former years. We met, we clasped hands, as he said, "Well, this is a sight for sore eyes." We lunched together and recalled days of old. The distraction of the crowd was gone. He had hid me in the secret of his presence. There came to me that day, in the very midst of trial, difficulty and loneliness, a great experience. What would it not mean, then, if it were possible to have a like experience with the unseen God? This is not said by way of condemnation; perhaps it was I myself who had been at fault, but formerly all that men had said about God and the forms with which they had clothed him, had only hid him. It was a new experience when I found myself questioning with myself; what if mere vision and hearing were not necessary, and companionship, sympathy and understanding were "nearer than breathing, closer than hands and feet?" Could any confusion then distress one? Could any unfairness or blame or even praise mar that ex-

perience? Those questions evoked a quest and finally an answer. It was so that I made a great discovery. In such manner I found that God himself, the source of power and yet of peace had blinded me to all beside himself. Without separating myself from the world and its affairs, I could recall a poise of soul which made it possible to override the waves of a restless sea. He had "hid me in the secret of his presence from the pride of men." I call it the day of my conversion to Truth.

Gradually the great truth became an obsession. The standard of truth became to me the self-judgment of my own life. All else could go, for in the calm of the Divine Presence I have found more than I had lost. I found that there was in Reality a refuge from the blame, the fault-finding, the expediency of the hour, the ridicule and the misunderstanding of my fellows. It has brought me happiness, safety, and peace because it has freed me from the manifold slaveries of life.

The richness of this great truth consists in its manifold interpretations of life. For instance: the real interpretation of Christmas consists in an understanding of this truth: What might it not mean to a world, weary of war, turmoil and confusion, if all men everywhere could hear the song, and then affirm and cultivate the whole idea of peace, "which then the angels sang?" The coming of God into a world in which Christ was born would make it possible for all men, by the separating power of an unseen Friend, to hide themselves "in the secret of his presence" and so find peace and harmony and understanding. When that presence shall be realized perfectly and spiritually, shall not men find themselves so engrossed in serving God and his children that they shall have no time to fight with one another? Would not the experience inherent in the Truth hid in the "secret of his presence" allay the fears of mankind? So perhaps would the prophetic words of Milton be made an actuality in a "peace in our times:"

"No war or battle's sound
Was heard the world around,
The idle spear and shield were high up hung,
The hooked chariot stood
Unstained with hostile blood,
The trumpet spake not to the armed throng,
And kings sate still with awful eye
As if they surely knew their sovereign Lord
was nigh."

Dear reader, may I suggest that you, too, may find this peace in the "secret of his presence?" You may do more; you may be a contributing factor in the finding of a world peace of mind.

To help you to organize your own thinking along this line, I give you the following EXERCISE TO ACHIEVE PEACE OF MIND:

Introduction: "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee." Isa. 26: 3

The Affirmation: Thou, O God, dost hide *me* in the secret of thy presence from the pride of men.

The Prayer: O almighty God, who art the only source of health and healing, the calm and the central peace of the universe, grant unto us thy children such a consciousness of thy indwelling and power-full presence as may give us utter confidence in thee. May we throw ourselves upon thy care, knowing ourselves to be fenced about by thy loving omnipotence; and may we permit thee to give us peace, healing and blessing.

Man Is His Vibration

By ANTOINETTE BURCHARD FELLOWS

IN THE year 50 A.D. Seneca reasoned that the primary colors of the rainbow were the same as the colors of sunlight refracted through broken glass. This is as far as he went along this line. In India we find ancient figures in the temples which were colored to depict certain qualities. There was the blue of mental states and the purple of devotion. The ancient Masters painted golden halos around the heads of their saints and in the Christ there is radiation around the whole body.

In these days we neglect such paintings, but Sir James Jeans states that "electrons moving in an electrical field are in some way related to waves of light passing through a refracting surface. We prove this theory when we measure waves of light passing through red glass at 33,000 waves to the inch as our slowest rate of vibration, and waves of light passing through violet glass at 66,000 waves to the inch as our fastest rate of vibration. May we not infer from these figures that the vibration of light could be limited by the refracting surface through which it passes?"

Up to the present time it has been impossible to measure a fluctuating electrical field such as the aura or vibratory rate of a human being. We must remember that whatever manifests has form and color because individualization means a rate of vibration which parcels or separates a portion of atoms from the mass of matter.

A man being an individualized manifestation of nature must have form and color and the passing in and out of atomic energy makes a fluidic sphere around man. This sphere in man is called an aura, in electricity it is called an electrical field and in the sun it is called a photosphere.

In the higher centers of consciousness, as in man, we not only have the life force as a building element, but we also have a thought force modifying the life force. Each person, therefore, is radiating from himself not only the physical atoms which we see, as the scent which a dog follows, but also finer forms of matter, which flow out from his mental activities.

Psychometry is a science which tells the character of a man from this outflow.

The lie detector used in our courts also registers the intensity of the vibrations of a criminal. If an angry man puts his hand on the dial the needle will register a lower vibration than it will in the case of a calm, undisturbed man.

As the Gulf Stream is distinctly a current of water of a higher vibration than the ocean around it, so in the sea of consciousness there are definite currents of force. The colors of thought vibration are little known but nevertheless they exist. The vibration of an angry man will be distinctly red. The vibrations of the mass of men are a brownish red color. Selfishness is a dark green. A philosopher would be vibrating in a mental blue. May we not conclude therefore

that the measure of a man is the quality of his thought? Swedenborg says, "A man lives in his delights" and we may add be he a drunkard or a philosopher. His will, or volition, would pull his atoms to either a high vibration or a low vibration.

The purpose of evolution is to raise consciousness and we find that there is a purpose for men beyond the limitations of the beast. The aim of evolution for men is to evolve self-consciousness. What exactly is self-consciousness? An Icelandic version of the Bible says, "Man is an image of Mind." Reasoning from this premise, man must become conscious of himself as an "Image of Mind." Only at this point does he find the purpose of his journey through the universe.

Science declares that the universe is orderly in all things. Man has come up in an orderly fashion and now finds himself "the highest of the primates" — the definition in the Standard Encyclopedia. But unlike the primates he has the faculty of reason. Behind him are all the heaped up experiences of the human race plus the experience and culture he is gathering in his lifetime. This earth is a schoolroom and when he has learned to overcome the obstacles set in his way he solves his problems and becomes a success. If not, he is overcome.

Ancient lore tells us that man tends to become like the thing he thinks.

The mass of humanity are held on a low vibratory field where emotion completely dominates them. The chaotic condition of the world today points to a state of mind rather than to the actual conflict. Ours is a picture consciousness and we color our pictures with emotion and so limit ourselves to our fears as we adulterate reason.

We must tune into the wave length we select. It is ours to choose. Let us then tune into high vibrations and so automatically overcome the low vibrations. If you are loving you are a channel for love. Raise the vibrations of water over heat and you have steam. Your aura attests your worthiness to proceed and you make your own aura. The time will come when a man's vibrations will be measured by science and that means that the color of a man's aura will place him as a stable, clear thinking being, or as a failure. Even now, in our criminal investigations a lie is easily detected.

"Love your enemies" is indeed the most profound advice ever vouchsafed to men, for in loving them that hate you, you put yourself in the position of master.

SUCCESS

THOUGH my estate is lowly,
Though I toil with my hands,
Though folks term me a failure,
Lo! no one understands
Except Lord Christ, Who tells me
My life is a success,
Because each day I wisely
Bring someone happiness.

— *Edgar Daniel Kramer*

The Healing Power of Divine Love

By RUTH W. GROSS

Are you passing through a crisis in your life? Then win the battle with the world's greatest power — Love. There is no predicament in life too cold, too sour, or too severe to withstand the sweetening touch of Divine Love. Although we may realize this fact, it is not always easy for us to apply the law of love unless we understand something of man's true nature and understand something of the nature of Divine Love in its relation to man.

Man is essentially divine and although the outward reflection we see in the world today may seemingly contradict the Truth, Divine Love is essentially a part of the nature of everyone. The natural man is separated in consciousness from his divine eternal self subsisting in the inner realms. In this way many of us are separated in consciousness from the Divine Love, the supreme quality of the inner man. When we mentally comprehend the truth of the situation, we penetrate into the higher realms of our own being where Divine Love and wisdom eternally are.

Divine Love is that blissful state of soul, wherein perfect balance and perfect wisdom are present. The radiations from the higher realms are tremendously powerful, able to withstand the onslaught of any of the lower vibrations and able entirely to dissolve any adverse condition actively in effect on the lower planes. We must remember that the powerful vibrations of Divine Love adjust all circumstances in absolute harmony according to absolute truth. Therefore, any situation that comes under the influences of these spiritual forces will be transformed in accordance with the Divine Afflatus.

What situation is there in life that the Divine Love cannot change or affect? There is none. Divine Love can most easily be brought to bear on situations of inharmony between individuals or nations. But as we are so immediately concerned with the individual problem, it would be wise to reflect upon the individual first, knowing that the group will then naturally adjust itself.

It is a mistake to believe that the divine forces are limited to the higher realms and have no contact with the things of the earth earthy. These two realms are in immediate contact within the individual who comprehends them and opens the way for love to manifest. If this is true, and we wish to apply the Law of Love to any situation in life, we should begin at once with an affirmation such as this: "Divine Love, manifest thyself in me." Holding constantly to this truth, meditating upon the Divine Love will create that contact with the true realms within us. The divine influence will pour itself into our consciousness and feelings, transforming them into states like unto itself. Hitherto unsolvable problems become easy under the sway of its tremendous pulsations from on high.

Divine Love can be compared to the sunshine, tremendously powerful, tremendously important and tremen-

dously true. It is the center and basis of mankind's actually true nature, and by realizing this we become radiating centers of magnetic force to all beings, human and otherwise. We find that through this Divine Love we have contacted the center of every being in the universe and they share with us this divinity. None could feel lonely who is in the presence of the Divine Love, for the very heart of the universe is within him and there is nowhere we can go where love is not, and nothing we can lack, for all is now realized within our own being.

We know from each individual standpoint the center of life is within ourselves and we should base our hopes, faith and love on the inner reality. If the entire life of an individual is based upon any outside influence and that influence is taken away, the individual's entire foundation of life is disturbed. He is then "off center." In this respect, Jesus said that no man could take his joy from him. He was simply telling us that he was centered within the divinity in his own being, and nothing in the universe could throw him off that Divine Center.

When man is functioning from the standpoint of the Divine Love, he is, as it were, standing upright before the universe; he is not functioning in reverse, walking blindly, or backward, on the path of life. We function in reverse when we live in the lower phase of our existence and react to vibrations of the "smaller" self. An example of this state of mind can be given by considering binoculars. If we view the universe through the wrong end, everything becomes very small to us. However, if we view the universe through the right lenses, everything is made clear to us. It is for this reason that the Bible dwells constantly upon the necessity of love in our lives, and counts it the one great necessity for the salvation of the soul and of the world.

LET GO

By BORIS RANDOLPH

Let go! Let go!
Don't hold the reins so tight!
Why pull on them with all your might
And cut the spirit's verve?

You drive yourself too hard, my friend;
You lash and strain too much.
Ease up upon the lines a bit;
Let go the strenuous clutch
And give your heart its head.

Sometimes the soul knows best which way to lead
And where the happiest harvests may abound.
Let go, my friend!
Why cause the flesh to bleed?
God takes the reins as soon as faith is found.

Where You Will Find Real Happiness

By ELIZABETH GREGG, Ph.D.

PERHAPS the thing we most desire today is happiness. In seeking happiness we do not realize at times that what we are really seeking is the "kingdom of heaven" to which Jesus referred so many times. Such is really the case, for there can be no true and satisfying happiness except through the gateway of Truth. We may seek it through the attractions of the world and the things which fame and money can give; but unless Truth is the substance of those things they do not satisfy. This desire for happiness is universal and is the most powerful motive for life's activities. The very fact that man can desire happiness is proof that the desire can be fulfilled; for the desire itself contains the promise of its fulfilment.

That being true, one may ask why there is so much unhappiness and discontent all about us. The answer is simply that instead of taking our happiness each day in the simple way, we are too prone to look afar off into the future when some great fortune or great success will give us the happiness of which we dream. Some day we are going to be happy, not realizing that this wonderful happiness afar off in the distance is but a mirage of the happiness which is ours today if we would but take it. This mirage which we see in the future seems so beautiful to us now, but when we have reached this condition of fortune and fame we find that it does not give us the happiness which we thought it would.

Many people believe that this kingdom of happiness can be reached only through the possession of material things and the opportunity of unlimited freedom. But these things, although they may bring a certain degree of pleasure and comfort, have never been able to satisfy the soul hunger for that happiness which is the by-product of a noble life nobly lived. Happiness cannot be bought ready-made, but comes a little at a time here and there as we give out the helpful word and the unselfish act.

Happiness is each one's own product, the creation of his own individual effort and energy. The power to open the gates to this kingdom lies within each one individually. Truth, which is the essence of happiness, is not to be found in some far-off realm, in some hidden corner, but is to be found in the hearts of those who have the longing to seek out this Truth which is the key to the kingdom.

Happiness is primarily a condition of the inner self. It is the world of realities and at the same time the realm of ideals, of lofty thoughts. Were it not for the barriers made up of our own thoughts, we should be able to reach this kingdom easily. But we look upon the kingdom of realities as a world of illusions, something unknown, when in fact it is this world of sense which is the unknown, the passing.

There is no monopoly on happiness. It is free to each and every one who is willing to pay the price in right thinking and right living. The greatest things in life are free to all alike, to the poor as well as to the rich. Money cannot buy the best and greatest things in life—love, friendship, sympathy, kindness, which come only through right thought and right living.

The trouble is that man has always been looking for this kingdom of happiness outside of himself, not heeding Christ's words that the kingdom of God is within each one. That is what the Gospel of Truth is spreading — how to look within each soul to find the kingdom of God, this kingdom of happiness.

Truth teaches of a happiness to be realized here and now, not a happiness to be realized somewhere in the future. It teaches the doctrine of heaven right here today, not a heaven to be enjoyed after we die. Truth sets aside the old time fear and sadness and resignation to the troubles which God was supposed to send upon man. In the place of these, Truth teaches a religion of love, of peace and happiness; that if each day is lived to the best of our understanding in loving thought and action to our fellowmen it will not only give us happiness here and now, but will fit us for whatever future state may be waiting for us.

The truly happy person has learned that real happiness is in giving, not receiving; in service,not in selfishness. The one who has found this kingdom of happiness knows that happiness is a state of mind, not to be found in the possession of material things. He has learned that genuine happiness is the happiness which he carries in his own heart.

If we would enter this kingdom of heaven upon earth, let us look within, where alone can be found the peace and understanding which will make possible to each one this coveted possession — happiness.

As to equality and inequality, all the beauty and glory of life come from inequalities. If we were all Beethovens or Shakespeares or marvelous in any one direction, life would be unbearable. Who shall tell me if an Easter lily is the equal of a rose, or if either is equal to an oak or a pine? The question of equality is out of the court. The one thing we need to do is to cultivate the finest and sweetest things in us; and then, whether we are one of the California big trees or the violet in a valley, we shall help on the beauty and glory of the earth.

— *Robert Collyer*

Take from our souls the strain and stress,
And let our ordered lives confess,
The beauty of thy peace.

— *Whittier*

If You're Selfish You're Not Really a Grown-Up

By M. K. BELANGER

Selfishness Is A Defense Mechanism of the Emotionally Immature

In our daily conversations we often refer to other people as "selfish." We seem to mean by this description that they are isolated in their judgments, that they consider only themselves. This, we usually add, is why there is so much unhappiness in the world.

I think we are wrong when we speak in such terms. First of all because it is humanly impossible to isolate oneself to such an extent that one thinks only of himself. No matter how hard we try not to do so, we will include other people in our thoughts. Especially is it true that when we deliberately try to exclude other people from our thoughts we are, by that very effort, being influenced in the character of our thoughts by them.

We cannot by any kind of magic get rid of other people. From the cradle to the grave they surround us and willy-nilly we are affected by them. People who are usually described as being extremely selfish are simply those who do not emotionally accept the fact of people. Their attitude is a defense mechanism of the emotionally immature.

What we actually seem to be trying to say, then, when we use the term "selfish" is that some people, possibly ourselves as well as others, have an inadequate view of the self. When one imagines he is alone because he can see no other persons nor can be seen by them, he is in a position to make a foolish judgment and do a foolish act. A realistic picture of himself when he is "separate" in space from other people would somehow still include them, and more. He has no self apart from Self, no individual self apart from Life.

The inadequate picture of one's essential self naturally leads to bad judgments about one's relationship to others and to life as a whole. This does result in much unhappiness while its opposite, a truer picture of the self, not only enables one to make good judgments about his relationships, but also enables him to become his very best self. Being in tune with the universe really means being in tune with your self.

We learn to get a true picture of ourselves both by looking out and by looking within. Every time we talk confidentially with another person we see ourselves reflected. It has been noted by many that every time we make a new friendship we create ourselves anew. This is the "looking out" that helps us to see "within" ourselves. Would we be wrong if we said at this point that the man with no real friends gets the most distorted picture of himself and of life? And that the man with several very good friends gets a much more accurate picture of himself and his

world? I think everyone would agree to this.

What the person actually needs, then, who is "selfish," is more real friends. Am I suggesting that one ought to tell the "selfish" person what he is like and why? Not at all. Instead, just recognize the limitations of the man's vision and take this into account in your dealings with him. Nay, go a step further, *deal with his real self.*

One who wishes to become more aware of his real self must see his largest self and declare his oneness with it by acting from this picture. When a man does this his neighbors will say of him that he is very unselfish; but the fact will be that he is as selfish as anyone can possibly ever be.

The reader can think of many examples of this. The good people, the saints, the creators of all time have been extremely selfish in the sense just described. Mahatma Gandhi is not selfless in his devotion to the Indian people. Far from it. He is in his thoughts and acts acknowledging his larger self, that is all. But this is no little thing.

The distinction between "selfish" and "selfless" that is commonly made, springs from a misunderstanding of life, which is truly One; and that One is the essential self of each of us. We are most truly ourselves when we are one with the Self.

The actual discovery of the Self is the greatest discovery a man can make. Like Jacob of old he feels like exclaiming, "God is here and I never knew it!" The awareness that you can make the decisions that will result in the achievement of your desired goals is the day in which you really begin to live.

Thus it can be said in conclusion that actually the world needs more "selfishness" in order to achieve its maximum of harmony and happiness. What it also needs, of course, is that each person get a continually truer picture of his real self.

A PRAYER FOR SILENCE

GIVE ME one quiet hour each day, I ask,
An hour of silence, Lord, for thought and prayer,
So calm and deep, beyond the touch of earth,
All things assume their true proportions there.

For in the silence sight is given me,
And knowledge that makes life's true meaning clear;
Secure within the radiance of thy light,
I know thy peace and feel thy presence near.

And, gleaning strength from thy supernal source,
Let me arise with thine own love imbued,
To greet the tasks of day with singing heart,
My soul refreshed, my faith and trust renewed.

— *Jessie Allison Butler*

How I Cast Away The Undesirable

By VIVIAN S. DURDEN

Positive thoughts bring peace into our lives; negative thoughts bring confusion. "God," who seeks to abide in man, the most intelligent of his creations, "is not the author of confusion, but of peace." God *is* peace, and peace comes from within. When we worry we are the soul of confusion, denying the power of God.

Too long was I ignorant of this law, and that to obtain peace, happiness and success I must cast out the negative to make room for the positive. Rooting out the negative was not an easy thing to do at first. I felt too bound up with fate. Beset with doubts, I tried to work out my problems alone, only to be rewarded by failures. And then one day while reading the Bible I read of the lilies of the field that toil not neither spin. They take no thought of the morrow, yet God provides them with splendid raiment and food. Then came a startling revelation. Where was my faith in the infinite good of the Father toward me? Here I had been trying to shoulder my burdens alone when all the time I could have simply taken God's word, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." I was defeated; there was nothing more I could do alone. The time had come for me to lay my undesirable thoughts before the Lord — he is the Way, the Truth and the Life, and it is this very truth that frees us from bondage. So I prayed — I prayed as I'd never prayed before, "Father, of myself I can do nothing, but I can do all things through Christ. Strengthen me to cast out all my worries and troubles and help me to be ready to accept those good things that shall speedily come." And I believed that they would come. I was wholly persuaded that the Creator of all things was able to give in abundance. My husband, whose health was gone, had also shared in my worries. Soon I had him praying too, for "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father."

We kept on praying and believing, and as negative thoughts began to be replaced one by one with positive thoughts a wonderful change began to come into our lives. My husband's health began to improve, and now, praise the Lord, he is a well man again. Recently a doctor told him, "I can find nothing wrong with you. You are a perfect specimen of manhood."

Because of his poor health eight years ago we moved to a small farming-fishing village. There we were only able to keep body and soul together. It was while there that the light came and that God began directing our lives. By his miraculous power he suddenly provided the necessary money, uprooted and sent us into another state hundreds of miles away. My husband found work at once and his earnings, while not enough to boast of, paid for the ne-

cessities of comfortable living and gave us confidence for the morrow. As time passed he went on to better jobs and to better health. When the war came he became a civilian government employee. With both of us trusting in God to give him ability to perform well his work, he rose to higher and higher positions. At the close of the war, instead of losing his job as so many have done, because of his excellent record he was transferred to what is believed to be a permanent base.

Not until less than three years ago was any of my writings published. Since then sales are steadily increasing.

A year and a half ago we bought a seven-room house in a large city and new furniture for it. We are still paying for them, but with the abundance of God's supply, now that we have made room to accept the good, they will be all ours within a reasonable time. For all these blessings I trustingly thank God, the Good One, who is ever ready to supply *all* our needs as we are ready to accept his good and perfect gifts.

A DREAM WARNED ME ABOUT MONEY LOSS

THIS particular hunch came to me in a dream. It concerned something of importance to all of us, the universal symbol of supply — money.

I had some money in a savings and loan company. Outwardly there was no reason at all to feel that my money was in any danger. Yet the dream said that someone wanted my money and urged me to take it out of the loan company. I subjected this warning to the so-called light of reason and common sense. Well, this warning just didn't make sense, so I dismissed it from my thoughts. I failed to reflect that God does not send us warnings for nothing.

After a few days this dream came again, but as I had thus far ignored the gentle voice speaking to me, there was an urgency this time in the warning that was quite sharp. I must take out my money. It was in danger.

I woke up feeling very uneasy; but instead of listening to the warning I demanded the approval of reason and common sense. I must dictate to God how he must teach me. It must be my way or I would have none of it. So I shook off my uneasiness and ignored the warning for the second time.

But God was patient with me. He knew I needed that money. He wanted me to keep it, or to use it for some worthwhile purpose. He tried again to tell me. The urgency was so strong that this time I could not ignore it. Feeling silly I went to the savings and loan company.

I spoke to an official: "Is my money safe here?" I asked. "Could anyone attach it or take it without my consent?"

The official laughed easily. "Of course it is safe here," he answered soothingly. "No one could possibly take it!"

There! I knew perfectly well I was silly! I would shake off my superstitious fears! I forced myself to make a deposit. I would listen to no warnings of any sort.

Then it came again. And *this* I knew would be the last one. If I wouldn't heed, be it upon my own head!

Still I waited. Then finally I couldn't wait any longer. I must see what this warning meant.

I went down to the savings and loan company and asked to withdraw my money.

I was told coldly, "We are not making any withdrawals today!"

A bell rang within me! This would never have happened to me if I had heeded my hunch, God's warning!

"When will you?" I asked needlessly.

His answer could be but one thing, and it was: — "I don't know."

All the depositors lost their money. I lost every cent. But I wouldn't have lost one solitary cent if I had heeded my hunch, God's warning to me!

Are You "Thin-Skinned?"

By MEREDITH BLAIR

Here Are Ways to Overcome Undue Sensitiveness

ONE OF my best friends used to be so thin-skinned that he was thoroughly miserable most of the time. He made a practice of twisting around the remarks of his associates until they bore no resemblance to their true meaning. He looked for a barb in every utterance. Generally, if he looked hard enough and did enough "twisting," he found something on which he could enlarge. Thus, he was chronically nursing a heavy heart and brooded so much that not only his business but his happiness and whole attitude toward life was affected. He became moody, sulky and pouty. People began leaving him alone because of his behavior and disposition. This made him more unhappy than ever. Yet he expected people to be just as cordial and friendly as ever, no matter how he himself acted. And human nature isn't built that way.

In time, however, this fellow got hold of himself. He gave himself some searching self-analysis, trying to ascertain the cause of his unpopularity. He endeavored to see himself as others saw him. One day he confessed to me, "The picture I saw of myself was not a pretty one. I realized that I was childish — emotionally immature. I had never grown up emotionally. Then I got busy making myself over. And, believe me, it was some job. The first thing I did was to stop the practice of hunting for a 'dig' in remarks that others made to me. When somebody said something I did not exactly like, I forgot it then and there instead of brooding over it as had been my custom. In the past I was quite a joker. I enjoyed poking fun at others but did not relish this sort of thing when I myself was the target. That attitude had to be changed, too. I learned to laugh just as heartily when the joke was on me as when it was on the other fellow. Before long my friends started coming back, one by one, and I made a whole host of new ones, too. I am now convinced that I have undue sensitiveness licked for all time, and that I'm a far better person because

of it. I'm infinitely happier than in the old days."

Beyond doubt thin-skinned individuals rank among the most miserable in existence. They may easily develop the dangerous habit of self-pity, feeling sorry for themselves. This is a most damaging attitude because it often results in an inferiority complex — in the idea that they have no ability, can do nothing right and that it is just no use for them to try. One can readily see what a frightening mental attitude this is. It impedes progress, gives the unfortunate victim a sort of let down feeling and prevents him from making the most out of his life. Many a promising career has gone to smash merely because of super-sensitiveness. Instead of attracting friends it repels them. It has even driven some people into isolation, causing them to live almost completely to themselves. This is not good for man. Everybody needs associates to enrich his life and to keep him from becoming narrow-minded and self-centered.

Thin-skinned folks should realize that mighty few persons deliberately offend others. Slips of speech are made, it is true, but they are merely accidents, not intentional slights or insults. Everybody at times is guilty of them no matter how careful, diplomatic and tactful he is. Sometimes words slip out which are later regretted. Then come apologies. After an apology is made the whole matter should be forgotten — buried completely for all time. Harboring grudges and dwelling on unfortunate incidents does no good at all. People should choose their friends for their desirable qualities and overlook any faults they may have. One who is satisfied with nothing less than perfection in his friends will look in vain for friends. He will have none. There is something imperfect in all of us. We may regard someone as absolutely perfect on short acquaintance, but sooner or later faults will make their appearance. Yet we go on liking such a one just the same.

People who are forever getting their feelings hurt should remember that they alone are the sufferers. Such a weakness injures only themselves. Such a mental attitude may in time result in actual physical troubles like extreme nervousness and even in grave organic maladies. The mind has a profound influence on the body. Low spirits exert a sinister effect on the body if dejection and despondency are chronic. High spirits and good nature help to keep the physical machine in tune and "hitting on all six."

Mixing with all kinds of people is a big help in banishing sensitiveness. It widens one's horizon, develops broad-mindedness, offers different points of view, facilitates conversational smoothness, makes it easier to mingle and has all sorts of other advantages. Sensitive people are usually set in their ways, have few interests and are out of tune with their surroundings. Certainly they are seldom admired even though they may be pitied. They are not often leaders or doers. The latter are too busy to be easily offended. The person whose time is fully occupied with worthwhile tasks hasn't time to brood over real or fancied wrongs done him by friends.

MAN is the artificer of his own happiness
— *Thoreau*

Views and Reviews

By WILLIAM E. TOWNE

Your Reservoir of Power

YOU HAVE a source of wisdom, peace, power — right within yourself. We call this reservoir by various names — the inner Self, Subconscious Mind, etc. One man called it the inner "Point of Sincerity," which was not such a bad term, I think. But it seems to me that none of these terms cover more than a small part of what the Inner Self really means to us.

Out of this inner reservoir of man's power has come forth all the great religious systems the world has known, all the words of the prophets and wise men, all the great inventions and discoveries which man has known. Through this inner Self man expresses universal truth derived from his Source — God, the Absolute.

The great prophets of the world were simply more aware of this inner reservoir than the rest of mankind. Modern man has lost touch with his Center, to a great extent, or used his inner power for material, limited and selfish ends. He lives more on the surface of life. That is why we place material values so far ahead of spiritual values in these days. That is why our spoken words are so often pharisaical. We speak glibly of many great truths which we never do more than discuss in a lofty and self-righteous way.

However, truth is eternal and whenever we *choose* to do so we can turn to the reservoir of power within and find peace and healing.

In reading the manuscripts submitted in our recent contest I was struck with one thing: Those who got the best results and received the greatest benefits from the inner Self had first passed through all kinds of trouble, met with the greatest possible discouragement and finally, in despair, turned with complete renunciation of self to that greater Self and found peace and healing.

One writer referred to this inner reservoir as the "Rock of Reality." That term, like the "Point of Sincerity" to which I have already referred describes, I think, that which we seek and find when we really look within.

Before we can find this inner help, we must first really *want* it. Want it as those persons did whose experiences I have already mentioned. Some of those persons declared that their lives were reshaped in a very complete way — reshaped in the direction of joyousness, peace, poise and a glorious sense of security beyond anything they had previously known.

Having the desire to contact this inner Self and receive aid from the great Universal Reservoir, we need to quiet the outer life, to withdraw enough, for the time being, from our usual activities, to be able to *receive* that which we seek. We have to realize that what we want is already ours in the divine Source. "Seek and ye shall find" should be our guiding thought.

What you find will be the eternal principles of peace, security, power, wisdom, love, which have rewarded the earnest seekers in all ages — the

seekers for that which does not change.

You do not have to believe in any particular doctrines or belong to any organization of any kind to get these results. It matters not whether you are ignorant or learned; whether you are rich or poor — you still can make this Great Experiment with the hope of finding what you seek. Nor do I believe that elaborate training in some intricate "system" of meditation or mental discipline is necessary. Just note how simple was the procedure of those who contributed their experiences to our "Peace" contest. You will observe this as you read their printed words in Nautilus. Light and help came when they intensely wanted and needed it. It has been so throughout the history of mankind.

And I do not think we need worry about "where" the power comes from, or "what" it is that brings the peace and joy and all the other benefits that follow when we sincerely look within for help. "By their works ye shall know them." We can express the whole truth by saying that this help comes from God. We can let our minds rest in that one idea.

The object of thinking along these lines has been well expressed by one writer as an attempt to awaken within the individual "a mood of soul, a mental atmosphere and even an emotional condition of aspiration towards Truth" as a means of facilitating the inflow of help and healing from within.

The experiences of those who have made this Great Quest successfully prove that it is by no means necessary to withdraw from one's daily life and pursuits for any prolonged period in order to get results. Desire for aid, complete willingness to be guided in the way by which we may receive it, a little time for daily meditation in some quiet spot, and all the rest will come about in a simple, natural and easy way.

We have learned that psychic causes may play a great role in the occurrence and the prevention of disease. We may confidently assert that without the presence of a psychic component which invokes the disease hardly a single case of nervous disease could occur. Paradoxical as this may sound it is nearer the truth than the orthodox teachings of our day. For who does not recollect times in his childhood when he longed to be sick that he might not have to go to school, and that he might at the same time be petted and indulged by his parents? A little of this infantilism persists with us throughout life.

— *Wm. Stekel, M.D.*

Emotions and Health

(*Continued from page 2*)

edy would bring dread into every home. Beneficent thoughts float out over the same channels giving poise, comfort and harmony.

To him who would be happy physically and mentally, a bit of simple advice may aid much. Look away from self. "The extinction of self is salvation," proclaimed Buddha. All base emotions are selfish. He who would center his mind on loved ones, neighbors, humanitarian activities, is quite certain to arouse emotions of altruism, love and fraternalism, which in turn must react with gracious consequences upon his entire physical, mental and spiritual being.

This is God's law, and God's law, when obeyed, yields only joy and permanent happiness.

Success In Prayer

Edited by W. E. T. and E. T.

PRAYER BROUGHT PEACE IN MY FAMILY

SOME YEARS ago I was compelled to divorce my husband because of drunkenness and other things which no self-respecting wife can endure. I had never, in any way, complained about him to my people, to the family nor to friends. I was ashamed. And I kept my troubles to myself, save when I asked God to show me a way out, which he did.

Having been taught to love and respect his father, my young son, then about thirteen years of age, knew very little of my sad experiences. Naturally, he loved his father. He was hardly old enough to realize anyone's shortcomings.

My husband knew that he could hurt me more by doing something to the boy than in any other way. If he could drag him down to his level, he would be perfectly happy. So he tried just that. By coaxing the lad to come to him, he felt that he could ruin him sooner. He promised a car, fishing trips and what not.

I realize now that I should not have opposed this arrangement in any way. I should have let them do just as they pleased, leaving all of my troubles with that great Supreme Power. But I, like so many others, thought that I had to do something about it myself. So I had a talk with my young son. I told him that if his father had been the right kind of man, leading an upright and clean life, that I would be perfectly willing for him to go with him. But, under the circumstances, I knew that the child would be ruined.

Well, my son felt that I was prejudiced against his father. Consequently, he was more determined than ever to go. However, for the present, I caused a detour in their plans. I found employment for Bob. (He said that he was going to work somewhere, come what might.) It was vacation time and he was very proud to be earning. He seemed to be contented and happy.

Then in the fall when I was sent to the southern part of the state to work, leaving him with friends to go to school, the coaxing and promising began all over again.

This time I was not aware of what was going on. The first thing I knew, my boy, who heretofore had been almost a model child, was right in the midst of a den of lions, so to speak. When I received this sad news from my friends I was heartbroken to say the least. I cried all night. My grief knew no bounds. Instead of thinking constructively, I had nothing but negative thoughts. There I was, many miles away. And I must of necessity, stay with my job. What to do? I felt so utterly helpless. All of which was a blessing in disguise, because if it had not been thus, more than likely I would have bungled things again.

I read and reread the letter. I cried and cried. Finally I knew that I would in no way be fit for work the next day if I didn't calm myself. So I simply LET GO COMPLETELY. I left it all with God. I felt so alone, so powerless. I realized it was nothing that I had any right to take a hand in. But I prayed that my Father would make my dear little son see the

error of those ways, and that he would in time return to his mother.

When I finally did this, there came over me a certain peace. I knew that my prayer would be answered. I knew that God would take care of the situation in his own way. And he most certainly did.

There is no need to go into details as to how the boy suffered. He learned the hard way. But he came to know that there is only one road fit to travel, and he was mighty glad to get back onto a good highway once more. God saw to it that he did. He had promised me that he would when he sent that peace to me. When he said, "Cast your burdens upon the Lord," I never doubted him. And the lad was completely unspoiled by the sad experiences through which he had passed.

Some years later, while still quite young, my son wanted to marry a sweet little girl. I did not object because I felt that he had no home and if she was his choice, he would be much better off to have responsibilities of his own to shoulder rather than to drift into — no telling what. I helped them in every way that I could, financially and otherwise. After a quiet little wedding, we all left for California — a wedding trip for them, with no expense to them.

After our arrival I found a job for my son, and also one for his wife, as we had agreed to all three work and pool our earnings until we got on our feet. It fell to me to manage the apartment and to do the housework, even though I worked part of the time myself. Whenever the little wife was home, she was treated like company, with an extra nice dinner gotten up in her honor.

Then the time came for me to go to an adjoining town for employment. One day after apartment hunting all day in my new location, I returned completely exhausted. I had not been feeling well when I went out that morning. When it was still left up to me to get the evening meal, I suggested that the little bride get it as long as she would be the housekeeper from then on. She had quit her job and, as I say, I was contemplating being away.

She was highly indignant when I suggested that she do that much, even though she knew that I was really ill. She flew out of the house in a rage. Upon her return, when I had the meal prepared, she would not eat. So then I knew it was high time that I was getting on my way. But I had learned my lesson. In this case I did not even try to work things out myself. I IMMEDIATELY LEFT IT ALL WITH GOD, knowing full well that in time everything would be in harmony again.

I went about my duties the next day, preparatory to taking my leave. I washed and ironed all of their clothes as well as my own, while the bride sat and looked out of the window, never offering to lend a hand. I cleaned the apartment thoroughly. Even though I was dead tired, I would not leave anything undone. I packed my things, carrying them all to the car alone. I left the next day, with no answer when I called, "Good-by, Honey."

You may know that I was simply heartbroken. I cried for days and was so low that I was unfit to work. Yet I never gave up the thought that things would be properly adjusted. I prayed, "Forgive them, Father, for they know not what they do."

(*Continued on page 29, col. 2*)

Elizabeth's Editorials

(*Continued from page 7*)

Reverse this attitude, and you may well find that the results of your praying will also be reversed.

*

So You Have A Son Who Is "Difficult!"

OF COURSE your boy is "difficult." Glory to God in and through him! If he were not "difficult" he would be a dead one at fourteen, a namby-pamby for life. Of course he does not like to study, because a boy at that age craves activity — he wants to make things and go places. He should join the Boy Scouts, and he should have manual training in the schools if it is a possible thing. In many cities there are Y.M.C.A.s and boy's clubs where young men at the age of your son can find an outlet for some of their surplus energy. Above all things, a boy of fourteen is gregarious — a natural "gangster." It is up to the parent to connect him with the best "gangs" — boys who are learning to do constructive things for the common good, and for their own happiness through constructive activity.

Why should you want to protect your boy from outside interests? It is outside influence of the right kind which will save him from the results of being penned up so that his energies cannot express and find the right direction. Instead of being over-protected, boys and girls should be encouraged to make all the contacts they can. Then they will choose their

(*Please turn to page 32*)

(*Continued from page 28*)

A few weeks later I was surprised to receive a letter from my little daughter-in-law. She had procured my address from a relative. She asked why I had not written. She heard that I was ill, and said she was "So sorry for everything."

For a few times, when I was in the city, I visited my son at his place of employment, but did not accept his invitation to the apartment. Once, when I did go of a Sunday afternoon and they weren't home, both seemed very sorry that they had been away.

On my birthday there came a nice card and some money.

After several invitations from both of them, finally I visited them one Sunday afternoon and was received with open arms and tears of joy. Since then, never a word has been said concerning the trouble, nor the solution. Things are entirely back to normal. Of course those experiences leave a scar on a mother's heart, but God is good and the wound is healed.

Whenever I just leave it all to God, absolutely and unconditionally, things do work out beautifully. But I, like nearly everyone else, think that I have to have a finger in the pie. In other words, we do not trust God enough with our problems. WE MUST TRUST ABSOLUTELY AND IMPLICITLY, LEAVING IT ALL WITH HIM. THEN WE DO GET RESULTS.

My children have repeatedly asked me to return to the apartment and live with them.

Let me say here that any good I did for them as they were starting out in life has come back to me double in my new location. And I am very happy and grateful. — *E. L., Calif.*

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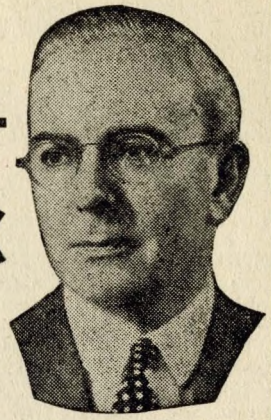
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Editorials

(*Continued from page 29*)

friends according to the ideals which are in themselves. In other words, according to the ideals that fathers and mothers can awaken within them, by having faith in God within them and through them.

The mother who makes herself into a family "wet blanket" is bound to lose her influence over her children. By such a course, she cuts herself off from communication and response between herself and her children.

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