NAUTILUS

MAGAZINE OF NEW THOUGHT

OCTOBER 1947

Let Rhythm Into Your Life
JEAN MARIE FLEMING

How to Work Without Strain
JOHN DAVIS

When it Happens to You HAZEL DEANE

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How to Have A Nice Voice
WINIFRED CLARK

Your Good is On Its Way to You
ELIZABETH TOWNE

Edited by ELIZABETH TOWNE
WILLIAM E. TOWNE

PRICE 25 CENTS

Love—The Greatest Healer

By Justine Huntley Ulp

ENOUGH love will cure any situation, no matter how impossible it may seem in its present state. Love is the fulfilling of the Law, and the power it contains is fathomless and eternal.

Make sure first that your conception of love is the Christ-like conception: Divine Love, or in other words, unselfish love; a constant giving of self. True love that gives of itself constantly in an ever-flowing abundance is the love that works miracles. It is a very deep and abiding faith in the goodness of God. It is ever helpful and understanding, and above all it is *kind*. "For love suffereth long *and is still kind*."

If you find yourself in an unhappy situation that seems to have no solution, stop a moment and ponder — *what would Jesus do?* From that point on the obstacles and problems that confront you will take on an entirely different light. For you know there is only *one* thing that Jesus would do, and that is to apply love — the greatest healer.

When you go into your daily period of meditation, cast from your mind and heart those shadows that are holding you back. Thoughts of doubt, hate, fear, grief, disappointment, intolerance, selfishness and all their like are keeping God's Divine Light from shining through you. Replace those negative thoughts by the one powerful life-giving force—Love.

Think lovingly toward those who oppose and irritate you. Find tolerance and kindliness in your heart for the unpleasant things around you. Feel selfishness slip from you like an old cocoon and step into a new world of unselfish thinking.

This attitude of loving goodness is a quality so Christ-like that it will change your whole life. You will feel as if you were being released from chains, and emerging from a shadowy prison into the light. You cannot have a loving heart and a loving spirit without calling forth the greatest power in the universe to express through you, for love is God and God is love. There is no greater healer.

What's Cooking FOR NEXT MONTH?

They Say — The other morning we were sitting at our desk, feeling nice and smug, when we came to a letter from a woman who says she is disgusted with the slangy and vulgar title selected for this department! But we felt cheered up a little when we received a letter from a man who had enclosed page one torn from an old NAUTILUS. On the margin he had written, "I like what you're cookin' here!" We also recalled another letter from a friend who writes that she always reads this page first when she receives a new copy of NAUTILUS — perhaps because it is the first page in the magazine!

Socrates Walked He walked at night because — well, his wife was responsible. Clifford W. Fitton tells us about this, and he also tells us how walking has helped many other great men to think clearly and to create that which they most desired to create. His forthcoming article is entitled, WALK AND GROW WISE!

The Second Law of Successful Prayer Paul Ellsworth believes this second law of successful demonstration, as taught and practiced by Jesus, is equally as important as recognizing God as the source of all power and all our good. He tells us about it in JESUS'S SECOND LAW.

Let Go! "But how," you ask? Well, Irene Snyder has found five very useful steps in promoting relaxation. She describes them in her piece, FIVE STEPS TO RELAXATION.

Glamour Hazel Deane writes of a four-year-old, gazing raptly at herself in the mirror and announcing softly (to herself), "My God! but I am glamorous." A mirror can help to make one glamorous, and there are many other helps besides cold creams and powders. Hazel will tell you about some of these helps in BEAUTY TREATMENT.

How's Your Forgetery? There are many times when it is well for us to forget. Yes, sir, there are lots of times when it might help you if you could forget something that has occurred in the recent past. Ora A. Clement is going to tell us how forgetting helped her once upon a time — and how she did the forgetting — in WHY YOU SHOULD FORGET IT!

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

Immediate Answer to Prayer Telepathy is responsible for many strange happenings. Opal Ashley put her prayer into the form of a letter addressed to God, and her prayer was answered the same day. She will tell you all about this interesting experience in her piece entitled, WRITE A LETTER TO GOD!

Harmony For You What we create must be in accord with the law of harmony if it is to endure. All the miracles of Jesus were in full accord with this law. How we can work with this law is the subject of an unusual article by U. S. Aultman entitled, HARMONY.

Poverty and the Past Jean Marie Fleming advances the theory that many people are poor because they are travelling backward mentally. Her article is entitled, OVERCOMING THE POVERTY COMPLEX.

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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Oct.

THIS WAY OF USING AFFIRMATIONS HAS BROUGHT ME MANY DESIRABLE THINGS

By HARRIET KING

TREASURE-MAPPING may be very valuable to some people, but writing out affirmations has proven exceedingly profitable to me.

It's easy, too. No matter where you are, if you have a little time and a pencil and paper you can write out some desirable affirmations concerning health, happiness, peace, prosperity, and so on. Each time you write one of these affirmations you are thinking it or saying it over in your mind. To repeat it with your lips is still better, for you know the Bible tells us, "Thou shalt decree a thing and it shall be established unto thee."

And just as Treasure-Mapping helps to bring you your desires, so does writing out your affirmations. I couldn't begin to tell you how many times I have received money, varying in amounts from $5.00 to $500.00, after using the following affirmation on paper: "*God is my unfailing supply and large sums of money come to me quickly, under grace, in perfect ways.*"

Try it and see if it doesn't work out in your case.

THERE IS no human life so poor and small as not to hold many a divine possibility — its "angel that always beholds the face of the Father who is in Heaven." And this is enough to make tenderness and reverence nearer to truth than any suggestion of suspicion or impulse of contempt.

— *James Martineau*

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Simplicity

By MARY ELLEN MOORE



ALONG the road I walked
Alone with my thoughts;
The tall trees listened,
Perhaps they understood.
I wished that I might be
Strong, eager every day
For greatness by simplicity,
Even as they.

Editorials

By ELIZABETH TOWNE

I SHALL NOT let a sorrow die
Until I find the heart of it,
Nor let a wordless joy go by
Until it talks to me a bit;
And the ache my body knows
Shall teach me more than to another;
I shall look deep at mire and rose
Until each one becomes my brother.
— *Sara Teasdale*

*

Perhaps Change Is What YOU Need

YOU may be one of those who find it very difficult or impossible to make a complete change in your way of living. You may feel that you just can't go away on a vacation. What can you do under these circumstances?

Well, I suggest that you change your daily living — the order in which you do your work — just as much as you can for a few months. Upset your present methods of keeping house in regard to detail. Move your sitting room into some other room if you can — and probably you can! Do this even if you have to trade a bedroom for the sitting room. Get some paint and paper and redecorate your sitting room — *and* your bedroom. Make everything in both rooms as different as possible. Change every piece of furniture to a different location if you can do it. Keep on planning these changes until you have done the very best you can without spoiling the comfort and welfare of other people. Get interested in making your rooms more beautiful. Remember that beauty cannot be made to sprout suddenly! So the first thing to do is to look over everything — look it over many times — and think about what desirable changes you can make. It does not matter whether the changes are great or little. It does not matter whether the changes are costly or otherwise. You can make some changes without any expenditure of money.

Everything begins in thought you know. Well, sit down and think about your room and about the routine of your daily life. Perhaps you could change your hour of getting up in the morning and going to bed at night. If this can be done, try it for a few weeks or months just to make a change. Probably there are some things in your rooms that you can get rid of entirely without any great loss. That may be a good place at which to begin in your efforts to simplify and beautify your rooms.

Don't try to do all this at once. Take it easy. Cultivate leisure and, as Whitman said, "Invite your soul" for a period every day. Take a pencil and paper and jot down the changes you think you would like to make.

Change your habits of eating. Perhaps you can change your place of eating for a few weeks at least. You may have a porch that would be available for some of your meals during the summer season.

Try to rearrange your housework so as to eliminate any unnecessary activities. This will allow more time

for you to sit and plan and meditate. It will allow you more time to meet your friends or to go shopping or engage in any activities that give you pleasure.

Now in making these changes, try to avoid riding roughshod over the feelings and prejudices of other members of your family. If necessary, work slowly and change one thing at a time. But you will find that the necessary planning for even a small change will be of great benefit to you. It will rest you in ways in which you needed rest. You will exercise new faculties and new nerves and muscles instead of going through the same old routine of self-expression.

When you have made what changes you can, if your purse will allow you to do so, consider what new things you might introduce— no matter how inexpensive they may be — to make still further improvement.

And don't forget your kitchen. That will be an important link in your new activity.

And all of this will benefit you in the same way that a long vacation might benefit you. Perhaps it won't be so exciting but the results may be even more beneficial in some ways.

*

Your Good Is On Its Way To You

WHAT attitude should one assume so that he or she may receive good into his life — the good things that he desires? He may feel that things are not working out now as he desires. Remember it was Jesus who said that "All things work together for good." If one cannot place faith in this statement of Jesus in regard to demonstration, then he is indeed lost in a world of contradictory happenings. Don't you think so?

So I would say to you, be true in everything and at all times to this statement: "This thing works together with everything else for good — for the realization of what I desire". Commit that statement to memory and use it every time you feel yourself slipping because something has gone wrong. Something seems to have kept your good from coming to you. Something, it seems, has held you back from realizing your desires. In Truth this is not so. Nothing has been keeping your good from you. This experience — everything — works together for the good you desire. Only your own thoughts make it *seem* that any experience is not working for your good.

Your success lies within yourself. If you have lost your job there are many other and better jobs waiting for you. Do not worry if you miss one of them. Trust God's power acting in and through yourself to bring you into right relationship with the best possible position for you and for your future success.

The spirit of God within you turns all things to beautiful results. The spirit of God, which is you, turns this thing to useful results. Your realization of his truth will be reflected in those about you. Whatever advancement you receive in consciousness, in spirit, in truth and in the outer world, will be reflected in those about you — your family and your friends.

Remind yourself each day that it is God working in and through you to bring your good into manifestation.

Tell yourself that every day you express more and more of God's wisdom, love and power in all that you do. So you will come to know that all things work together for good and that whatsoever you ask of the Father, believing, he will give to you here and now. He will give to you from his Spirit into your spirit. Through you this good will flow out into the world in constructive action — into action that will bring blessings to others and realization to yourself.

*

Believe AND Receive

GOD is the giver of all good things. Jesus came into this world to prove it. He said that of himself he could do nothing in this world but that the Father in him could do all things whatsoever. There was one condition, however, that Jesus applied in passing on to us the idea that God in us could do whatsoever we asked of him. This condition was that we should BELIEVE in the Father. And that we should believe that he could and would give us the things we desired. Jesus taught that God is within us — that it is his heaven within us. God is spirit. He is within us. His spirit informs our mind according to our desires and our acknowledgement of him as giver of every good thing. Prayer is the method by which we ask the Spirit within us for the thing we want, and RECEIVE it from him.

This is the whole science and art of prayer as Jesus gave it: "Whatsoever things you desire, when you pray believe that you receive it and you shall have it."

We are apt to think of prayer as just a petition to God to give us something. But you will note that Jesus said that when you ask God you must also *believe that you will receive it* from God — right then and there. You must believe that you receive it from his own infinite Spirit and his infinite supply, right to *your* spirit and mind.

To believe is not the same as having faith. Faith is a fruit of the Spirit within you, and it comes to you when you have done your part by believing in God, and in your oneness with him, and in his willingness at all times to give you whatever you ask for and *receive* from him.

Believing is an act of the conscious will. The five steps in believing, as I see them, are to (1) acknowledge God as the only possible giver of the thing you desire; (2) affirm that God now gives you the thing you ask for, straight from his spirit into your mind and body; (3) accept the thing you ask for directly from God, with your eyes closed to the outer world. Accept it and thank God for it; (4)

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

Affirms the UNITED NATIONS *of the* WORLD

Let Rhythm Into Your Life

By JEAN MARIE FLEMING

THROUGHOUT nature we find rhythmic vibration in which all natural sounds follow the law of cadence. The wind, the waves, the songs of birds, the roll of thunder — all are musical.

In the world of form, this principle of vibration is even more striking. The leaf of a tree, the blade of grass, the flower, in fact all forms in the plant world, reveal the most perfect design.

Yes, all nature keeps step with the teeming life of the universe. But so often man, God's highest creation, loses step with the Eternal Procession of Life. It is only man who fails to march to the rhythmic vibration of his highest thought. And yet keeping step with life does not require that we should be indifferent to the problems of the Age. Nor does it mean that we must weakly consent to the wrongs and the sufferings of those around us. But the solution of these wrongs and hardships is not to be found in the contemplation of the errors which brought on the wrong. The problem is solved by studying the principle of truth involved and applying that truth in the construction of a new and better way of living.

Keeping step with life means maintaining a balanced and rhythmic thought in relation to the movement of the masses. It is not hard to keep step with life when we are alone, removed from the confusion and turmoil of a chaotic world. The masses represent the world of affairs and the human figures upon the stage of life. Are we to jostle and shove the crowd and interfere with the onward march of our fellowmen? Or shall we balance our thought and march with the crowd instead of against it? We either keep step or encounter the discord and confusion from which we strive to escape. We have but to look to Nature to show us the way, for in all her vast domain the principle of harmony and beauty is manifest.

The Path of Truth gives us the true answer to this problem. It says clearly: Keep your mind filled with joyous constructive thoughts. Give your best to life and the best will come back to you. Visualize life as you want it to be. Build in the mental world the ideal you would see manifest in your outer life.

We cannot keep step with life if our thought is out of tune with mankind. Nor can we be in tune with the Infinite if our mind is full of discord and inharmony toward the finite. The Song of Life, that is the Sacred Hum of the Universe, is the Eternal Music to which we can all march in triumph to the destiny which is the goal of every child of God.

THREE things are necessary for success — first, backbone; second, backbone; third, backbone.

— *Charles Sumner*

How to Work Without Strain

By JOHN DAVIS

WHEN Jesus told us to "be not anxious for tomorrow," he was not only giving us a formula for peace of mind but a secret for success as well. For nothing is more conducive to failure than to have a tense, "anxious," attitude of mind.

Did you ever take an examination "just for the fun of it," when you really didn't care what the results were? If you ever do you'll find, to your surprise, that your brain seems to work much smoother and easier when you "don't care" than it does when you're anxious over the mark you make. I know a girl who failed a civil service exam when she felt that she just *had* to have a job. Later, after she had a good job, she stood the examination again "just for the fun of it." She didn't care what grade she made. Even if she'd made 100 she would not have quit her job to take a government position. And where she had failed before she made 91.25 on the second examination. Such is the power of taking no anxious thought.

Tonight the evening paper told of a famous golfer who lost the National Open championship when he missed a 30-inch putt on the last hole. Why did he miss that particular putt when ordinarily he would be able to sink a 30-inch putt blindfolded? There can be but one answer. Ordinarily he would not give a second thought to a putt twice that long. But a $2,500 prize depended upon his making this one. He wanted it too badly. He became anxious about results. And he missed it.

Or take the person who tries so hard to go to sleep. If you've ever had insomnia you know that the "harder" you try to go to sleep the more awake you become. And, if you haven't already discovered it for yourself, here's a tip: Stop caring whether you go to sleep or not! Be perfectly willing to stay awake all night — and you'll go to sleep. Remove your anxiety, and sleep will come of its own accord.

It's the same with anything you undertake. If you're too "anxious" as to what will happen — the chances are you'll fail. Coué made the statement that anyone could walk a foot-wide plank while it was lying on the ground, but if the same plank were suspended between two church steeples very few people would be able to walk it without falling. But if you could but approach the plank with the same *mental attitude* you would be able to walk it as well in one place as another.

Leaving anxiety behind doesn't mean that you need become shiftless or ambitionless. You can want success and still maintain a healthy indifference as to the results of your actions. And when you cease to think about results and concentrate upon your present actions — results seem to take care of themselves.

When we are overly concerned about future results we aren't trusting God. As Horace Bushnell once said, "Anxiety is a word of unbelief or unreasoning dread. We have no right

to allow it. Full faith in God puts it to rest."

Many people have found that holding the thought "I cast the burden of (whatever you're anxious about) on the Christ within and I go free" brings wonderful results. Anxiety is really caused by a mistaken idea concerning what is and what is not our sphere of action. We can plant and till, but God alone can sprout the seed and bring the increase. We can observe the rules of health, but God alone brings the results of a healthy body. Or, as Jesus said, we cannot add one cubit to our stature by taking anxious thought. We can do our work the best we can — but God alone can bring the results "to pass." No matter how hard we may try, no matter how much we may worry about it, there is no way whatsoever that we can control *results*. We were never supposed to. And once we grasp this fact and stop trying to *force* results, a wonderful thing happens. We work with a new sense of power. We work free of strain. All anxiety disappears. And — most wonderful of all — we find that success crowns our efforts as never before.

We overcome anxiety simply by recognizing which part of the job is *our job* and which part is God's job. Then, when we cease worrying about whether God's part of the job will be done or not, we find that we can do our part better. For the next thirty days, try giving up all responsibility for results. Do the very best job of which you are capable, but "cast the burden" of future results upon the Christ within. Hold the attitude that it makes no difference whatsoever to you whether the outcome shall be success or failure. And when you "let go" in this manner success is assured. For God will always do his part of the job if we'll do ours. Sir Philip Francis stated the whole thing in a nutshell when he said, "Actions are ours; their consequences belong to heaven."

BEAUTY AND LOVE

THERE'S a purple cloud with a fringe of pink,
And a gray cloud touched with red;
There's an amber mystery in the west,
And a deep blue overhead;
There are great green breakers at my feet,
All flecked with the purest white;
There's the dancing sea, as blue as the sky,
And a speck of a sail in sight.

There's a baby moon, in a sapphire bed,
And a dark cloud waiting nigh;
There's a ruby flash on the emerald hill,
As a robin shimmers by.
There are diamonds sparkling in the sand,
A topaz glint on the sea;
And my heart o'erflows with love to the one
Who wrought such beauty for me.

— *Quoted*

How Mr. A. Stopped Drinking

By WARREN CHANDLER

MR. A. was a New York businessman, a successful and prominent leader in his field, before he began drinking to excess. Like many men he had been drinking moderately for years. After drink gained the upper hand, I doubt if there are many individuals who ever consumed so much liquor in so short a time as Mr. A. At the height of his drinking career it was unbelievable.

Disaster after disaster began to catch up with him, as it always does in such cases of uncontrolled drinking. He lost his brokerage account first, then his savings, then his business, and lastly his home. One by one his friends deserted him. Finally his wife and daughter abandoned all hope and returned to their former home in Maine.

Left alone, Mr. A. drank more than ever. Arrest followed arrest — minor offenses in each instance, some with short jail sentences, some without. All due, of course, to his excessive use of liquor.

Broken in health and spirit, without friends or money, he finally drifted to that famous street where all of New York's derelicts sooner or later must meet. It was there on the Bowery, near the edge of Chinatown, that I first met Mr. A. one bitter cold night in January. Hatless and without a coat, minus even the price of a flophouse bed, he was still begging pennies for another drink.

Mr. A.'s rehabilitation was not instantaneous and it was not always steady. There were setbacks from time to time, but each time he sobered up he promptly began once more the same procedure of self-help which is outlined below.

His procedure was surprisingly simple, as most effective methods are. Born of a conservative New England family, Mr. A. knew the value of, and respected, a dollar. That is, he did before he began drinking so heavily.

Taking that inherent part of his nature as a basis, he sat down one day amid the spittoons and filth of a Bowery flophouse and wrote out a neat list of everything he had lost through drink. Opposite each item he placed the exact cost in dollars and cents.

In addition he made an estimated summary of what he would have made had he never become a Bowery bum. He told me afterward those figures alone sobered him up for three days. The sum was staggering!

Daily Mr. A. carried one of these itemized slips in his vest pocket. Whenever he passed a bar and temptation assailed him, he took out that slip and studied it. He didn't drink!

Sober more and more of the time now, he realized how deeply he desired to be reunited with his family. He missed his home. He wanted his family, deeply. It was in fact the deepest desire of his heart. Clinging to this as an ideal, he bought himself a tiny diary in which he proceeded to keep accurate daily accounts of every penny's worth of progress he

made towards creating a home once more.

At this stage in his rehabilitation Mr. A confided to me that he would have failed completely had he not turned to prayer. Now that he was sober much of the time, he could pray.

Forces which lead people to excessive use of liquor operate invisibly. Attacks come as surprises, usually for no visible reason. Everyone who is familiar with alcoholics knows this. Therefore, somewhere along the line spiritual, invisible help through prayer is necessary.

Daily Mr. A. sought refuge in various churches throughout the city for meditation and prayer. As the months passed he gradually established spiritual contacts through prayer, which sustained him most marvelously. In fact, Mr. A. attributes his surprising ability to take a drink now, and then leave it alone, to nothing but his use of prayer! That in itself is most amazing. Usually once cured an alcoholic must leave liquor alone forever. Not so with Mr. A.

Today Mr. A.'s family is still in Maine, but they will soon return; for Mr. A. is again well established in a prosperous and growing business.

Mr. A. drank as much or more than any man drinking today. What he accomplished anyone can accomplish. Methods may vary, but the final results will be the same if the patient: (1) finds his idea and clings to it; (2) puts faith and prayer behind his efforts, and (3) sticks to the battle regardless of how many failures he passes through.

When It Happens to You

By HAZEL DEANE

I ONCE HEARD a practitioner say (*she was very honest*) that one day when she was giving a treatment and failing to get results, she, herself, suddenly felt ill. So she began to treat for herself. And then she made the amazing discovery that when she treated for herself she worked very differently from when she was treating for her patient.

I expect that we all have that tendency. The tears we shed for another are of a different nature than the tears we shed for ourselves. The joy we feel for the joy of another lacks the intensity and expansiveness of the joy we feel for our own satisfactions.

It's all very well to deny sickness and affirm health declaring, with broad assurance, that our word carries power and cannot fail to be fulfilled. But when trouble hits close home, Truth is no longer just a pleasant theory: it's bread-and-butter when we're starving; it's air when we come up out of the water with our lungs bursting; it's a floating log when we're in over our heads and drowning; and to it we grasp and cling with all our spent strength,

with everything that is left in us — and more.

We are no longer mumbling maxims nor singing sweet hymns in however true a tone. We are catching at living substance, catching and clinging, and, having touched Truth for even a single instant, we turn our backs violently upon facts and reaching out and up and within we pull through with everything in us to a peace, a serenity, a fulfillment, that for that instant is more real than anything that has ever happened to us on the outside, or ever will. It's as real as the cement sidewalk, as real as the soles of our shoes, though we have never touched it with hands or feet, have never tasted it, smelled it, seen it visibly in any way. It's a thought, a deep conviction within us that the thing is done. Our good is already accomplished. Our demonstration is made. It comes easily, simply. So easy, so simple, that for a moment we wonder if that can really be it. We wonder if so common a thing as thought can really bring about actual changes in our material world. Yet, even wondering, we know that it is so.

To catch that deep conviction about another, as we feel it about ourselves, is to love another *as* we love ourselves. To help another by mental treatment we must know and feel for them the same necessity for winning out as we would for ourselves and, the second part, calmly let the matter drop for ourselves, as for them, when the treatment is done. For these are the two parts of treatment; first to give the treatment, to completely, in our own thought, cover the ground and accept the perfect picture in our heart of hearts; and, secondly, having done our work and reached our acceptance, to let go of the whole affair.

That second part is easier when the treatment is for another than when you are treating for yourself, but it is definitely a part of the picture.

Someone said, "He came over and we talked about it, and we treated. I intended to treat again the next day, but," she blushed a little and smiled, "I guess I forgot it." And then she added quickly, "But it was all right. He came back and told me, two days later, that the thing was done."

Easy to drop the matter when it isn't bothering us, but it's just as necessary to drop it (once the acceptance is reached) when the treatment is for ourselves. We may have to remind ourselves again and again to let go, that it's done, that the need is met, though it may not yet appear as though this were so. Forgetting about the trouble, letting go of it as completely when it's our trouble as when it's the trouble of another (because, of course, it's not really ours and never was) is the second part of the treatment.

And here again, as in the first part, let us love ourselves as we love another.

NATURE is infinite, and the soul of man is infinite, and the action and reaction between the two which gives us our culture and our civilization can never cease.

— *John Burroughs*

Your Consciousness and How to Use It

By LENORE OAKLEIGH

CONSCIOUSNESS is God, the awareness of the Great Soul of the universe.

That from which consciousness is withdrawn is dormant — dead — for consciousness is life and life is, because God's consciousness permeates it.

Consequently, wherever consciousness is centered is life, motion, vitality. This is true regardless of whether that activity be in the hands, feet, brain, or in vegetables or money. Wherever consciousness is placed, God is focussed and activity there is enlivened. When consciousness is not placed in the thing it is active-less, like a hand that is asleep.

When we face a need, consciousness, the life of us, must permeate and *live* in the channel provided for that need to be filled.

Therefore, if the need be money, be conscious of money. Not for the sake of money, but because it is a channel for God to provide for, and do good in, the material world. We should place our consciousness IN the money, which, after all, is but another rate of vibration from ourselves; and one can tune into its rate of vibration as one can the kilocycles of one's radio, or the tones of the piano. Like money. Admire money. BE money. And it shall be you, as much as your thoughts are you, your feelings are you, your body is you.

But when you have become one with all you need, and have used it for constructive purposes, let it go; for it has its place only in the physical field of manifestation. Supply is not to hoard, but to USE; to be a channel for expressing the Great Solar Consciousness here on earth, and as a means of demonstrating all good things. Abundance is ours merely by our becoming in harmony with it. We, as individuals, are a rate of vibration. When we become one in vibration with the Great Source, we naturally are in vibration with all that is of the Source.

To be aware of a thing is to vibrate to it. Thus we are aware of disagreeable persons because we allow ourselves to be in tune with their inharmonious vibrations. If we raise our vibrations above theirs, or transfer them, they are withdrawn or cease to be one with us.

Do not think that one blends his consciousness with the Divine over night, nor by prayer alone. It is a slow process of growth and of appreciation of all that expresses It. One does not stand in a darkened room, then suddenly face the brilliance of the sun. No, He adjust himself gradually to the light until he can face its brightness and bask in its glow. One can no more understand nor appreciate Divinity from a sudden "redemption," or transformation, than he can take hold of and operate the laws of the universe; for to be ONE, CONSCIOUSLY, with Divinity means that very thing. He whose understanding of Divinity comes slowly and gradually can absorb more of its power; for he is like the

man who, in order to assimilate the most benefic rays of the sun bathes in it gradually, day by day, until he provides himself with resistance to its heat. He who tries to consume it all at once is poisoned by its intensity. In other words, he is not prepared to stand in the light.

Just as one practices for years to become in vibration with his musical instrument, so does one study to know God, which is the greatest, the most powerful Instrument of which one can be conscious!

You Needn't Be Frustrated

By IVAN CLYDE LAKE

I'VE found out one thing — I don't need to be frustrated. And so I'm not.

Too many believe they can't escape frustration. It belongs to the age in which they live. But does it?

It would seem from overmuch use of the word, that man is experiencing for the first time in his varied history what he calls "frustration." But is he?

Plainly, people are frustrated because they want something and can't get it. But that's nothing new. Since man began he's always had unsatisfied desires.

Then why so much talk today about frustration?

There appears to be more frustration now than ever before because more people want more things. Perhaps there are more things to want, but do people need them?

By one means or another, scores of new desires have been created. Runs the thrice-told tale read in publications, heard over the radio and from the lips of your neighbors who try to keep up with the Joneses: "You need this . . . You must get that . . . You should go there . . . You must, must, must . . ."

But *must* you?

If you think you must and you can't, then you're frustrated. But the fact is, that "must" is more often than not illogical, unnecessary, downright silly.

Sometimes worthy desires meet a red light that won't turn green. What can be done about that? Well, something.

Novelist Carolyn Wells told me: "I never get bored because I don't do things or go to places that are boring."

Of frustration, something similar may be said, thus: "I will so live that whatever comes or does not come, I shall not be frustrated."

Paul said: "I have learned, in whatsoever state I am, therewith to be content."

He wasn't lazy or indifferent. He had an attitude which prepared him to use whatever the moment or situation held, and that saved him from futilely hankering for what was not, and perhaps could not, be.

Poet William Ellery Leonard said,

when I asked him whether he'd ever written short stories: "I tried to, when I was young, but when I discovered I couldn't, I quit trying." But he could write poetry.

What you want, or want to do, may turn out, on analysis, to be but a whim. Forget it. Or you may discover that, however much you'd like to do a thing, you really haven't the ability or talent to do it. Forget that, too.

If you have an honest desire and you are certain you can't attain gratification, then, to avoid frustration, *change your emphasis*. Say this: "If I can't do or be one thing, I'll do or be another."

There's something that you *can* do well and usefully. Find out what it is, even if you stumble about for awhile.

We're born with no blueprint telling us of what stuff we're made: we have to discover that, even as an infant finds out by persistent effort how to walk. If babies decided to be frustrated by their stumbling attempts to learn to walk, what a creeping, crawling race we'd have!

Why should we creep and crawl mentally, spiritually, emotionally?

Endless illustrations may be found in biographies of persons who started out one way and perforce went another. Lesser folk whose life stories will never appear in print — but can be written on the hearts of others, nevertheless — should find hope and strength in the remembrance that if one way is blocked, or even another and another, there is a way open.

And does it matter too much that the open way, once you find it, doesn't lead to the dazzling heights of which you dreamed? It matters not at all. Few reach the heights they aim for, but usefulness has nothing to do with altitude; usefulness has everything to do with attitude.

Once you change your emphasis you become resistant to frustration. You are not frustrated because you never *feel* frustrated. You find in whatever circumstances you are placed *some* outlet for what you are, and have; and so, wisely enough, you are content therewith.

THE LOOM OF LIFE

In the loom of life we weave each day
On the warp of circumstance,
The colors grave and the colors gay,
However the treads may chance.

But the web is ours to make or mar,
And the pattern we may choose;
We may make the fabric strong and fair,
And blend as we will the hues.

The glint of gold from our happy days
May shine through the sombre shades,
And love's warm gleams, like the morning's rays,
And beauty that never fades.

— *Mary Vaughan*

whole being to the fulfilling of God within you. Ask, believing that you have received, and you will receive. For God is always trying to fill us with his understanding, so that we will be better heirs of his kingdom. It is all so easy and simple, a child can understand it. Or a mind as open and receptive as a child's. Let this mind be in you. Defeat your fears with faith.

Try This Way of Meeting Problems

By EDITHE WEARE

I THINK sooner or later there comes into everyone's life the question, Shall I, or shall I not, give up my job? Many of us choose our careers haphazardly and as a result find ourselves in the wrong job to start with. In that case the question of giving up our job is sure to come. And, even if we are in our rightful career, there are almost certain to come times when for various reasons we are dissatisfied with our work and want to quit. Because at times like this there is a good deal of indecision as to what course it is best to take, I think we should have definite knowledge to guide us.

It is a fact that we cannot run away from any problem. So, if we are having problems in our job, we cannot throw up the job and expect our problems to be solved. Just as sure as we run away from a problem we run right into it in our new sphere, and in a much more virulent form. We have all seen people whose lives seem to be a succession of problems, one right after another. This is because problems unsolved have a way of pyramiding. And the more they pyramid the more intricate and involved they become. A problem that was very simple to start with, and one that could have been easily solved at the time, becomes a matter of the greatest magnitude after it has been run away from two or three times.

If, then, we can't escape from a job that isn't to our liking, what can we do? We can work out our problem right where it occurs. We can give our very best to our job in spite of all obstacles and, when we do that, release will come and with it an open door to a new job more to our liking.

There have come under my observation many instances where this very thing has happened. Just lately a striking example came to my friend, Charlotte.

Charlotte was happily married and had two children. Her life was entirely satisfying and she never gave a thought to the future. Then, one day without warning, her husband announced that he was in love with his secretary and wanted a divorce. This was a problem in real earnest. Charlotte was overwhelmed at first but she rallied, faced her problem, and without any dramatics, went about its solution. First she made

sure that it really was love and not infatuation that her husband felt for his secretary. Then she gave him a divorce. The next thing was to get a job. She hadn't worked for fifteen years and it wasn't easy to enter the business world and compete with young secretaries fresh from business college but, with her faith to bolster her courage, she did it. She got a job with the war department in Washington and held it through all the war years.

During this time she had problems that were nothing short of calamities both at home and at the office. When she came home from work one night she found her high school daughter on the floor unconscious from paralysis. At one time her boss, who was indulging in convivial week ends, became so involved at the office that it seemed that she must "cover up" for him or lose her job. Twice she had to move. Once because of illness in the family she had to get a leave of absence from the office and go to Colorado for six months. At this time she was obliged to give up her apartment and store her furniture. Many a person with less understanding would have quit the job then. But not Charlotte! She knew that she had to see all of her problems through, no matter how long it took.

She went to Colorado and liked the cool climate so much that when her six months was up it was a real cross to her to return to the heat and humidity of Washington. Jobs were plentiful and she could easily have found herself a position there, but since her office had given her the leave of absence, and had raised her salary, she felt under obligation to return. After her return, difficulties again came thick and fast; but it never occurred to her to quit. She stayed on, valiantly doing her best. And then, one day when she least expected it, and in a way she couldn't have dreamed of, release came. She returned home from work one night to find a letter from Colorado in her mail.

While in Colorado the doctor next door to where she lived was in need of a temporary secretary, as his regular secretary was absent with illness. Charlotte, who was a born nurse, offered her services, primarily to help the doctor out but incidentally to bask in the atmosphere of the medical profession which she loved. After two weeks the secretary returned, and as far as Charlotte knew that was the end of the incident. However, the letter from Colorado disclosed that the incident didn't end when she thought it did. The secretary, it seems, had left the doctor again, this time not to return. He was therefore writing Charlotte to ask if she would consider a position as his secretary.

It didn't take Charlotte long to recognize that this was release. At last she was free to resign from her job. She wasn't running away from any problem. Her problems had all been solved. She had earned release, it was hers, and with it was an open door to a job that it was evident was especially for her.

That night Charlotte wrote two letters, one resigning her present position and the other accepting the new position with the doctor. As time went on, not only did the new position prove entirely to Charlotte's liking, but the doctor was to her liking, too; and today she is no longer the doctor's secretary — she is his wife.

Long Life Linked with Glands

Article IV Concluding Old Age and Happiness Series

By DORTCH CAMPBELL

I WANT to reveal to you an astounding fact regarding youthfulness in advanced years!

That fact is that men and women who attain biological recrudescence in old age seem to live at the same level of consciousness. They possess in common a spiritual quality; in some mysterious manner they are akin; there is a spiritual affinity, which gives them a similar outlook or attitude or manner of living. If you dig beneath the surface of their lives you find that these old people in some degree think, feel and act alike.

This amazing fact was revealed to me a number of years ago when I set out on the quest to discover how the young-old folk got that way; all, I learned, with some few exceptions, had common traits. They were like brothers and sisters so far as something hidden within was concerned. Lives of forty or fifty persons were inquired into either personally or indirectly, or by a study of their cases; some were notables but mostly they were men and women living in more or less obscurity. My quest revealed the significant facts that they were all mental and emotional busybodies, trying to do something with their talents; they lived moderate lives, were of good habits, especially eating within digestive and assimilative limitations; all were ceaselessly active in a physical way as well as mentally and emotionally; *they lived forward, believing they would live long to do the things they wanted to do;* they were all with very few exceptions gland types and it was indicated to me that all *lived certain soul qualities through their glands*. These men and women contributed to the world's work in their own little bailiwicks or in larger affairs; the world was a little better because they had lived.

Exceptions to the fundamental principles of longevity were found in a few instances among those who had made the grade of long life. There were those who apparently had broken all rules of health and hygiene and bragged about it — men and women who had contributed but little to the progress of their environment and who had done naught save eat and sleep — but who wants to live a long life as a nonentity?

That which we have a right to know is how we can live long and youthfully while creating beautiful things or conditions for our fellows — and the crux of the amazing discovery regarding longevity is the fact that the aristocrats of old age *lived long because they desired to create that which is useful or makes for progress!*

The *desire* to do something worthy had activated the glands in some mysterious fashion and had hurtled them into a semblance of youthfulness in old age. These men and women disappointed me nevertheless because the most of them possessed only the *appearance* of youth in face and body. There was not enough of youth in

their faces to suit me. They had slumped in that regard with the march of the years. This disregard of looks is not inconsequential and it is not necessary; for the face is the easiest of all to rejuvenate. You can retain the youthful expression and even beauty if you will remake your face; but that is an entirely different story, as Rudyard Kipling would say.

Youthfulness is normal awareness — a feeling of buoyancy, an exquisite, pleasurable state completely devoid of any disagreeable sensation. And there is no mental or emotional sadness in youth. When you are young in consciousness and body the mind is full of an intense interest in life; youth knows bliss every moment. If you lack in this respect you are not young in body, mind or heart; you are ill in some degree in spite of what the doctor says. In the blissful state the glands are active.

The momentous question then is, How can we achieve that condition of well-being and happiness? If my investigations are valid, the right answer is that virility and youthfulness may be obtained by living the soul consciousness of youth and at the same time see to it that the body is made responsive to that consciousness.

The achievement of that which is generally regarded as impossible is arrived at through the glands. A man is as young as his arteries but he is also as young as his glands. Professors of endocrinology have long known that life is in some way mysteriously linked with the glands; that on the endocrine glandular circuit depend to a large degree health, strength, tone of muscles and longevity, but so far as I have been able to determine they have not done very much about it. Dr. Eugen Steinach, famous Viennese physician, went in advance of most of the others when he ceased to feed a patient gland extract, or to inject fluid glandular secretions direct into the bloodstream, and transplanted monkey and other glands into human beings. But alas! and alack! his theory in some fashion got broken into and with that breakup he decided that if you will put soul into your glands you can get better results. Only, Dr. Steinach did not dig deep enough to the soul and wrote largely regarding thought concentration on the glands. In an article he wrote for a magazine a number of years ago he observed that concentrating thought on glands might prove more effective for reviviscence than transplanting animal glands.

To get complete results in any method you must use body as well as soul and I know of no more effective way for awakening life in glands than to lie prone on your couch each day and image that ideal state of activity regarding your glands which you wish to attain and believing that you will attain it. This is similar to the manner of life of the aristocrats of old age whom I investigated and discovered were young when old because they *lived forward*, believing they would live long to do the things they wanted to do; they lived certain soul qualities through their glands. This is a specific and pointed manner of revivifying the glands, and there is no reason why you cannot get up from your couch afterward and *live forward*.

We need those auxiliaries *now*, but some day when the thoughts of men have widened we are going to drop *any* artificial method of filling up the

body reservoirs with cosmic energy, and atomic vitality, and pour life into the glands by *living*. Scientifically as well as spiritually nothing else ought to be required to look like a youth in the years of old age except to live right. It requires a heap of living to make a youthful man or woman, but it can be done. You can thrill with life the pituitary, pineal, thyroid, parathyroid, thymus, pancreas, spleen, gonads, liver and adrenals — in fact, all the endocrine system — by constantly *living forward* in the *belief* that what you desire is already yours. A deep and tremendous desire of the soul to do or create something important, if put into the glands by action of the body, will raise the old age consciousness into daring youth and beauty.

How to Have a Nice Voice

By WINIFRED CLARK

HAVE YOU ever, on hearing the voice of an unseen speaker, said to yourself: What a lovely voice! I know I'd like that person.

Most everyone has had some such experience, so no doubt you have. Instead of "lovely," though, you may have said "satisfying," "vibrant," "cheerful," or "sincere"; for a voice having any one of those qualities has a magnetism that is hard to resist.

Perhaps you have wondered just why some people have such charming speaking voices while others haven't. There is no mystery about it; for whether or not they fully realize it, nine times out of ten those people who speak beautifully have done some intensive work on their voices. Yes, they may even have done it without realizing it; because, barring an actual defect (which should be attended to professionally), it is as simple as that.

No young person is doomed by nature to go around burdened with a shrill, a screechy or a discordant voice. In fact, you have no more powerful gift at hand with which to express and to enhance your personality than your voice. If it is inclined to be too high, a little will power and practice can be brought to bear on it, with the result that in a little while you will find you are automatically speaking in a lower key.

It is a delusion, however, to believe that it is a mark of superior culture to speak so low that no one can hear you clearly. Nothing is so conducive to complete weariness and annoyance on the part of the listener as the necessity of straining every faculty in order to hear your part of the conversation.

It is very bad training for a voice to fling it about stridently, in anger, a great deal, simply because the stridency has a tendency to cling after the anger has departed, and it is the

reverse of attractive.

No better suggestion can be given than that you should strive for naturalness and simplicity in your speaking. If you have a light, musical voice that could easily remind one of tinkling bells and sparkling little waterfalls, it would be a grave mistake to attempt a low, throaty voice. While husky voices may pull at heartstrings, who can resist the gayety in a lilting voice! If you have a soft, caressing voice, keep the softness but give it colorful overtones. If you have a direct, almost gruff manner of speaking, keep the directness; simply shave off the rough corners, take out the gruffness and work for vibrancy. The idea is not to trade your voice in on a new one — which in all likelihood would not become you at all — but to bring out the best that there is in your own voice. And that best will surprise you with its possibilities.

It is very easy to become so involved with the mechanics of speaking that you drive the very life out of your voice. If you do that, you will have defeated your purpose. Remember, your voice should be used to express your personality — not to obscure it.

Affectation in speaking is another slap-in-the-face to attractiveness. People are so quick to detect it, and so ruthless in their judgment of it. Sincerity in your voice presupposes sincerity in you, and if you attempt to make your voice cover up for you there will be a ring of disharmony. "She doesn't mean a word she says, although she says it beautifully," isn't a particularly charming comment to have made about you.

In your school, your social or your business life, a voice that carries conviction and harmony is an unquestionable asset. It suggests self-assurance, culture, dependability. It can clear a path for you.

While your voice may express the high points of your personality, it is a valuable help to remember that it may also reflect its weak points. Take the habit of whining. (Oh, yes, even adults are guilty!) What does it suggest? Lack of self-discipline. In fact, just a plain spoiled youngster who is shirking the responsibility of growing up. A sharp voice makes one wonder about the speaker's temper — how well under control she keeps it. A haranguing voice certainly speaks for itself. A halting, uncertain voice breathes of timidity, which is certainly no blemish on character, but it is a social drawback; and it isn't a farfetched idea that a little brushing up on this hesitant manner of speaking might help to undermine the timidity back of it.

Everyone is affected to some extent by sound. Rough, jarring sounds are pretty likely to make us jumpy, edgy. Shrill animal cries, screeching brakes, anything that runs roughshod over our sense of sound, puts us in an unreceptive mood. And so it is with human voices.

Whatever the pitch of your voice, the essential characteristic should be pleasantness. More frayed nerves and ragged tempers have been soothed by a pleasant voice than by any other one thing perhaps. Old and young alike succumb to its persuasiveness. It will open doors for you that would otherwise remain closed, and it will insure friendships that might never have been experienced.

Views and Reviews

By WILLIAM E. TOWNE

Peace and Truth

SWIFTLY arose and spread around me the peace and knowledge that pass all the argument of the earth," wrote Walt Whitman. *Our* truth — the truth relating to our great problem of the moment — will come to us most clearly in an atmosphere of peace and quiet.

How many difficult personal problems have been solved during sleep. You try desperately, during your waking hours, to find a way out. You are crushed between opposing forces. You know there IS a way out for you — but you cannot see it — yet. Then you go to sleep with the problem right up in the forefront of your mind. You awake, and lo, the way lies clear before you. When the peace of sleep enfolded you, your subconscious mind could get through the solution to your conscious mind.

Yes, the mind needs to "settle" in peace and quiet before you can think most clearly. When your thoughts are distracted by a hundred interruptions, your thinking becomes confused. You have no time for anything that does not require immediate decision. Inspired solutions for difficult problems are seldom realized at such times.

It was because they needed peace that the ancient prophets and wise men went up to the top of a hill or mountain to fast and pray. And they returned with divine messages for mankind. For peace is creative. It is creative because it puts one in touch with Nature and with God.

The results of peace within come forth as the world's great masterpieces of art, literature, invention. Who can say if Edison would have given the world so many inventions that have revolutionized our way of life if he had not been partly deaf?

Out of the quiet of night, on a becalmed sailing ship, at two o'clock in the morning, Cardinal Newman brought forth the famous hymn, "Lead, Kindly Light." It was born of prayer and quiet, even though its author was undergoing both mental and physical suffering at the time. Surely Whitman's "peace and knowledge that pass all the argument of the earth" must have spread around Cardinal Newman on that night. "Where there is peace, God is," wrote George Hebert.

Peace within opens the way to wisdom — the wisdom of God. Yes, truly it is this wisdom which comes forth as inspiration, invention, art. It is the *inner peace* that counts. The outer world may or may not be at peace — though quiet in the outer world is a help to the mood of peace. We know of one man — a native school teacher in the Philippines — who completed his study of a course of lessons in Truth while his family, consisting of a wife and six children, was gathered around him each evening in their single-room house. Incidentally, he made a far better showing in his work than the majority of students who studied under much more favorable conditions. So inner peace is not always dependent upon favorable conditions without.

Peace cometh in the night for many who cannot readily find it by day.

"Joy is like restless day; but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine
Through Peace to Light."

SAVED BY PREMONITION

By M. H. S.

I HAVE had many experiences of a strange and unexplainable nature but the one I shall relate is by far the strangest of all. From my childhood I had always cherished a secret ambition to some day cross the ocean and visit foreign lands, especially the northern part of Europe, but had always been deterred by my inability to save the necessary amount of money, and, later on in life by family duties and ties. At last, about six or seven years ago, I came across some advertising which seemed to hold out a hope that my long cherished dream might be realized. This advertising concerned a steamship line of two vessels plying between a city on the St. Lawrence and a port in Scotland. The ships were said to be manned by Scottish sailors and all other help (stewardesses, etc.) was also of Scottish descent, and the ships themselves were described as being "a little bit of Scotland." One of these ships was named the *Athenia*, which intrigued me greatly. Also, the price of the trip was extremely modest and I felt that the fulfillment of my dream was within reach and that I should at last visit the land of my forbears, including the beautiful "dream city" of Edinburgh.

I began actively to plan that if at all possible I should actually have this voyage. But in spite of my pleasant anticipations, each time the thought of the trip came to mind I was seized with a vague, uneasy misgiving. As time went on this deepened into a strange, but very strong, sense of warning. This I mentally shrugged off, thinking it perhaps due to the fact that I had once been frightened by a ferryboat trip over rough water. But I was still as determined as ever, in my mind, that my ambition should be realized. As time passed, in addition to this strange sense of warning, a dark sort of picture began to form in my mind each time I thought of the longed-for trip. A low sort of ceiling just overhead seemed to slope sharply, dark rushing water seemed to be everywhere about me, and a vast confusion of struggling, shouting people. And always darkness seemed to cover the entire scene. At last these impressions became so terrifying that I refused even to think of the deeply desired voyage and hoped I might never again even hear of it.

Imagine my horror when word was flashed around the world that the *Athenia* had gone to the bottom, and in the dead of night! To this day I have never been able to rid myself of the feeling that I was there and actually saw the tragedy take place.

WOULD ye but understand!
Joy is on every hand!
Ye shut your eyes and call it night,
Ye grope and fall in seas of light —
Would ye but understand.

— *Charlotte Perkins Stetson*

Success In Prayer

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

PRAYER HELPED ME TO PEACE AND HEALTH

FROM an active life of teaching and other social activities I was suddenly and unexpectedly plunged into a life of invalidism and seclusion. For almost a year I was confined to bed, then followed several years of semi-invalidism. For a short period I was unconscious and on recovery of consciousness I found myself blind and deaf for another period.

For weeks I was unable to see anyone but my family and my nurses and was unable to read or amuse myself in any way. I had to lie hour after hour, night and day, with my face covered with a cold water towel. Six times I partially recovered and then had a relapse. I could only think and think and think.

From childhood I had been brought up in a Christian home, read the Bible, attended Sunday school and church regularly, taking lessons and courses in mission classes and various courses in religious education, including studies in Truth. I tithed faithfully. I really supposed I was a good Christian and a sincere Truth student. Then why had this come upon me? When I began to realize I could never go back to teaching, the work I loved, and possibly would be doomed to a life of invalidism, I became bitter and resentful, even turned against God. Why had he punished me thus? Why forgotten me? Then I came to realize that in my busy material life it was I that had forgotten God. I was thrown on my own resources, left to "find myself," to obey the command, "Know Thyself."

In my lifetime I had learned many Bible texts, poems and proverbs. I began searching in my subconscious mind for these and repeating them. I noticed the one that came most often to my mind was, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (St. John 14: 27.) And this: "Believe in God, believe also in me." I also soon found that I usually dropped to sleep after repeating these words, and when I awoke I was in a more calm, peaceful mood. I repeated them over and over and over — it seemed like hundreds of times. I didn't know then what is commonly known now, that I was impressing the subconscious mind before I went to sleep and the subconscious mind, that never sleeps, was expressing and acting on the physical body so that I found myself becoming more peaceful, less bitter and resentful, happier; and naturally my health improved slowly but surely.

About this time there came to me a practical nurse, a Belgian woman, who had a loving, sympathetic nature. She had come to America from Belgium and she had been through all kinds of trouble. She had lost a loving, devoted husband in World War I, and married again and had three children, each with an individual and trying problem. She and her husband had lost about all their money in a business venture during the post-war depression. She was in poor health, but her hardest problem was that her youngest daughter,

eight years old, had a heart and spinal trouble. The doctors said she could live only a few years. The mother's prayer was that she might be spared to take care of her.

One day, when she was full of trouble, I said to her, as Elizabeth Browning says, "The blue of Heaven is larger than the cloud!"

The next day when she came she asked me, "What was that you said about the cloud?" She had been thinking it over.

From that time on she began to be interested in the study of Truth. I became deeply interested in her and the healing of her family troubles and problems and in teaching her what I knew of Truth. I could not use my eyes to read, so it had to be from memory. I thought and meditated much on Jesus Christ's inheritance to us: "My Peace I leave to you." I searched my subconscious mind for helpful affirmations for both of us. I taught her the affirmation, "God in the midst of me is mighty to heal." Not until long afterward did I myself realize what that meant and what power it carried.

Gradually, as I became interested in helping that family, I found myself gaining. It is the law that as we give we receive, and I was soon able to spend the winter in Florida. There I read and studied Truth and later entered a home of Truth for study and treatment. But in all the confusion or problems that arose I used my affirmation: "Peace, I give unto you. My peace I leave with you." I claimed my inheritance: "Let not your heart be troubled." Of what use to us is *any* inheritance unless we claim it?

The nurse's family went through a series of demonstrations which she said were surely answers to prayer. She herself went through successfully a serious operation and recovered her health; her husband secured a good position; her small crippled daughter recovered her health and grew up to be a fine young woman, overcoming her handicap of childhood.

I myself recovered my health and found peace of mind. I have learned that God is within me; that in him I live and move and have my being; that God is peace; that God is expressing through me. If God is peace and expressing through me, then I must express peace. Peace is a gift, an inheritance all can claim. Jesus Christ said, "Ask, believe, receive." We only have to have faith, trust God, put all our affairs lovingly in the hands of the Father, to have peace of mind, knowing that only our highest good can come to us. If we do this we shall have "the peace which passeth all understanding" and all else will follow. "Peace comes with the complete surrender to the will of God."

The word "peace" in the Semele language means surrender, safety and protection.

When we seek spiritual things rather than material we will find peace, which brings health and happiness.

"Seek ye first the kingdom and all other things will be added" — supply, health, happiness, peace.

"The ways of wisdom are ways of pleasantness and all her paths are peace."

"Acquaint now thyself with God and be at peace, thereby shall good come unto you." (Job 22: 21.)

— *C. F. G., Conn.*

LET your soul stand cool and calm.

— *Walt Whitman*

Elizabeth's Editorials

(*Continued from page 7*)

affirm these truths the first thing in the morning and the last thing at night; (5) go on your way rejoicing and acting just as if the thing were already in your possession.

These five steps constitute the act of BELIEVING that you receive the thing you ask for. That you receive it directly from the Spirit within you. And remember that Jesus said, if you *believe* you receive it you shall have it. Claim that promise, hold to it mentally, affirm it whenever you feel in doubt.

*

Hurt Pride And Physical Ailments

SOME metaphysician has said that mental correspondent of goitre is hurt pride, or what is called an obstinate pride. And pride of any sort comes from a false standard of life which places the stress and value on things, and the outward appearances, instead of placing it on the spiritual realities of man's own being, in God. Jesus said that we should not judge by the outer appearance but that we ought to judge righteous judgment. Which means that we are to place the value on the within part of our lives. We are to value and rejoice in life itself, which is God, instead of placing value upon the outward appearances of life such as dress, clothes, prestige, honors, material riches, etc.

The person who is afflicted with obstinate pride is the kind who has the habit of comparing all these outer things which are in his possession with the outer things which are in the possesstion of other people who seem to have more of them than he has. And because of this habit of comparing the two and resenting and being humiliated by the thought of how little he has in comparison with others, he grows into the habit of feeling "sore" or hurt in his pride. Perhaps his feeling of excessive pride eventuates in a stiff neck or goitre on the outer plane to correspond to the inner attitude. Who knows!

Jesus said, "Except ye become as a little child ye shall not enter into the kingdom of heaven." He might just as well have said except ye become as a little child in your judgment of life, you cannot come into the kingdom of health or happiness.

The only way you can become as a little child is to practice every day. One of the things that no child ever has until it is taught to have it by the grown-ups is hurt pride. The child expresses himself exactly as he is and he never compares himself with others to his own detriment until he has acquired the habit of grown-ups. The child *is* himself and does what he himself wants to do. Furthermore he enjoys doing it.

I READ within a poet's book,
A word that starred the page,
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, that is true, and something more;
You'll find, where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where Love abides
And Friendship is a guest,
Is surely home, and home, sweet home;
For there the heart can rest.

— *Henry Van Dyke*

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— 1 Tim. vi. 17.

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