NAUTILUS

MAGAZINE OF NEW THOUGHT

AUGUST 1947

I Have Found A "Silence" Method That Works For Me LAWSON E. BRACKEN

The Truth About Old Age PAUL ELLSWORTH

When We Pray U. S. AULTMAN

The Riches of Life—How to Acquire Them GENEVIEVE BEHREND

Results Come When You Link Your Prayers With Action GODIN V. GREENE

How to Defeat Your Fear CLIFFORD W. FITTON

How My Subconscious Helps Me NELLIE L. DREW, M.S.D.

To Do Or Not to Do ELIZABETH TOWNE

Edited by ELIZABETH TOWNE
WILLIAM E. TOWNE

PRICE 25 CENTS

Side-Track Thinking

By GEORGE C. HUBBS

YOU CAN well afford to be honest with yourself. So, in your quiet moments, ask whether these things are true of you:

1 — That you definitely *know* a good deal more about spiritual truth than you put into daily practice.

2 — That you spend altogether too much time in side-track thinking — questioning whether your physical or business problems are not actually *real,* and should have material "treatment."

3 — And whether this tendency to do side-track thinking isn't largely or wholly responsible for your difficulty in proving that you are the *God-empowered master* of your problems.

Who among us has the slightest doubt respecting the power of Infinite Spirit to annihilate any condition unlike itself? To question that would be to question the omnipresence of God! We positively *do* believe it.

We also positively believe in sunshine, and its ability to flood the house with its radiance — to completely overcome *all* darkness. But if the shades are even partially pulled down, not only is there less light but here and there dark pockets appear.

I'm sure you get the inference — how any display of doubt — any side-track thinking — postpones to just that extent the time of our complete problem-mastery.

Let us keep reminding ourselves that the most rapid demonstrating trains *run on the main line* — not on side-tracks!

What's Cooking FOR NEXT MONTH?

Cure for "Nerves" It was the old story — overworked for four years to the point of exhaustion, then all kinds of strange and unpleasant symptoms. "I felt at times as if my nerves were flying out of my head at a dozen different tangents," says the victim. She began to look around for a practical "cure." She found it in a method which included visualizing, rhythm and harmony — combined in a unique way of her own. It takes Nellie L. Drew only about 600 words to describe this interesting experience for the benefit of Nautilus readers. Title of her article, I FOUND A CURE FOR "NERVES."

Power From the Subconscious Genevieve Behrend, in her latest NAUTILUS article, tells how to impress the subconscious mind by prayer and visualizing. The title of her article will be THE SUBCONSCIOUS — CONNECTING LINK WITH CREATIVE INTELLIGENCE.

Prayer Map Here is an article that starts out like this: "I had a strange but pleasing experience last month." It sounds intriguing doesn't it? Part of the experience has to do with a prayer map, how it was made and the way it was used by two different people, with the results that followed. The author of this article also gives a brief explanation of the psychology, philosophy and metaphysics which makes something which might seem childish at first into a very sensible method of getting what you want. We think you are going to like MARJORY'S PRAYER MAP.

A Pleasing Personality There are often certain mental quirks, or complexes which would perhaps be a better term, in a person's make-up which repel other people instead of attracting them. Many of these complexes have been acquired and they can be overcome. Charles Edward Popplestone, M.A., will have something to say to you upon this subject in THIS WAY TO A PLEASING PERSONALITY.

Where Is Life? Living is a search for power. Where is it to be found? Where is the source of man's power? Many have tried to explain the way to power, but U. S. Aultman has some very definite and clear ideas on the subject which he will give us in THE TRUE SEAT OF LIFE.

The Word We read in the Bible that without the Word nothing is created that is created. Harriet E. Hausauer has some good ideas about this in her brief contribution THE CREATIVE POWER OF THE SPOKEN WORD.

Beauty Through Truth Justine Huntley Ulp sends us a good piece about the effect of Truth upon beauty. Title, TRUTH THOUGHTS WILL MAKE YOU BEAUTIFUL.

Grandmother's Rejuvenation This is NOT the title used by Dortch Campbell for his next article, but it might well have been! It seems that Grandma was straight and strong and remarkably youthful in appearance at 87. There were reasons! Some of these will appear in MAKE YOUR HOBBY GROWING YOUNG.

Important to Nautilus Subscribers

If you find an expiration notice attached to this space it means that your subscription expires with this issue UNLESS your renewal has crossed the notice in the mail. IF YOU WILL RETURN THE RENEWAL BLANK WITH YOUR REMITTANCE SO THAT IT REACHES US BY THE 29th OF THE MONTH OF THIS ISSUE WE WILL CREDIT YOU WITH 13 MONTHS FOR $2.50. Extra month for prompt renewal. Or we will send NAUTILUS two years for $4.00 (30¢ extra per year for Canadian postage; and 60¢ extra postage per year to foreign lands). Do not look for change in credit mark on wrapper of your NAUTILUS before second month after your renewal.

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

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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I surely want to read all the special features coming in NAUTILUS. Here is $2.00 for NAUTILUS one year and the book free, in accordance with your special offer to new subscribers.

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Aug.

THE ETERNAL PROMISE

By RAYMOND J. ROSS

AND WHATSOEVER ye shall ask in my name, that will I do, that the Father may be glorified in the son." (St. John, 14:13.)

Upon this promise, beloved ones, Jesus stands daily to make it reality.

Jesus came to this earth with the greatest message ever given — that man is the son of God. Therefore man inherits from the Father all of life and all of power.

Look in your Bible! Thirty-seven times in the golden pages of the Gospel Jesus refers to himself as the Son of Man. Not once did he call himself God.

Yes, he claimed union *with* God. Was this power just for Jesus? Jesus answers that question himself: "If ye believe in me and my word abideth in you, the works that I do shall ye do also. And greater works then these shall ye do." What a grand promise!

Under this promise we may make circumstances instead of being the sport of circumstance. With this same atomic promise of Jesus we may manifest health and have prosperity as our birthright.

Jesus possessed such a wonderful understanding of God that it was possible for him to heal the ill, feed the hungry. And he gave us the promise that we too could do the same. With the same contact with God the ordinary person can do the extraordinary thing.

To be in action with the Son of God takes absolute faith. "As thy faith is, so it will be unto you." You must feel and see God doing whatsoever task you place before him.

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SUNDAY GARDENER

BY MOLLY C. RODMAN

Lord, do you mind if I'm here today
Hoeing and pulling the weeds away?
I can hear the hymns in the church next door,
And as each one closes, I wait for more.

I know I could meet You there inside,
But a building is small and your world is wide!
So as I kneel to watch the flowers
Bloom through this day's holy hours,

I work in the way that I love best,
But working with You is always rest!
And I think while I quench the flowers' thirst,
How Man found You in a garden first!

Editorials

By ELIZABETH TOWNE

PROPHET

WHO TURNS a furrow of good black loam,
The sun in his eyes or the rain in his hair,
Driving the plowshare straight to the turning,
In the language of earth is making a prayer.
Who scatters grain in the long true furrow,
And shuts it away from the friendly skies,
Leaving it there in the weather's keeping,
Proclaims his faith, and he prophetizes.

— *Yeta Gillespie in the New York* Herald Tribune

*

To Do or Not to Do

IN MAY NAUTILUS we published an article by a man who had a dream that changed the course of his life. Through the dream he received a message from his subconscious. The gist of this message was: MAKE UP YOUR MIND. So long as you believe yourself to be "held" by circumstances you will not make up your mind what you are going to do on any important matter. You will sit on the fence and suffer!

To base your thinking and acting on the false hypothesis that circumstances or individuals are *compelling* you to do something against your own choice or will, is to declare yourself a futile creature of circumstances, with no power in yourself. Of course this is an absurd idea to hold about yourself.

You are the *chooser* of your circumstances. And your will to choose and live under those circumstances is absolutely infinite will. It is God's will in you limited by your own declared conception of yourself. If you declare yourself to be doing what is against your will, then you are declaring yourself to have no power or wisdom in yourself. You are declaring yourself to be a "victim of circumstances."

So long as you hold this idea of yourself being under circumstances and unable to help yourself, you will be living a lie about your real self! And you will be feeling and acting as if that lie were the truth.

Some thirty-five years ago I held just that kind of a false idea of myself — the idea that makes all that conflict in your heart and mind. And then one day a question came into my mind just as if somebody had spoken it to me from within. It was this: Suppose I were to lie down on my bed and refuse ever again to rise from it or to do another lick of this daily drudgery to which I feel myself to be bound by circumstances? What is to prevent my doing this? Do I *want* to lie down like that and leave everything undone for the rest of my life? Who is there that would do the work which I am doing? Why do I not this minute *choose* to forsake all this drudgery, lie down on my bed and never rise again? Somebody would surely come along and take care of me if I were to forsake this job. Why not do it?

For a long time I could not get rid of that idea. It stayed with me for days, turning itself over and over in my mind. And at last a very definite and incontrovertible answer came to me. It was this: I do not quit this job of drudgery because I do not *choose* to do so. I am perfectly able to get out

from under it if I want to, but in truth I neither want to nor choose to. Then I must be here because I *choose* to be here. It must be that I am doing this work because I really and truly choose to do it.

And from that day on I kept asking myself, at every new task, should I have chosen this or not? Gradually I found myself eliminating a number of small drudgeries because I did not choose to do them.

And the next thing my mind did was to plump another question at me and it too kept turning over in my mind in relation to every little thing that I did or did not do for days and even months afterwards. The question was this: Why do I choose to do this one thing that I am *now doing?*

And the answer came clearly, and it applied itself to everything that turned up in my life, either in my thoughts or in my acts: I choose to do this thing and I do it now because it is the most satisfying thing that I know how to do at this particular time.

I then found that my days were beginning to be ordered by these questions; that everything I did came into order; that when I found rest the most satisfying thing I could do, then I rested with all my heart and soul. I *enjoyed* that rest wholeheartedly and with a whole mind, knowing that I was really choosing to do it because it was the most satisfying thing to be done at that time and place.

Now do you see that my life began to be ordered more harmoniously because I began to *express* from the center of me that thing which at that moment was to me the fullest of good of anything that I could think about or choose to do? Well, that is the success road for anybody in the world — to think and to do, moment by moment, that thought or that act which is to him, *at that moment*, the fullest of good of anything he can choose to think or do.

Gradually the old burden of conflict which came from the idea that I could choose *nothing*, but that I was compelled to do that which I did not choose to do — that old conflict between what I wanted to do and what I did do began to dissolve. And as I reflected at the end of the day upon that day's thinking and acting, I began to see that divine harmony was coming into my mind and my actions and into my home and to those with whom I came into daily contact.

Of course, I know now enough to say that I then began to express this harmony, express the divine harmony which God made within me from the beginning, but which I had not recognized up to that time because my mind was too busy recognizing itself as so small and no account that it could not ever choose to work with or to express according to that fullest good which was down in the bottom of my heart and mind just pressing for expression.

So I would say to anyone who is similarly troubled in his own mind that the first thing he should do to get rid of the conflict is to make up his mind. All the things that he calls "circumstances," and which seem to hold him back, come around him because of the choices which he himself has made. He has kept on making a certain kind of choice day after day without realizing just what he was doing. He has chosen and affirmed the limitations of the outer world,

and thereby he has held them over himself, instead of choosing and affirming the deep satisfaction of good which is God within him.

To get free of your mental conflict begin now to acknowledge God in all your ways and let him *direct* your paths. Of course you will have your ups and downs — every road has its ups and downs. But remember that all of the downs work for good just as well as the ups! If you remember this, you will not resist anything but you will *go with* everything and you will find all things working together for good.

*

Why Compare Yourself To Others?

SEVERAL billions of people live in the world and no two of them can be compared with the other. This is because the individual sees people *from the outside*, and he sees himself from the inside. Jesus forbade us to look upon the outside because we thereby judged unjustly. No individual should compare himself with any other individual. The only thing he can compare is how much he knows now that he did not know last year or ten years ago! We grow in wisdom, in knowledge, in understanding. We have no basis for comparing ourself except *from the inside*, according to our understanding and satisfaction in life. To compare yourself with others can only hold you back.

Don't allow yourself to believe there is any such thing as "luck". Every time you think of that word, deny the power of the idea over you. There is nothing in the world but the natural law of thought, sowing and reaping the harvest. Everything that you are now and everything that comes to you is a direct result of what you have thought in the past, consciously, subconsciously, prenatally, etc. Accept life as it is, make the most of what you have, and unfold from the God within in new understanding and accomplishment.

Stop rehearsing your past for the purpose of "acquiring merit" in your own eyes and in the eyes of other human beings, and of God. Live in the present, work at your practice of Truth. Nothing else takes the place of practice. Practice living in the now, not in the past or in comparisons of yourself with others, nor in the future. Recognize the presence of God within you, working out through all of your feelings and your activities. "Do the will of the Father and ye shall know of the doctrine." "In doing a good work there is great reward." This reward is on the inside, not the outside, in the growth of wisdom and knowledge, understanding and life.

Do not make a practice of skimming over the surface of other peo-

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

Affirms the UNITED NATIONS *of the* WORLD

I Have Found a "Silence" Method That Works for Me

By LAWSON E. BRACKEN

WHEN I entered Truth work a few years ago, I first heard about going into the silence. For several weeks at a time, I would try the method recommended by some one author. Then, when I seemed to come to a dead end with his method, I would try another. While I knew they were all good, none of them seemed to work for me as I hoped for.

Out of these experiences, I developed a method which suits me best of all. It's sort of like buying clothing which doesn't fit exactly right — one makes it over a little. In the hope that my method may help others, I'm glad to give you the high lights.

First, I stretch out, if possible, on something firm but not hard, so my back and shoulder muscles will relax quickly and easily. Each leg rests flat, heels about eighteen inches apart. When conditions require that I sit, I get as limp as possible, with feet flat on the floor.

Reclining or sitting, I cross my wrists over my abdomen for the first few minutes. With the finger tips of one hand, I search out the pulse in the wrist of my other hand. To the cadence of my own life-rhythm, I command myself gently: "Relax . . . relax . . . relax . . ."

After a short time, the muscles are relaxed all over my body, the blood circulates more freely, and I feel a warm glow radiating to my toes and finger tips. When I have reached that stage, I know I need no longer tell myself to relax.

So much for the preliminaries. From this point on, the process becomes increasingly mental and spiritual. I next turn my attention to a beautiful picture I have mentally formed. I am instantly whisked away on a magic carpet to the gleaming white sands of a tropical beach. The sun is shining benevolently in a crystal-blue sky. A few fleecy clouds lazily drift overhead.

The cadence of my pulse becomes the lapping of the waves on the sands, or the whisper of a faint breeze in the palm trees close by. I gently drop my arms to my sides.

One can hardly imagine more perfect relaxation than the scene I have described. Yet I can let go still more. Once again conjuring up my magic carpet, I fly away to one of those fleecy clouds. I ease myself down onto the top of the biggest, softest one.

The sky, blue from the beach, is ultra-violet up here. The wind nudges my cloud along, and occasionally sculptures it into beautiful new shapes. Though brighter at this altitude, the sun is no hotter. Cosmic rays from interstellar space flow through my body. The relaxation goes deeper and deeper, into my solar plexus and heart — into all my vital organs.

I am conscious of no bodily func-

tions at all. I'm pure Spirit, unfettered . . . soaring above the world and its problems . . . free as the air itself. I'm alone in the silence — alone with God in Eternity.

I have no idea how long each step takes, but I do know this: Following my method, I can go into the silence tense and tired, yet come out in ten or fifteen minutes relaxed and restored.

To one who thinks my method unduly complex, I can only say — It works for me as nothing else ever has.

The Truth about Old Age

By PAUL ELLSWORTH

MATERIAL scientists are beginning to realize that there is a material or physiological reason supporting the belief that men need not grow old.

Dr. Irving Lorge, of Columbia University, has demonstrated by extensive tests, that the mind does not have to deteriorate with age. The scientists attached to the Institute for Brain Research went farther than this, and satisfied themselves that the cells in the brain cortex, where an important part of thinking is done, never grow old *provided they are properly treated.*

And the brain is the physical center of life. From it, when it is healthy, go impulses that quicken and revivify every other part of the body. It is only when the brain is allowed to deteriorate that the aging process really gets under way.

Of course this is all very earthy and materialistic. We know that man is not physical, that he is Spirit. But to demonstrate on this physical plane, he must have a physical mechanism. The body is his mechanism, the brain is its master center, and he can keep his brain functionally perfect as long as he wants to.

So there we have the materialistic basis for stating that aging is not a "natural" and inevitable process. We have something to hand over to our skeptical friends to ponder about — while we go on with the *how* of remaining young and vigorous, or of returning to this mental and physical vigor if we have gone on beyond it.

This is not just theory with me. At fifty I was very much engaged in work which I had allowed to become monotonous, a tiring routine. Soon evidences of accumulating age set in. My eyes began to do tricks, I had to hold my book farther away; finally I had to be fitted for glasses. Then I noticed that when I climbed a long flight of stairs, I felt uncomfortable in the region of the heart. And at the same time my hair was fast turning gray — or white.

I went that far with the joke, then abruptly refused to continue. I have enough important work ahead for at least another fifty years. No one else can do it — no one else can ever do your work. So I took time out to

study my problem and this is what I discovered.

I was caught fast in a net made up of separate but tenacious strands. The first was an accumulation of faulty techniques of living, a loss of old, effective techniques.

The second strand was racial habit. Men have accustomed themselves to the idea that at sixty or seventy or eighty they *must* grow old.

The third was just a special development of the first: I had let myself drift into the vicious habit of being bored, tired, not interested — in anything.

The fourth strand that was holding me down was the most important. I had allowed myself to accept a belief in myself as a physical being. Every man has a pattern, a subconscious prototype, of himself. It is his gyroscope, it keeps him from changing too rapidly. Slowly, year by year, I had created this pattern of myself as a thing of flesh and blood, therefore as subject to the laws of matter and physical energy.

I'm going to turn back now to the second strand — racial habits. When you are young in years, you think of yourself as never growing old. Then you are thirty-five and someone reminds you that you are "middle-aged." Still later you begin to notice that the youngsters around you look upon you as venerable. In time the conviction soaks in that you are really aging.

That is easy to deal with. Don't talk about your age, don't think about it, don't drag your years along after you. As well keep all the tomato cans you have emptied, in your kitchen, and drag them clanking behind you. Don't associate with people who keep talking old age.

Here the third strand comes in: if you are to keep out of the growing-old class, you must be busy with something you like to do and that is worth doing. Why continue to live if you live just to keep alive? If you have no work that really thrills you, find it. There is something worth while for you to do.

Now back to the faulty techniques: perhaps you used to exercise your muscles — use dumb-bells, take long walks. If you did and if you stopped, get back into muscular training. Start slowly but stick to it.

Perhaps you used to read "hard" books, break into new subjects. If so, go back to it — find new mental areas to explore. Read something that makes you work, mentally, for at least an hour each day.

Perhaps you have let your social habits deteriorate. If you are the kind of person who needs frequent plunges into social groups, you may have dropped out of everything. If you are the kind who needs plenty of solitude, you may have allowed your life to become cluttered up with people. Audit your social books — and balance them.

If you will follow even this much of the program of returning to youthful health and enjoyment — follow it faithfully for three months — you will get results. But there is something else, greater than all the rest, which you should add.

Seek the Kingdom within. Take plenty of time every day to get out of the material world, to refresh yourself by breathing in the air of your native country — the Country of the Presence of God. In this country you are like Melchizedek, without beginning of days or end of time. You are ageless, eternal.

How can you do this? By going by yourself, relaxing, closing your eyes — then just talking to God, your eternal Friend and Companion, in your own way. You can use the one wonderful word, "Father," realizing that God, with you, within you, about you, hears you speak to him. Talk with God. Forget the outer world and live for a time each day in the kingdom of heaven.

Soon you will be able to take the consciousness of the Divine Reality with you, back into the world. You will begin to learn how to live in Eternity, which is all about you, at this moment.

Then you will awake from your troubled dream of accumulating years. There are no years in God's kingdom, there is only the radiant Now.

When We Pray

By U. S. AULTMAN

Doubtless many of us would fare better in our dealings with God if we ceased trying so hard and would let him handle the problems we present in prayer.

After all, the very fact that we pray is proof that we of ourselves are unable to solve the problem. Yet, it is a fact that many of us after having sought God's help fail to leave the problem in his able hands.

Instead, we rise from prayer with the very burden we sought to leave with him. We toy with it. We think about it. We let it worry us. We pray again and yet again, but with us the problem remains.

Why? Let us be honest. It is because we are not fully convinced that God can or will solve the problem for us. In short, we lack faith.

Our lack of faith is due to our faulty understanding of the Supreme Being to whom we pray. We must first of all get the right concept of our Father. We should know him as well as we know a friend with whom we confidently deal.

John described God for us in the first paragraph of his gospel: "In the beginning was the word, and the word was with God, and the word was God."

The word and God are, therefore, synonymous; but what is this word? Jesus answers this for us later on in the same gospel when he prayed for the salvation of his followers: "Sanctify them in truth. Thy word is truth."

Therefore, the Word, the Truth and God are one and the same.

When we pray to God we pray to Truth — not some brand of truth designed by men, but Truth already established and active in our midst — Truth that was here before we appeared in form — Truth that is free and incapable of confinement — Truth within, around and about us

— Truth encompassing humanity, nature and the vast allness of time and space — inescapable Truth, interpenetrating the living and the dead.

"In the beginning was the Word, and the Word was with God, and the Word was God. In him was life, and the life was the light of men." Paul goes further and adds: "In him we live and move and have our being."

Why, then, should one look here or there when seeking God? *He fills the very space we seem to occupy*. If we look upon ourselves or others as beings apart from him, we are assuming, but we are not judging, rightly.

We, as individuals, cannot possibly be apart from the Whole. It is illogical to suppose that because we fail to realize our oneness with God the truth of our oneness can be nullified, for to nullify Truth is to nullify God, and to nullify God is to nullify the very existence in which we dwell.

We enter into prayer for the purpose of removing a personal problem from our environment. Right?

Where is this problem? It is involved with the unlawful position we assume in God's omnipresence. It is with the self or person we assume to be an identity apart from God's allness.

Therefore, in order to be rid of the problem we must be rid of that with which it is involved, namely, the self identity which seems to exist apart from God.

How can this be accomplished? Simply by realizing the truth and accepting our oneness with Truth. We cannot be at one with Truth and at the same time cling to self and its problems, for in Truth we are free from all that seems to exist apart from the perfect Whole. What solves our problem? Truth. Of ourselves we can do nothing. It is the Father within us — our faith in Truth — that does the works.

All problems are personal problems. Therefore, when person is removed so is the problem it embraces.

Removing self or person does not mean removing body, soul or mind. It simply means nullifying the ego that sustains or seeks to sustain an identity apart from God.

This ego or "I" which prevents unity with the one true Being was defined by Jesus as a "liar and father of lies." It is that in man which sustains selfishness and greed.

It took Moses forty years of prayer and meditation in the wilderness to get rid of this demon and replace it with the true Ego, the supreme "I Am," but the reward of his efforts was revealed in stone whereon the deathless Commandments were written, the same Commandments Jesus Christ honored and fulfilled to the letter.

Truth is founded on these laws, and the rock whereon they are written is faith. "Upon this rock," quoth Jesus, "I build my church, and the gates of hell shall not prevail against it."

With faith in ever-present Truth our problems are speedily solved, because faith brings into being that which dynamically cries out when the false ego troubles or tempts: "Get thee behind me, Satan! Truth has made me free!"

To be great is to be misunderstood.

— *Ibid.*

The Riches of Life—How to Acquire Them

By GENEVIEVE BEHREND

YEARS AGO, in New York City, I talked with a man who was in the depths of despair. For years he had been a highly successful and prominent advertising man. But adversity, which he had brought upon himself, had caused him to lose his all and he told me that his total capital was now only eight dollars. It was difficult to get his attention because of his fear and extreme anxiety; but finally I was able to do so and gave him the following suggestions:

Thoughts are things. Think into existence the riches you wish. It can be done. Certainly there is no harm in trying. Follow the rules faithfully.

At least twice daily, preferably early at morning and late at evening, just after waking and just before sleeping, hold a meditation period and spiritual rendezvous with the Spirit. Study the twenty-second chapter of Job, verses 21 to 30, inclusive, until you become as absorbed in them as you are in the races. Clear your mind of all else but your consciousness of one-ness with God your Father. The verses suggested are doors to the Absolute. You belong to the Father and what you are, and what you stand for, are precious to him. He wants to pour you out so many blessings you will not have room to receive them. Troward said: "The truth of the Absolute is that it controls conditions." He also taught that man's position should always be this: "Worship of God above, control of nature below. Towards God your attitude should be that of receptiveness, towards your fellowmen that of equality and kindness, towards all else that of control or use, the power to control or use being received from the Source which is above you." As you study the passage from Job you do not center your mind on the gold and silver but rather concentrate it on "acquainting yourself with Him," and worshipping him.

The simplest method of forming the habit of thinking in the absolute is to conceive of the existence in the world of Spirit of a spiritual prototype for every existing thing, which prototype becomes the root of the corresponding external existence.

Make mental pictures of yourself and your life as you desire them to be. Impress firmly upon your subconscious phase of mind just what you want in life. Have confidence in yourself. Know that you *have* the ability to get what you want. Know unwaveringly that your security lies in your faith in God, the Father, and in yourself in whom he lives. Although it will require much real effort in the beginning compel yourself to think of the Father once a minute, thereby recognizing him continually. It is not enough to think of him only a few minutes a week,

nor a few minutes a day. The greatest thing in the world is to constantly recognize God as the Father all-powerful and all-gracious.

The man followed directions. Morning after morning and night after night he was faithful in his meditations. Daily his confidence grew; but, he reported after a few days, "I am still hard up." I encouraged him to persevere and to rely wholly on God the Father for *ideas* that would prove his salvation. Soon he received a very valuable idea, a formula for a vitamin compound which he would patent, manufacture and sell. But it would require many thousands of dollars to launch the plan. He did not argue that it could not be done. Nor did he allow himself to be afraid of such a big idea. Instead he kept asking of Spirit repeatedly: "How, O Father, tell me how."

That answer came also. He called upon a great advertising agency and had a talk with them. He was told he had an excellent product but that the advertising alone would cost fifty thousand dollars and that was a big risk to them in his present circumstances. However, they said, they would think it over and let him know within two weeks. It was difficult to wait but he kept his contact with the Father and would not let himself become discouraged. After eight or nine days, which seemed like ages to him, the agency sent for him. He was received very cordially and was told he would be backed by fifty thousand in advertising plus a like amount in other financial details. But could he get a building and equipment for his manufacturing and capable employees to start things going at once? He felt sure he could and went to work at it with great energy and enthusiasm, reminding himself repeatedly that: "As many as are led by the Spirit are the sons of God."

Within a month the man had his factory in operation and his advertising appearing regularly on a national scale. Orders began pouring in and kept it up until he had to expand his production steadily. Within six months he was well on his way to riches and had the name of his product "in lights on Broadway," exactly as he had pictured it all in the beginning. In the years that followed he had a glorious success.

Even when one is down to his last eight dollars one needs only follow the secret of the saints of all ages, as recorded by Paul: "Pray without ceasing; in everything make your wishes known to God."

WATCH ARIGHT

FAIRER grows the earth each morning
To the eyes that watch aright;
Every dew-drop sparkles warning
Of a miracle in sight;
Of some unexpected glory
Waiting in the old and plain;
Poet's dream nor traveller's story
Words such wonders as remain.

— *William C. Gannett*

Results Come When You Link Your Prayers with Action

By GODIN V. GREENE

YOU CAN do more than pray, after you have prayed," may have been Bunyan's way of saying that prayer and action go hand in hand; that the spiritual and the physical are counterparts of each other.

"Private prayer," said P. J. Forsythe, "when it is real action, is the greatest forge of personality."

Luther once said, "I have much work to do today, so I will arise an hour earlier in order to have time for quiet prayer." And George Mueller wrote, "I saw more clearly than ever that the first great and primary business, to which I ought to attend every day, was to have my soul happy in the Lord."

Today, reading an account of one who has been using conscientious prayer regularly and backing his metaphysical work with physical, constructive action, with excellent results, I thought of the words of Richard Lynch: "Blessed is the man that heareth his voice saying, 'Behold, I stand at your door and knock; if you will hear my voice and open the door I will come in and dwell with you. I will guide you continually and satisfy your soul and make strong your bones, and you shall be like a spring whose waters fail not. Be still and know that I am God, and thine ears shall hear a word within thee saying, 'This is the way. Walk ye in it.' Lean upon my understanding; in all thy ways acknowledge me and I will direct thy paths.'"

The account referred to in the previous paragraph was written by one whom we will call Mr. S—— and it carries this message: "I began the study and conscientious application of mental science only about eight months ago. I had read several books and magazines on the subject and the ideas expressed interested me a great deal, because I had a problem. I was working for a concern that manufactured the very latest electric lighting equipment and during the course of my work with this company, I conceived an idea for producing a light that would not only penetrate greater distances than those in use but would require less electric current. This idea, if successful, would be of especial value in aircraft and marine lighting.

"There were a couple of problems, too technical to explain here, that would have to be solved, problems that stood in the way of this lighting development, and then prayer entered the picture. For two months I used two constructive affirmations or prayers with no apparent results. Then on the morning of the third month, leafing through the Bible, I read and memorized the 121st Psalm and commenced using it as my daily affirmation morning and night in the prayer periods. Previously I had read in some journal that metaphysicians have found this short Psalm an espe-

cially effective affirmation when used regularly and conscientiously at least twice daily, particularly when the student has already had some foundation in metaphysical studies. About 45 days later, I awakened at 2 a.m. and lay in bed thinking about this problem. Suddenly the complete solution seemed to flow into my mind with such smoothness and ease that I wondered if I were dreaming. I arose at five and began work. *That same day* I sold the idea to one of the largest manufacturers of lighting equipment in the country."

All of us in the study of Truth, Mental Science, New Thought, Divine Science, etc. should give daily thanks that we are able to recognize the Power of Prayer, that we have the ability to link prayer with action. We should daily ask for guidance, spiritual leadership in choosing our plan of action wisely that it may be most effective in producing the physical change we deeply desire.

To link sincere prayer with constructive action more than doubles the speed of accomplishment and brings about the materialization of our great longing in natural, perfect ways. Prayer plus action indeed fills our cup to overflowing, pressed down, yet still running over.

How To Defeat Your Fear Before It Begins

By CLIFFORD W. FITTON

IT CAN BE safely said that all of us know fear of some kind at all times during our conscious lives. In fact, anyone who knows no fear at all is usually considered to be not quite normal, or sane. The purpose of this article, then, is not to try to abolish all fears, because it is recognizable that some fear is excusable, and healthy. For a simple example, when crossing a busy traffic intersection, it is a good thing to fear the possibility of being hit by a speeding automobile, so that one will exercise due care while negotiating the crossing. When bullets are flying over a battlefield, it is highly desirable to fear them, and to take every precaution against being hit.

There is another kind of fear, however, which is not of the healthy variety — it is an insidious thing which creeps slowly into the subconscious mind and festers there until it grows into the conscious life of the individual, poisoning beauty, health, energy, prosperity, and happiness. Most tragic of all, it is unnecessary fear, and can only slowly be eradicated by retraining of the mind. Far better if we can make ourselves immune to this disease before it begins its undercover growth. I speak of that fear of vague future troubles, most of which never come about unless we dwell on the possibility too long, and invite

the unwelcome manifestation by our insistence that it is inevitable.

I do not mean to say that I have evolved a perfect formula, nor that I have completely immunized myself against this kind of foolish fearing. I do believe that I have learned a theoretical method of self-protection against useless forebodings. It has helped me immeasurably to live tranquilly while all around me are weeping, wailing, and gnashing of teeth over possible disasters.

As a child I had a horrible fear of darkness. To be left in a pitch-black room at night, all alone, often gave me a case of near hysteria, with all the spine-prickling sensations and the drawn stomach of abject fear. When I later learned that such fears were common to children, and even to some adults, and that they derived from primitive man's understandable fear of the natural phenomenon of night in a strange surrounding full of real human and animal terrors, I could understand my own early fear, and smile at it with tolerance.

Just so, every fear of the unknown, of the possible danger ahead, of the future, can be looked at with understanding sympathy, and can be gently but firmly overcome even before it has fairly got started in the subconscious mind.

Every man in the world has a fear of things new or strange to him. When I was training to be a junior salesman, my teacher told me that he used to break out into cold perspiration at the thought of facing a new customer, or prospect. One day one of his prospects noticed this, and told him: "Every man in the world is nervous in the presence of a stranger. I was afraid to meet you. It is our still savage instinct to be afraid of strangers. In certain primitive tribes, the word *stranger* is the same as the word for *enemy*." From then on his work of selling became not only easier, but pleasanter, and more profitable.

Do you ever awaken in the morning with unreasonable terror at the thought of facing another day? A day which holds unnameable terrors, for no special reason? This, too, is a common trouble. So is the fear of losing a loved one, or the fear of loss of material things.

Greatest of all is the fear of death — of not existing any more on a comfortable plane we know well. This is augmented by the sensationalism of press and movies. It is as old and as widespread as the human race.

Well, you are probably saying, what do we do about it?

After studying the question for a long time I have come to one, and only one, satisfying answer. To conquer fear even before it begins, and to eradicate it from the whole mind, both conscious and subconscious, we need do nothing but heed the words of an ancient prophet: "In calmly resting your safety lieth; in quiet trust shall be your strength." This is from the book of Isaiah. It contains not only the wisdom of the ancients, but has the corroboration of modern psychology, which supports the value of calm affirmation of peace with God and man. Calmly rest in quiet trust. In this is the strength of angels. Repeat it often, as you need.

EVERYTHING bears the aspect that we give it.
— *Henry Wood*

As a Man Expecteth, So Has He

By ELIZABETH GREGG, PH.D.

LIVING in a world replete with abundance of everything, it would seem almost inconceivable that so many of God's children should be living in want on the very shores of the stream of life which carries infinite supply. On every side we find those looking for relief when all they have to do is to project their minds into the inexhaustible cosmic stream of plenty and draw to themselves all that is necessary to make their lives full and complete.

Yes, we struggle and strive in our effort to gain a pittance when with a small amount of that effort, together with an understanding of the law of attraction — that like attracts like — we could get everything that our souls long for.

The mind is the gateway of life. Everything that comes into our environment, all that affects us for good or ill, must come through the gateway of the mind. Whatever is in our lives we ourselves have built by thinking of it, visualizing it, dreading it or hoping for it and, above all, expecting it.

But regardless of how dark the picture may be, we can change the conditions by changing our habitual thought toward life. The most wonderful discovery of the ages is that we can make our lives just what we want to make of them; that we fashion them piece by piece by our thoughts.

When we have learned that thoughts are things, that thought is another name for fate, we must surely form the habit of thinking only of the things we want to come true. We strive then to picture ourselves as we would like to be — strong, fearless, powerful; then to expect only the things that make for success and happiness.

To think right we must expect only the things we want; for this is the great secret of success and harmony. What we constantly expect, whether in faith or in fear, will inevitably be ours. How much better it would be if we would think of the things we want instead of trying to get rid of those conditions we do not want. Then we would find ourselves surrounded with truth instead of error; with harmony instead of discord; with happiness instead of misery; with success instead of failure, and with abundance instead of lack.

We can all do this if we will. But the will and the desire is not enough. Wishful thinking never makes for a strong and powerful life. Added to that desire, that will, must be the steady action, for "faith without works is dead." By obeying the mental laws that control success and happiness we can be what we want to be, can have what we want to have. Yes, as a man thinketh — and EXPECTETH — so shall his life be.

GO OFTEN to the house of thy friend; for weeds soon choke up the unused path.
— *Scandinavian proverb*

How My Subconscious Helps Me in Writing and Teaching

By NELLIE L. DREW, MS.D.

When I began my training in writing, I used to wear myself out trying to find the phrase I wanted to express a thought, thinking up titles and endings, and planning new plots. I would find myself pacing the floor, mulling over a phrase until every nerve in my body was tense. Often I worked to the point of exhaustion to finish a piece of work, thinking I might not be able to get back into the spirit of it again if I stopped in the middle of it.

I realized after awhile that I could not go on working in this manner, as it was proving detrimental to my health. I mentally determined to begin working calmly and try going into the Silence for the thoughts I needed.

It wasn't easy at first to sit quietly with closed eyes and turn my attention upon the subconscious within and give it time to work out the answer to my problem. Sometimes I would lie down and relax until my mind became blank and then very soon it would seem as though the threads of thought would begin to flow easily and steadily from the realm of the inner mind right into my conscious mind.

After a period of practice it soon became easier to turn quietly within, knowing that the knowledge I wanted could be picked up by my subconscious from the Source of all Creative Thought. It is like turning on the radio. For a minute all is silent. Just the light is there and then when the contact is made with the right wave, the sound is produced. So it is with turning to the Power within. There is the period of silence until the right thought is picked up and passed on to the mind.

When I want to express a thought in a new way or coin a catchy phrase or title, I take all the material in my mind, go into the Silence and simply turn it right over to the Power I know exists within me. There is no tenseness, no straining after the answer, but a quiet, alert waiting period for the Supreme Mind to piece together the bits of thought sent to it, into a finished sentence.

After practicing this method of going into the Silence over a period of time, my conscious mind is duly surprised at times with the results. It sends inward some tangled ideas and very soon a smooth, finished thought is sent back.

When I want an idea for a plot, I have learned not to expect the answer instantly. I go into the Silence and charge the subconscious with the need of the plot. Then I stop trying to think up one in my conscious mind. I leave it to the Inner Power to work out. Sometime within a day or two I usually have the answer. It may be in a few lines in a newspaper or magazine article. Very often it is some unusual thing I see someone

doing that gives me an idea to work out.

In like manner I have learned to go into the Silence for original ideas to help me in my work as a teacher. Through periods of silent meditation I have had a series of new methods given to me to help my classes in various subjects. Yearly tests showed that every subject had improved very much, except reading.

Much work has been done on comprehension tests and I tried them out from every angle, but there was very little improvement. The children were normally intelligent, I was convinced that they did comprehend what they read, yet test after test showed a low average.

I knew there must be a way to conquer the situation, so I went into the Silence for help. Like a revelation the keyword came to me — OBSERVANCE. I began teaching observance at every turn. I would purposely use a new word and then a minute later ask how many observed the new word I had used. In everything we did, from art to arithmetic, I began making them CONSCIOUS of OBSERVING things, words, phrases, colors, ideas, decimal points. They soon found they had to be constantly alert and watchful in order that they would not miss anything they should observe.

The method worked! They can pass a reading test now with a satisfactory score. Other subjects have improved, also, because they have learned the value of being more observant. That one word, coming through to me from my meditation in the Silence, turned their failure into success.

In order to be able to go into the Silence satisfactorily, and receive help from the Supreme Mind within, the first prerequisite is peace of mind. If the mind is harassed with discordant thoughts, it is impossible to clear it and leave the channel free for the messages which are to come back from the subconscious.

To attain this peace of mind, start the day with these goals in view: Make a point of doing something to help someone else. Think and act unselfishly in all dealings with your fellowman. Work cheerfully, even though a task may be assigned that is not to your liking. Be grateful, not grumbling. If you follow this pattern, you will discover that your desires will be granted. All that is Good will come your way, and your mind will be calm and quiet.

Peace of mind is like friendship. It must be earned through the channel formed by each day's thoughts and deeds. It cannot be picked up at the turn of the highway near the end of the day's journey.

Once you have acquired peace of mind, it will prove to be the passkey to the realm of Silence where your problems can be solved as you contact the Power Within.

I WILL be glad for that stored strength of life
Which lasts the day because the spirit wills;
For the live air that wings from far and breathes
The vigor of the everlasting hills.

— *Charles P. Cleaves*

Soul and Body Together Can Hold Back Old Age

Article II, Old Age and Happiness Series

By DORTCH CAMPBELL

THE MICROBE of old age gets into the system and poisons it and brings on senility when you stop using your soul — when you let it run down. Mystics of all ages, knowing some of the secrets, have proclaimed a dual factor in restoration of youthfulness, pointing out that there must be a union of the feelings of the soul with activities of the body. I declare that *youth can be restored by desire of the feeling of life in the activities of the body*. The metamorphosis of old age into youth is similar to the evolutionary processes in the child's body by means of which the little one grows into youth and full maturity of manhood or womanhood.

Every part of the body must be educated before the mind or soul is fully developed. Special senses must attain wide experience before there can be organic, mental and emotional changes, and these experiences must be so great that a given act must be repeated often enough to establish an automatic habit. A brain that is deprived of a portion of the body as in paralysis is always defective. Every part of the body is represented in a soul center. Each center is awakened and developed in keeping with the amount of education given that part of the body over which the center presides. The soul has no monopoly in which the body is not a full partner. Soul and body are in reality one unit. The more active the body parts the more majestic the soul becomes. Every experience of the body is actually soul experience and every body experience enlarges soul wisdom and illumination. The man who handles tools educates his soul as well as his muscles.

How foolish then for us to seek powers of the soul and in this quest disregard the body! Physical attitude and action react tremendously on soul consciousness. Soul acts and reacts on the body by means of consciousness. Body and consciousness are in a union of relationship. Every act and attitude of the body, whether it is a wink of the eye, lift of the head, gesture or step, reacts upon thinking and feeling.

Virile cells of the body are conceived by a union of impregnative desires for the feelings of life in conceptive activities of the body. The body must manifest the soul's desires for life to conceive and bring forth new-born youth. So lift high the head and essay the role of youthfulness and every cell will respond.

A little child taught me this — or perhaps it was the little old lady with pallid cheek and wrinkled jowls who crossed my path just as I chortled with glee when the lovely bairn tried

to imitate the mockingbird as it sat on a limb and throated its thrill of life. The woman screamed at the child: "I wish you would stop that foolishness," and, turning to me, she added with a smile: "I was saying my prayers."

Mrs. Jones was head of the sect in our town. She sat down on the stoop and puffed from her fatness as the child ran away. She said, "I was trying to think these wrinkles out of my face." She was noted for her meditations.

"I was thinking," I answered, "of the antics of the child. Now I am thinking of you — the difference between you and that little one."

Mrs. Jones was listening; she was a sweet old soul.

"What do you think of me?" she smiled.

I replied, "I think that if you would stop thinking of your wrinkles and think of the glory of life you would not be wrinkled, feeble and forlorn."

She gave a feeble laugh. "Perhaps you are right," she said. She got up and hobbled down the street. I kept on thinking that growth of the child was resultant of joy-action and love-action in every act of desire for the feelings of life.

Mrs. Jones and I met again two or three years later, and I took note of the fact that although she was not young, the expression of age had turned to beauty. I no longer took note of wrinkles and heavy jowls but of the joy of her radiance.

"I make my body use my soul," she said simply.

Not much headway made, I thought, against the ravage of old age. She could easily have got rid of the wrinkles if she had not used general Truth but that which is particular in the application of desire-feeling to the face; I have done so. But she was at least trying; she was not erroneously bound to her fixed beliefs regarding the method of renewal. I admit there has been much foolishness in the name of Truth and Youth, but we have been forced to plot on our way up. We must dig in virgin soil in the spiritual wilderness; we are pioneers, but we are building for the future better than we know.

The necessity for body expression of desire-to-feel-life has not been sufficiently emphasized. We have not known until recently that we had to bring the soul into earth life. A little child knows that mystic secret without being taught. It instinctively applies that rule for growth into a new creature. If the child let the soul run down it might not reach manhood or womanhood, and if so it would be a caricature of that which has been imaged by God. The constant desire for expanding life works out through the body into youth and beauty. A child's consciousness manifests spirit power. Yours can be like that even if you are seventy-five or beyond. You can remake that worn-out body with spread of your consciousness like these little ones. It has the power to create all the harmonies of life. If you want youth, health, beauty, courage or freedom from fear under the beneficence of faith, let your light shine in body attitude and activities. The age of transfiguration of the urge of the soul with remarkable energy and vitality is upon us. There are new discoveries and new miracles being wrought. In laboratories they have

actually seen the glow of cells with an inner light that shines from the soul. When your spirit greatly desires to feel the activities of life expressed in the body, tremendous power begins to increase one's youthful virility. But the power of the cosmic urge must be conceived and brought forth by the unity of the soul and body.

You can literally achieve the impossible by imitating a little child. I hear again from Mrs. Jones who lives in a far country and she tells me that she has caught the Spirit of Youth by putting emphasis on the activity of glorified womanhood.

Mere physical activities without the glory of life age the body. You are not a machine; you are a living soul. There is a tremendous *desire-feeling urge let loose in the Universe.*

"I am bringing it down to earth-life," writes Mrs. Jones. "I act the feeling in every movement of my body."

She is standing staunch in everything for these divine qualities. You can do likewise. Do not give way to bewilderment, but put the consciousness of youth into every movement as well as your thoughts and heart beats.

THAT MYSTERIOUS THIRD OF OUR LIVES — SLEEP

By G. D. ABRAHAM

WHAT, THEN, is sleep? This "death of each day's life," as Shakespeare called it.

Medical and chemical theories of explanation have been advanced ad nauseam and ad absurdum. One school tells us that sleep is due to periodical anaemia of the brain, although why such a complaint should affect this organ at regular intervals seems beyond them. Surely, blood is more liable to leave the head in an upright rather than a recumbent position, yet we lie down to sleep.

A second idea is that certain poisons are generated in the body during waking hours, that they eventually throw the body into a coma as they accumulate and are eliminated during sleep. Just what organs of elimination we possess that function in slumber but not otherwise, it would indeed be interesting to know.

Others again blame the glands (everything seems to be their fault), or propound the improbable notion that sleep is merely induced by lack of external stimuli. Is it not obvious that lack of stimuli is the result of sleep and not the other way round?

Studying these numerous suggestions we "ever and anon came out by that same door wherein we went." For in addition to the objections already raised none of them explain the most intriguing thing of all, namely, to where does the consciousness go.

In this, as in so many other fields, the occultist has probed the bottom of a mystery the solution of which has entirely eluded the materialists and the orthodox. Let us, however, argue from the known to the lesser known.

Although the cause of sleep is obscure, its purpose is more clear: namely, the restoration and reno-

vation of an exhausted physical body. Sleep is a source of vital and nervous energy. But it is not the only such source. Food and drink also contribute to our stock of vitality, as does breathing.

Now in studying the relationship of energy and sleep much valuable spade work has been done by another group of seekers unafraid to leave the well-trodden fairway of accepted knowledge and beat about in the rough — the Naturopaths. In some of their cures and treatments patients have been fasted for long periods, abstaining from food but not drink, for as long as ten weeks in some cases. Apart from adding to the efficacy of the forces ranged against disease, these experiments have produced several results of prime importance to our present quest.

First, we have learned that whereas a human being may go without food for many weeks he can only last a few days without sleep. Second, it has been observed, not without astonishment, that during a long fast there is no drop in body temperature and little in energy. In fact, in a number of cases the vitality was actually increased! These effects occur so consistently that we may, on the strength of them, propound a new law. Sleep is the primary source of energy, food being merely a secondary process for the purpose of restoring broken-down tissue.

But this is not all. Our friends also learned through the study of scientific relaxation and mental and emotional therapy that the very process of being awake consumes energy. Not merely active work or physical exercise, but also thinking and feeling use up their quota of our daily "pep" ration. If this were not so, the person leading a sedentary life would require less sleep than the laborer. The reverse is only too often the case.

This brings us to the conception of a vital life force which we consume all day and re-absorb all night. To the Prana of the Theosophists in fact. They tell us that the life force is the vast Cosmic Energy that pervades all space and animates all life, taking its rise from the magnetic nucleus which is the sun. The etheric bodies of all creatures condense this radiated force and later transmit it to their physical counterparts.

Taking the two foregoing facts together leads us to a profound clue. Vitality is externalized into the atmosphere during wakefulness and interiorized during sleep. And the etheric body is the condenser and distributor thereof.

— *From Harbinger of Light*

Whoever has had experience of the moral sentiment cannot choose but believe in unlimited power. Each pulse from that heart is an oath from the Most High. I know not what the word sublime means, if it be not the intimations, in this infant, of a terrific force.

— *Emerson*

Views and Reviews

By WILLIAM TOWNE

Happiness Is Not for the Self-centered

NOT if the self-centered person spends all his time in thinking only about himself.

With fine scorn George Bernard Shaw writes of being "a feverish, selfish little clod of ailments and grievances because the world will not devote itself to making you happy."

You know just such men and women as Shaw has in mind — all bound round with their own little problems so that they can't see what is right close at hand which might be of help to them. These are the ones who cannot RECEIVE their good from either God or man. They must just stew in their own juice until they are *ready* to turn away from themselves and respond to Life.

What they need is to GET OUT — get out of their own little self-built prison. They need to take a deep breath of fresh air into their lungs. They need to look about them at the beauties of nature. This will take their attention away from themselves and help to bring peace. And there are innumerable human activities which can be interesting if they are only observed. After all, do not forget that the human family is YOUR family!

The self-centered person suffers because he lacks in the ability and habit of *helping himself.* He could help himself by action — action that would turn his self-centered thoughts away from himself and cause him to become interested in the outer world. "Nature," said Emerson, "suffers nothing to remain in her kingdom which cannot help itself." The first step to helping himself, so far as the self-centered man is concerned, is to learn what is going on about him and how he can utilize the activities of the world about him for his own benefit and the benefit of others.

The self-centered man is vain. His self-centeredness is in itself a sort of vanity — a vanity which extends to everything about himself — his thought (no matter how lacking in substance those thoughts may be), even his ailments. His aches and pains become something unique and rare, one would think, by the way he cherishes them. Alfred Adler, one of the world's really great psychologists, once said "I have labored for forty years to make my psychology simple. I might have made it still more simple. I might say 'All neurosis is vanity' but this also might not be understood."

The self-centered person is easily led into making capital out of his ailments and troubles. He finds easy excuses for not putting forth much effort in his own behalf. It is pleasanter to him to daydream — even if the dreams be unpleasant — than to work. Of course, the one who is following this technique may not be at all conscious of it. He may have adopted this pattern of life in good faith because it met some subconscious desire (like the desire for ease)

which was very strong in him. Whatever the cause that led to such a way of life, it should be modified by greater activity on the outer plane, a sterner grasping with the things of the everyday world.

By all means look within yourself for inspiration — that inspiration which comes from God in YOU. But having received this renewal of power, put it to immediate use where it can help you to live as you would like to live. Don't become anchored to a vicious circle of self-centered habit-thoughts.

YOU PLAY YOUR OWN MELODY OF LIFE

By CHARLES REHNS

SIMPLE TONES arranged agreeably in rhythmic succession constitute a melody. In its combination of notes it pleases or displeases the ear. A certain melody arouses in one individual the mood which attunes him to the softness and harmony of its tones. In another it does not strike a cord and leaves him without that inner emotion of a mood. A third individual may become irritated by the melody which, due to its characteristics in sound, in counterpoint, has an exciting effect.

There are themes or motives which inflame and inspire, which free and uplift the listener, and others that depress and create an ill temper. Again, we have tuneful arrangements rendering a person sentimental and soft and others which invigorate with enthusiasm.

When a composer creates melodies he will write them according to his inner feelings, moods and emotions. They stimulate and send forth melodious impulses which he in turn has to express. As he is arrayed on the inside, so will he arrange on the outside, on the sheets where he inscribes the musical characters. They constitute the precipitate of his inner reactions, passions and inspirations. If he is harmonious within, harmony and beauty will accentuate his works. His music also mirrors his contented or discontented nature, the level and quality of his consciousness.

Man plays, consciously or unconsciously, his own melodies of life. He is his own composer and must select carefully the themes which characterize his days on earth. The motives on which his melody is based are moving him forward on the path during his walk on the plane of his existence. Yet this forward motion may lead him to success or failure, to happiness or unhappiness, to wealth or poverty. It all depends on the spiritual melody he has created within himself. How can he do this? When he is willing and can, in a yielding attitude listen to that inner Being in which he moves and breathes, the right and desirable impulses or governing urges controlling the perfect quality of his consciousness will come forth. Then the melody of his life will also be perfect, joyful, pleasant and happy, resulting ultimately in love and peace. Consciousness must express always.

A melody is the pleasing or displeasing succession of many sounds continually following one another. The sounds correspond with the motivating impulses causing them. The latter are equivalent to the finger

(Please turn to page 28)

Success In Prayer

Edited by W. E. T.

WHAT I DID TO GET AN ANSWER TO MY PRAYERS

For years I have been an earnest student of Truth. When I began the study, I found it very difficult for some time to grasp the true meaning of the term "going into the silence," as used in metaphysics. Eventually, however, I found a very simple way of going into the silence.

There came a time when there was severe sickness in the home, financial difficulties, frustrations and trials which, from a material point of view, seemed insurmountable. And I felt no assurance that God was hearing my call for help. One day as I was pacing the floor, in an almost hysterical condition, crying out "Oh! God, what can I do, what can I do!" a seemingly audible voice spoke, saying "In yourself you can do nothing. Be still and know that I am God." I then realized I had been so busy telling God my needs, over and over, also telling him just how he should make the adjustments, that I had been unable to hear his still small voice speaking to me. I had not given the Father a chance to help!

That command, "Be still," had been like a dash of cold water. On obeying that command, I was reminded that "The Father knoweth you have need of these things, before you ask." Also, "Before you have called I have answered." How could any one lack faith in the face of such promises? I proceeded to place all my affairs in the hands of the loving Father, and immediately my prayers and affirmations began to be answered — one answer being an instantaneous healing of a loved one in the family.

Not all requests were so speedily answered. Faith was tried to some extent. But I, who had not been in the habit of singing, awoke one of those mornings with a song in my heart, and began singing the old hymn, "Count Your Blessings." Soon I noticed I was changing the words and was singing, "Count Your Demonstrations, Name them one by one, Count your demonstrations, See what God hath done."

Surprised, I began counting the demonstrations of the past few days, and soon found they were much too numerous to count! This so filled me with praise and thanksgiving to the loving Father that the Spirit gave me an original verse of praise and affirmation, fitting the same tune. The new verse is as follows:

Praise to God, I love Him, Truth hath set me free;
I realize that Spirit now abides in me;
He knows no limitation, hears my every call
He is strength and wisdom, He is all in all.

Since that time I have formed the habit of using this Singing Silence method, using this and other verses later written and set to old familiar tunes. For I find that an affirmation in the form of a song lingers in our thoughts as we go about the daily duties, keeping one ready on a minute's notice to affirm for any specific need as the occasion arises. For, with

our hearts so filled with praise and adoration, we are ready to exercise the necessary faith to ASK-RECEIVE. — E. S., Calif.

You Play Your Own Melody of Life

(*Continued from page 26*)

pressing down the ivory key to produce the audible sound. The piano contains within itself many strings on which sounds are produced by striking the keys. The melody ensues. Ears are hearing it, minds are inspired and hearts uplifted.

Within man are the invisible cords of all his possible moods which can be brought into expression by the consciousness governing his actions. Consciousness purports the invisible hand that plays what he is aware of, his selected moods. Consequently what concept man has of himself, or what he is aware of being, that he expresses or precipitates in his life giving it the melody. As well as the piano key which has been struck produces that particular note, just as well will consciousness produce the mood after its kind. Manifestation follows immediately and man can judge himself by the fruits of his mental and spiritual efforts, his melody. Does it give him contentment, happiness, harmony and success? Then he knows that it is the right one for him. If he dislikes the visible manifestations, he can change the melody by simply returning to his realm of moods and with a changed consciousness he can select another one. Thus he again creates a melody, and when he likes it he can accept it for the fullness of his life.

In this manner we have dominion over all the earth and that freedom of expression. These are gifts to be kept holy since they are of fabulous value. They are free, bestowed upon us very generously in the foundation of the earth by the Power of the Universe. Man wants and expects success, the melody thousands want to play in their lives. When he endeavors to impart honestly to his spheres of imagination and reasoning, of ambition and self-evaluation, of determination and adequate efforts, the feeling of success, perfection and freedom, then he is completely certain that it will manifest sooner or later. The spiritual force enlivening all the actions in consciousness crystallizes it into being.

FEAR NOT TO HOPE

And do not fear to hope. Can poet's brain
More than the Father's heart rich good invent?
Each time we smell the autumn's dying scent,
We know the primrose time will come again;
Not more we hope, nor less would soothe our pain.
Be bounteous in our faith, for not misspent
Is confidence unto the Father lent:
Thy need is sown and rooted for his rain,
His thoughts are as thine own; nor are his ways
Other than thine, but by their loftier sense
Of beauty infinite and love intense.
Work on! One day, beyond all thought of praise
A sunny joy will crown thee with its rays;
Nor other than thy need, thy recompense.

— *George MacDonald*

The spirit of the body coordinates all the different organs and tissues, making a unit of the body.

— *John Burroughs*

Elizabeth's Editorial

(*Continued from page 7*)

ple's thoughts, instead of thinking deeply into your own soul where the original source of all thought is. There is a time in everybody's experience when that is exactly what he does — he runs to and fro in all of the world looking at other people's thoughts about things until at last he discovers "all is vanity." Then he begins to sit in the silence and see things deep into the Source within himself. Out of that wellspring, which is God, will then begin to bubble up his really original thoughts and his impulse to do the will of the Father within himself.

A TIME SUPREME

To EVERY LIFE there comes a time supreme:
One day, one night, one morning, or one noon,
One freighted hour — one moment opportune,
One rift through which sublime fulfilments gleam;
One time when fate goes tiding with the stream,
One Once in balance 'twixt Too Late, Too Soon —
And ready for the passing instant's boon
That shall in favor tip the wavering beam.
Ah! happy he who, knowing how to wait,
Knows also how to watch and how to stand
On life's broad deck alert, and at the prow,
To seize the happy moment big with fate
From Opportunity's extended hand
When the great clock of Destiny strikes Now!

— *Mary Ashley Townsend*

To SLEEP, declares Bergson, is to become disinterested. In like manner, to dream is to disinterest oneself from immediate material activities; it is to disregard, for the nonce, all adaptation to everyday life, to its utilitarian solicitations; it is to set sail upon the waters of the inner world.

— *Baudouin*

SUPPRESSED LAZINESS

PERSONS who suppress the inclination to laziness get sick. Their nerves fail soon and their capacity for work suffers serious diminution. And then we say that they had overworked. Not at all infrequently illness is only a refuge in idleness, a defence against a hypertrophied impulse to work. This is frequently observable in persons afflicted with nervousness. They are unfit for work, waste themselves away in endless gloomy broodings, in bitter self-reproaches, and in hypochondriacal fears. They do not tire of repeatedly protesting how happy they would be if they could get back to work again. But if their unconscious mental life is analyzed one discovers with astonishment that the greatest resistance to a cure is offered by their laziness, the fear of work. This is one of the greatest dangers for the nervous patient. If a neurotic has once tasted of the sweets of laziness it is a very difficult matter to get him to work again. All the varieties of fatigue "cramps" known to neurologists, e.g., writer's cramp, pianist's cramp, violinist's cramp, typewriter's cramp, etc., are rebellions on the part of the tendency to laziness.

— *William Stekel, M.D.*

BUT WHAT IS MIND? My conception of mind is that of a universal force, uncreated, without beginning and without end, immortal, and organized just as certainly as matter and the universe are organized. This mind is variously expressed throughout creation, but always with definiteness and purpose, whether in atoms, monads, or man. Its power is supreme over all.

— *Louisa Brownlee*

THEY are tired of what is old,
We will give it voices new;
For the half hath not been told
Of the beautiful and true.

— *George MacDonald*

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The Eternal Promise

(*Continued from page 2*)

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SUPPOSE you are out of a job. Are you thinking thoughts of discouragement, resentment towards your late employers, fear that you cannot land another, worry over family or future? How can you get current over such wires as those? Take them out! Get rid of them! Instead, think — "Who is my employer? Is it some man or firm who pays me a wage to spend a certain amount of time and energy on his work? Or is it God? If God, then I know he is the fairest taskmaster in the world. If I have done good work, then he is not letting me out. He is taking me from one job to give me a bigger, better one. And meantime, he will take care of me. So I should worry. I will follow any lead that comes my way, for it may be from him, but I will not be discouraged, no matter how black the prospect, for I know he takes care of his own."

— *Robert Collier*

I HAVE no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye.

— *Ezekiel 18–3:2*

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BLESSINGS ARE EVERYWHERE

THROUGH the harsh noises of our day
A low sweet prelude finds its way:
Through clouds of doubt and creeds of fear
A light is breaking, calm and clear.

Henceforth my heart shall sigh no more
For olden time and holier shore:
God's love and blessing, then and there
Are now and here and everywhere.

— *John Greenleaf Whittier*

CHARITY

YET WE must give the children leave to use
Our garden tools, though they spoil tool and plant
In learning. So the Master may not scorn
Our awkwardness, as with these bungling hands
We try to unroot the ill, and plant with good
Life's barren soil: the child is learning use.
Perhaps the angels even are forbid
To laugh at us, or may not care to laugh,
With kind eyes pitying our little hurts.

— *Edward Rowland Sill*

EVERY force is equally powerful for good or bad, energy which may be used for building up may, in the same degree, be used for tearing down, and so the knitting together of the members of the family that has had so much to do with the possibilities of social progress may, by fostering dependency, through excessive solicitude or prolongation of oversight into adulthood, destroy that capacity for individual initiative upon which progress likewise depends.

— *William A. White, M.D.*

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