

Paul Ellsworth: YOUR STORAGE BATTERY

NAUTILUS

MAGAZINE of NEW THOUGHT

Opens New
Possibilities

NOVEMBER

1915

EDITED
BY
ELIZABETH
TOWNE

PRICE
15
CENTS

NEW THOUGHT CENTERS.

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

- BERKELEY, Cal.**—Berkeley Business College Bldg., S. E. cor. Shattuck and Center streets. (M)
- BOSTON, Mass.**—Church of the Higher Life, 585 Boylston St. Sunday, 3 o'clock. Rev. Lucy C. McGee, Ph. M., Minister. (M)
- BOSTON, Mass.**—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue. (M)
- BOSTON, Mass.**—Modern Thought Book Centre, 687 Boylston street. (M)
- CHESILHURST, N. J.**—The New Life Fraternity, Mrs. Grace Collins, Box 15. (M)
- CHICAGO, Ill.**—Priscilla Knox McArthur, 1340 North La Salle avenue. (M)
- CINCINNATI, Ohio.**—The New Thought Temple, 604 Union Central Life Insurance Bldg. (M)
- COLUMBUS, Ohio.**—Miss Harriet Schwartz, 470 South 18th street. (M)
- DETROIT, Mich.**—Higher Thought Assembly, 10 Witherell street. (M)
- EDINBURGH, Scotland.**—Higher Thought Center, Church, School, Retreat, Library, Helen Rhodes-Wallice, 49 Shandwick Place. (M)
- EVERETT, Mass.**—Leonard L. Nones, 34 Sea street.
- FREDONIA, Kans.**—Lozanto New Thought Center, 420 S. 8th street. (M)
- INDIANAPOLIS, Ind.**—Mrs. Dayse Walker Booker, 64 S. Blake street.
- KALAMAZOO, Mich.**—Home of Truth, 211 West Dutton street. New Thought Library. (M)
- LOS ANGELES, Cal.**—Metaphysical Library, 910 Black Bldg., 4th and Hill streets. (M)
- MELBOURNE, Victoria, Australia.**—Miss E. R. Hinge, 144 High street, St. Hilda. (M)
- MINNEAPOLIS, Minn.**—The New Life Fraternity, Dr. Amelia A. Randall, 2744 4th avenue, south. (M)
- NEVADA, Mo.**—Weltmer Institute, 206 S. Ash street. (M)
- NEW YORK CITY.**—Mrs. Mary Etheridge Chapin, Studio, Berkeley Theatre Bldg., 21 West 44th street, Saturdays to Tuesdays. (M)
- NEW YORK CITY.**—The Divine Science Reading Rooms, 416 West 74 street. (M)
- NEW YORK CITY.**—Higher Thought Center, 1919 Broadway. (M)
- NEW YORK CITY.**—Macy Pub. & Masonic Supply Co., 46-40 John street. (M)
- NEW YORK CITY.**—New Thought Church Reading Room, 110 W. 84th street. (M)
- NEW YORK CITY.**—New Thought Fraternity Inc., 122 West 94th street. (M)
- NEW YORK CITY.**—The Unity Society of Practical Christianity, 305 Madison avenue. (M)
- OAKLAND, Cal.**—California College of Divine Science, 727 W. 14th street. Sunday services, 11 a. m. and 8 p. m. Mid-week, Wednesday, 8 p. m. (M)
- PARIS, France.**—Société Unitive (Science of Life Center), 26, Rue Vavin. (M)
- PERTH, Western Australia.**—The Truth Centre, 36 Pier street. (M)
- PHILADELPHIA, Pa.**—Happiness Talks. Tuesday evenings 8.15, Wednesday 8.30. Mrs. Margaret Cutting-Ives, Limburner Bldg., 1720 Chestnut street. (M)
- PHILADELPHIA, Pa.**—Mary E. Brown, 1839 N. 11th street. (M)
- PHILADELPHIA, Pa.**—Dr. Elizabeth M. Clark, 1411 North 18th street. (M)
- PITTSBURGH, Pa.**—Pittsburgh New Thought Alliance, 628 Wabash Bldg. (M)
- PLAINFIELD, N. J.**—Mrs. Florence E. Roundey, Truett Court. (M)
- PORTLAND, Ore.**—Metaphysical Book Shop & Free Reading Room, 409 Corbett Bldg. (M)
- PORTLAND, Ore.**—New Thought Temple of Truth, 510 Eilers Bldg. Lectures Sunday 11 a. m. and 8 p. m. Recital Hall, 142 Broadway. (M)
- SAN ANTONIO, Texas.**—New Life Fraternity, Mary Norton Bramham, 3809 South Presa street. (M)
- SAN FRANCISCO, Calif.**—Metaphysical Headquarters Exposition New Thought Propaganda, 220 Post street. Meetings daily.
- SAN FRANCISCO, Calif.**—California Gift Shop, 1040 Polk (at Post street). Olivia Kingsland.
- SAN FRANCISCO, Cal.**—The S. F. Occult Book Co., Dr. Denning Smith, Librarian, 1141 Polk street at Sutter street. (M)

- SANTIAGO DE CHILE, S. A.**—Instituto de Ciencia Mental "Armonia." Catedral 1872, Casilla, 468 P. O. B. (M)
- SEATTLE, Wash.**—Mrs. Agnes J. Galer, 516-518 Crary Bldg. (M)
- SEATTLE, Wash.**—Raymer's Old Book Store, 133 First avenue. (M)
- SPOKANE, Wash.**—Spokane Book & Stationery Co., 903 Riverside avenue. (Opp. Post Office). (M)
- ST. LOUIS, Mo.**—New Thought League, Headquarters 509 North Newstead avenue.
- SYRACUSE, N. Y.**—Miss Katherine Carter, New Thought Reading Room, 505 South Warren street. (M)
- TORONTO, Ont., Canada.**—C. M. North, D. C., 179 College street. (M)
- WASHINGTON, D. C.**—Oriental Esoteric Society, 1443 O street, N. W. (M)
- WASHINGTON, D. C.**—Mrs. E. B. Williams, Unity Truth Center, Met. Literature Library, 1860, Col. road. (M)
- WESTFIELD, MASS.**—Life and Light Circle, H. G. Rockwell, 22 Hancock street. (M)
- YOUNGSTOWN, O.**—Flora G. Whiteside, Pleasant Grove. (M)

NEWS STANDS.

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- BUFFALO, N. Y.**—Mrs. Candis J. Hall, 374 Delaware avenue.
- BURLINGTON, Iowa.**—A. W. Martens, Pub., 301 S. Main street.
- CANTON, Ohio.**—Ralph W. Young, 307 Tuscarawas avenue.
- CHICAGO, Ill.**—The Advanced Thought Publishing Co., 168 N. Michigan avenue.
- CHICAGO, Ill.**—A. C. McClurg & Co., 218-224 S. Wabash avenue.
- CHICAGO, Ill.**—Purdy Pub. Co., New Thought Book Shop, Mallers Bldg., 5 S. Wabash avenue, S. E., corner Madison street.
- CLEVELAND, Ohio.**—Burrows Bros. Co., 633 Euclid avenue.
- DENVER, Col.**—Mrs. Edith Marie Raymond, 2040 Welton street.
- HARROGATE, England.**—Talisman Publishing Co., 526 Station Pde.
- LONDON, W. England.**—Maurice Dobson, 146 Kensington, High street.
- LONDON, E. C., England.**—L. N. Fowler & Co., 7 Imperial Arcade and 4-14 Imperial Bldgs., Ludgate Circus.
- LONDON, W. C., England.**—Power Book Co., 58 and 59 Bank Chambers, 329 High Holborn.
- LOS ANGELES, Cal.**—Dawsons Book Shop, 513 S. Hill street.
- LOS ANGELES, Calif.**—Holmes Book Co., 333 and 740 S. Main street.
- NEW YORK CITY.**—Goodyear Book Concern, 339 5th avenue at 33rd street.
- SALT LAKE CITY, Utah.**—Shepard, the Magazine Man, 237 S. State street.
- SAN DIEGO, Calif.**—The Book Lovers' Shop, S. W. Corner 5th and C streets.
- SAN DIEGO, Cal.**—Carpenters' Book Store.
- SAN DIEGO, Cal.**—Mrs. Cella B. Slocum, 1658 Front street.
- SAN DIEGO, Cal.**—Webster's Book Store, 945 Eighth street.
- SANTA BARBARA, Cal.**—Ramona Book Store, J. M. Barbour, Prop., 707 State street.
- ST. LOUIS, Mo.**—H. H. Schroeder, 3537 Crittenden street.
- TACOMA, Wash.**—C. Albin Thorell, 1014 South 11th street.
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Say you saw it in THE NAUTILUS. See guarantee, page 3.

Nautilus News.

BY THE EDITORS.

We Come of Age!

Congratulations are in order! This number of *Nautilus* is number one of volume 18. That means that with our October number we completed seventeen years of publication, and with this one we open our eighteenth year. By way of celebration we have made the best magazine we can, and we will give you some new announcements, and we have adopted a new heading for the editorial pages, a new ivy border design for Mr. Markham's beautiful poem, and a few other new illustrations. And the *Nautilus* trinity of editors join in wishing you many happy returns of the day!

Articles from Two Great Healers.

By way of a *Nautilus* birthday announcement I want to tell you that as soon as that series of articles on "Success Forces," by Lida Churchill, has been completed, we shall begin publication of another splendid practical series by Kate Atkinson Boehme, seven lessons under the general title of "From Men to Gods," each lesson closing with an affirmation for realization and illumination. Mrs. Boehme is a great teacher and healer, as you may know.

And you could never guess who else has written us a series of articles that will begin in our very next number, December. It is Thomas Jefferson Shelton, editor *Scientific Christian*, the most widely known healer in this country, if not in the world. He has written us a fine series of articles on healing that I hope will be the means of healing every reader of *Nautilus* who is not already healed, besides enlarging the consciousness of every reader. Look for T. J. Shelton's "Healing Thought" in December *Nautilus*.

And there will be "Air Castles and Real Castles," by Orison Swett Marden, and other good and appropriate things for the holiday season.

A Christmas Symposium.

Our special feature for December number will be a Christmas Symposium, with a notable series of experience articles containing ideas and inspiration for every member of the family from grandma down to the littlest one. The first article in this symposium is one of the prize winners: "How I Won on Five Counts," by Mrs. E. G. Mansfield, telling how she overcame inharmonious, got out of a rut, made herself better looking and outgrew quick temper and the worry habit, all through the use of New Thought.

The second article is by our friend, Gertrude Capen Whitney, author of that serial

(Continued on Page 2.)

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Important Notice To Nautilus Subscribers.

IF YOU FIND a red delinquent notice and order form attached to this space it means that your subscription expires with this issue, UNLESS your renewal has crossed this notice in the mails. Please renew at once so as to avoid missing an issue, and to save the expense of removing and replacing your name on our list. IF YOU WILL RETURN THE RED ORDER BLANK WITH YOUR REMITTANCE SO THAT IT REACHES US BY THE 20TH OF THE MONTH OF THIS ISSUE, WE WILL CREDIT YOU WITH 13 MONTHS FOR \$1.50. We can afford to give you an extra month for prompt renewal.

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Nautilus News

(Continued from Page 1.)

story, "The Practice of the Presence," which our readers enjoyed so thoroughly. This contribution gives her "Philosophy of Dress," which includes the sort of economy that takes thought of those who make clothes as well as those who wear them. Every woman's heart will delight in Mrs. Whitney's philosophy of clothes.

The third article is "The Christmas Spirit and a Trio of Gifts," by Anne Warner, author of that serial story, "Sunshine Jane," which ran in *Nautilus*. Her trio of gifts are perennial like sweet phlox, and her philosophy of Christmas giving is the real New Thought kind. There are little sketches of the gifts, made by dear Anne Warner herself.

The fourth article in the symposium is from Thomas C. Robinson, on "How I Freed Myself from Fear"; and the fifth is another one of those clever self-experience stories by Virginia Hart, this one on "The Law of Mental Attraction and How it Worked," to bring two bicycles to two children whose parents could not afford them. This shows the real New Thought way for getting what you want at Christmas time or any other!

Our Century Club.

You are invited to join our new Century Club! Who will be the first new member?

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Blessings to our readers who help us to go **PHILA, Pa.**—Happened and preach the gospel 8.15, Wednesday 3.30. City street. (M)
PHILA, Pa.—Mary E. Brown, 1839 N. 11th street. (M)

PHILADELPHIA, Pa.—Dr. Elizabeth M. Clark, 1411 North 18th street. (M)

PITTSBURGH, Pa.—Pittsburgh New Thought Alliance, 628 Wabash Bldg. (M)

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PORTLAND, Or.—New Thought, we will substitute it upon request.

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Nautilus is a great investment, not an expense! It pays dividends in proportion as it is USED. It ought to be in every home, school, library, business house in this land; not to mention every New Thought Center of every kind and description. What will you do toward New Thought extension work for 1915?

NEW THOUGHT AT THE EXPOSITION

The International New Thought Alliance and the California New Thought Exposition Committee invite every reader of NAUTILUS to attend the lectures given daily at Metropolitan Headquarters, 220 Post Street, one block from St. Francis Hotel. Write for information and send 2 cent stamp for calendar of lectures for the 40 weeks.

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BY ELIZABETH TOWNE.

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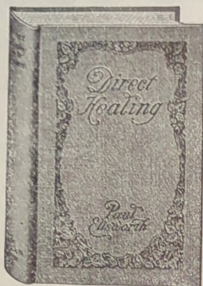
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DIRECT



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THE NAUTILUS.

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NOVEMBER, 1913.

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THE NAUTILUS

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WILLIAM E. TOWNE

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The Nautilus
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For 1915-16.
Others
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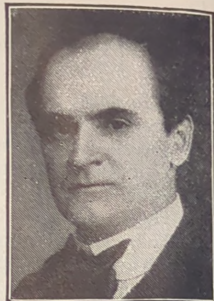
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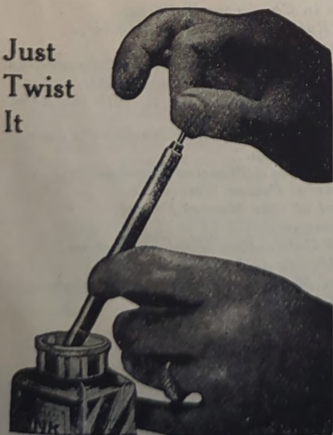
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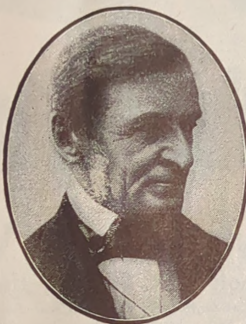
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How to handle the mind in Creative Thinking.
The secret of Building Mind Power.
How the Will is made to act.
How to test your Will.
How a strong Will is Master of Body.
What creates Human Power.
The Six Principles of Will Training.
Definite Methods for developing Will.
The NINETEEN METHODS for using Will-Power in the Conduct of Life.
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 Leaving thine outgrown shell by life's rending sea!"
 —Holmes' "The Chambered Nautilus."

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MONTHLY {
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NOVEMBER 1913.

{ VOL. XVIII
 No. 1 }

EDITORIALS

by
 ELIZABETH TOWNE

Massachusetts Women's Slogan.

GOOD Will to men
 and
 Votes to Women
 November Second!

▽ ▽ ▽

"Said I Not, Ye Are Gods?"

THERE is but One Infinite Life, with its infinite manifestations; one actor in all action. And life itself is absolute, all wise, all powerful, everywhere present, absolutely free to express itself as it pleases.

Man is made in the image and likeness of the One: man, too, is a free being who expresses what he chooses to express. In proportion as he chooses to express that which is in accordance with his own divine nature, in that proportion he expresses beauty, harmony, wisdom, love. In proportion as he recognizes that which is not in accordance with his own nature, he expresses that which is not beautiful, harmonious, wise, loving.

But whatever man expresses, however much wisdom or not-wisdom he expresses, man in his real being is identical with the One. All that man does he does by the power of the One.

All that expresses life expresses the One Life, for there is only the One Life.

▽

To Know Thyself is Freedom.

MAN in his heart desires the beautiful, the harmonious, the wise, because in truth he *is* beautiful, harmonious and wise. How could it be otherwise, since he is made in the image and likeness of the One?

But the expression of the Infinite One is limited by the KNOWLEDGE of the Individual: in proportion as man knows the truth of his own being he recognizes and expresses it. In proportion as he believes himself to be something other than what he is in truth, so long he recognizes and expresses that which is not truth, not beauty, not harmony.

EDITORIALS by Elizabeth Towne

Gods Prove by Experience.

AND experience teaches him. According as a man thinks in his heart, so he creates in the world of form. As his not-true thoughts take form and come to life within him and in his environment man begins to see that these forms are not desirable forms; they do not conduce to soul-satisfaction, health, happiness or prosperity. Then, because the forms have come to life and proved themselves unpleasant, man immediately turns away from them and begins to desire their opposite, which is truth, beauty, harmony: *love*.

So, whether the thing that comes to life is an evil thing or a good thing, THE LIFE OF IT IS THE ONE LIFE, ALWAYS GOOD.

Without the power to choose his thoughts and express them in life forms man would never learn his true nature. In that case creation would forever persist in chaos. So it is good for man that the evil which he thinks comes to life and torments him. Otherwise he could never learn better: he could not grow in wisdom and in knowledge: he could not fulfill his chief end of being, to learn God or good, and enjoy it forever.

Men are gods, with free will and power to create, to uncreate, to recreate in their own divine image and likeness. This is joy, infinitely progressive.

▽ ▽ ▽

Pseudo New Thought in San Francisco.

HERE in Massachusetts a few years ago Rev. Clarence Richeson, a popular minister of the Baptist church, became intimate with a young girl under the promise of marriage, and to save himself from exposure that would prevent his marrying a fortune, he poi-

soned the girl. But it all came out and the man was tried, condemned and executed. Also he was execrated unanimously by the public.

But did anybody blame the Baptist church for this case? Did the Baptist church tremble in its boots or go to pieces? Of course not. The Baptist church is a great deal larger than anything that any one person could do in it or to it.

And the New Thought movement is too great and too stable to be injured by anything that any one person can do to it. Especially when that person is not even a part of it!

Why waste time, thought and energy in explaining away the doings of a man who twists New Thought for his personal benefit, who twists its teachings, its practices and even the spelling of its name? It is foolish to even give him a second thought.

A man of this description applied for membership in the International New Thought Alliance on Friday morning, September 3, while the congress was in business session. The secretary brought his application before the members of the association. A motion was made to exclude the man on the ground that he traveled under various names, and that according to common report his practices did not agree with the laws of the land and the aims of the International New Thought Alliance. This motion was seconded and adopted unanimously, and the secretary was instructed to state to the applicant the exact reason why his application was refused. A few weeks after this same man was arrested for fraud and the local newspapers gave him much notoriety. Some of them called him a New Thought "bishop."

 EDITORIALS *by* Elizabeth Towne

He is not. It takes something more than a claim and a misspelled name to make a man either New Thought or a bishop.

The Alliance aims to exclude from its membership those whose actions are plainly inconsistent with its purposes and aims. It condemns nobody, it despises nobody. Its members know that the One Life is pushing for expression through every soul on this earth, and that everybody is learning his lesson through his own experiences, urged by that One Spirit which is the soul of every human being. The Alliance welcomes all persons to its meetings, just as every church welcomes everybody to its services. But like all churches it reserves the right to refuse membership to any person whose vote it does not wish to have considered in its councils. The Alliance is a purely democratic body, truly representative of the great New Thought movement, and every member votes in its councils. It is a mere matter of choosing associates. Every association has a right to choose its members, just as you and I have a right to choose whom we shall ask into our homes to visit with us.

Now let's talk about something more important.

▽ ▽ ▽

According to Genesis and the Constitution.

AFTER all, the basic reason for believing in and working for equal suffrage is the religious one.

God created mankind in his own image and likeness, "male and female created he *them*," and he gave THEM dominion over all the earth.

Evidently, if the record is to be believed, God created man to rule over the

earth and God made man male *AND* female.

How can mankind "have dominion" except by vote?

God gave the woman dominion along with the man; Jesus Christ the Son affirmed human freedom, human equality and human dominion, not *men*-freedom, *men*-equality, and *men*-dominion.

Who, then, in all history had the RIGHT to take away from women what God and Christ gave them?

Paul? If God the Father wanted to take back the women's right to a voice in dominion don't you think he would have spoken through the Son, instead of through an old bachelor convert who never even saw Jesus the Son.

And what man has the temerity to say that God was so foolish a being as to *give* women dominion with men and then, after six thousand years, snatch back her dominion again before she was wise enough to value it and use it?

Did he do it *because* women were not wise enough? *Then how about the men*, who were not wise enough to take *their* dominion away from kings until 1,776 years after Christ?

What God gave humanity in the beginning still stands. Men began to take their dominion in 1776, *and the women helped them do it*; if the women hadn't staid home and run the farms, minded the babies, made the clothes, herded the cattle and hunted off the Indians while the men journeyed away to fight and to found the government of the United States how could the men have found time for politics?

And the men forgot all about the women and that little word "male" crept into the constitution.

But no wonder—the women forgot it, too!

They were so busy ruling the home.

EDITORIALS *by* Elizabeth Towne

When Women Ruled the Home.

THE women ruled the home those days—the milk supply, the food, the water, the clothes, the child labor, the education, the supply of light and air in the home; and they never dreamed of the men's politics interfering with their dominion.

Our foremothers helped our forefathers to take their dominion; now their granddaughters are asking their own dominion from the grandsons.

For sixty years the women of Massachusetts have been praying the men to rectify that oversight and get that little word "male" out of the way, so that women may begin again to have a voice in ruling their own home conditions.

Sixty years the women of Massachusetts have been praying the men to give them back their God-given right to a voice in home-government, which both men and women overlooked in the hurry of founding this United States.

And now for the first time in all those years the matter comes to the voters for decision this November 2, 1915.

Will Massachusetts men give their women the same right to vote that the Western men have already given to their women?

Are not our Massachusetts women as worthy as the Western ones?

Are our men too hide-bound and too cowardly to give us the vote now? I can't believe it!

But if they *do* vote against us: well, we'll just cry our eyes out November 3, and then begin all over again.

For the vote is our God-given right and by the power of God we are going to have it if we fight another sixty years and maybe go on strike or smash all the

windows. That is what the men do when their rights are abridged, and they don't wait even sixty years to do it.

WE MUST have the vote, we can't keep house or home without it. And the working man can't keep his home, nor even his job without our vote.

▽

A Prayer to the Men of Massachusetts.

OH, men of Massachusetts, submit generously to the inevitable, give us our votes now. Help us now to help ourselves and you. We want the vote now, and we want it with your Good Will.

We are full of Good Will toward you now; who can say what defeat might do to our Good Will? We are human, you know, and our hearts are set on votes for women.

Are we not worthy that the men of Massachusetts should honor us by granting us votes the first time the question appears on the ballot?

Or must you, oh men, be importuned again and again, like the unjust judge of Jesus' parable?

It is up to you. And the money for another campaign will come out of your pockets.

Here's praying.

The book of Genesis plainly states that "male AND female created he them, and he gave THEM dominion over all the earth."

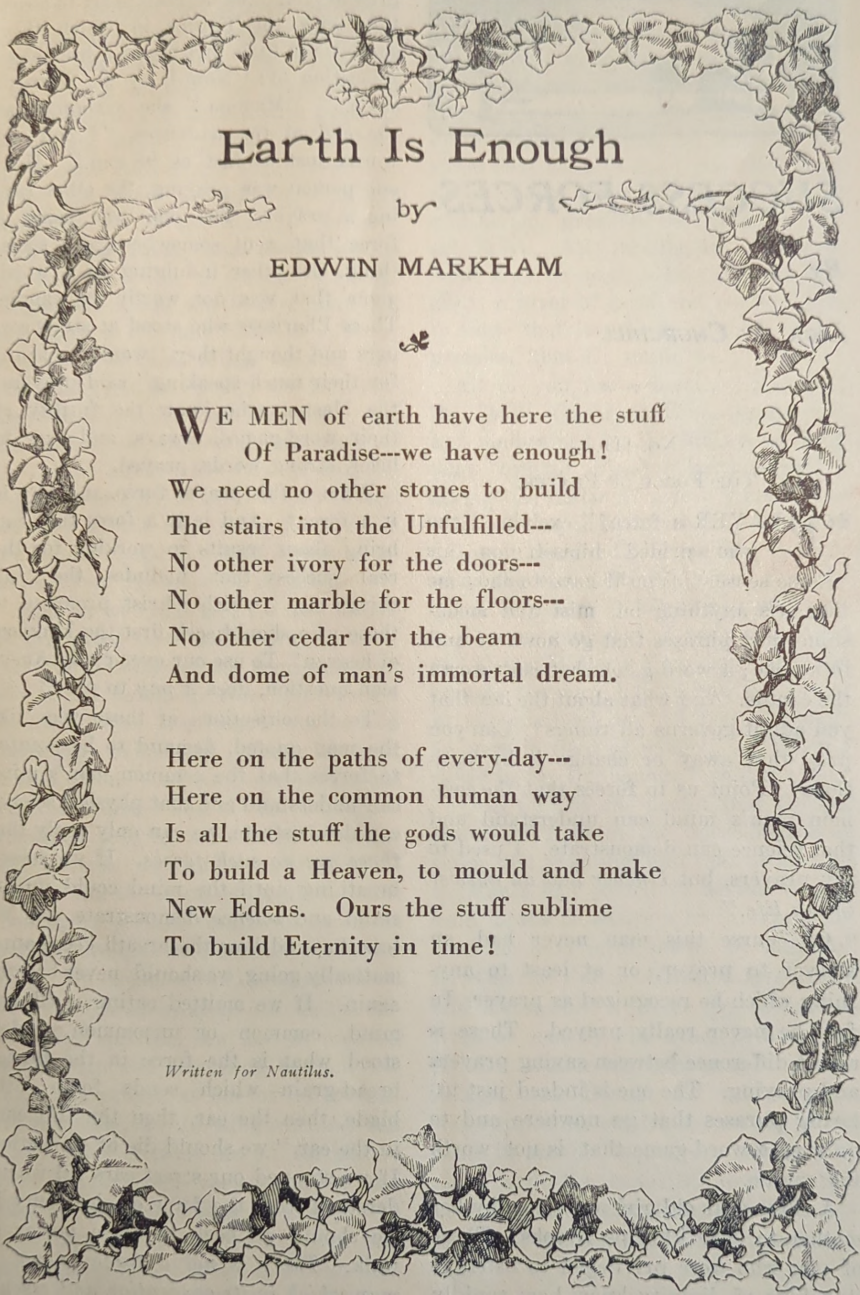
Who is a man that he should vote against God?

▽

There's a Reason in Being.

THE vote is simply a public record of individual opinion in matters concerning the welfare of human beings.

(Continued on Page 58.)



Earth Is Enough

by

EDWIN MARKHAM



WE MEN of earth have here the stuff
Of Paradise---we have enough!
We need no other stones to build
The stairs into the Unfulfilled---
No other ivory for the doors---
No other marble for the floors---
No other cedar for the beam
And dome of man's immortal dream.

Here on the paths of every-day---
Here on the common human way
Is all the stuff the gods would take
To build a Heaven, to mould and make
New Edens. Ours the stuff sublime
To build Eternity in time!

Written for Nautilus.



SUCCESS FORCES

By

LIDA A. CHURCHILL

▽ ▽ ▽

No. III.

THE FORCE OF PRAYER.

“**P** RAYER a force?” exclaimed one who prided himself on his “horse sense.” You’ll have to show *me* that it’s anything but mist and moonshine, just phrases that go nowhere and to no one; a word-game that isn’t worth the candle. And what about the law that you admit governs all things? Can you pray that away or change it by petitions? Point us to forces that the common man’s mind can understand and that science can demonstrate. I used to say prayers, but *I never had an answer in my life.*”

Of course this man never had an answer to prayer, or at least to anything which he recognized as prayer. In fact he never really prayed. There is a vast difference between saying prayers and praying. The one is indeed just uttering phrases that go nowhere and to no one, a word-game that is not worth the candle.

A three-year old girl was taken by her mother to hear Phillips Brooks. Those of you who were privileged to listen to this Jove of divinity know how rapidly he spoke. After a prayer which those

present felt was a real heart-to-heart talk with the Father in which they shared, the little girl began a breathless repetition of: “Now I lay me down to sleep.” “Mamma,” she exclaimed at the end of the sentences, “I can say words just as fast as he can.” Here one person was praying, the other saying a prayer. The one was using a force that went somewhere, did something, the other indulging in a word-game that was not worth the candle. Those Pharisees who stood at street corners and thought they “would be heard for their much speaking” said prayers; the Master, who knew the futility of their word-games, always, and ever in brief, strong words, prayed.

What is this prayer force, and why is it a force? And is it a force that can bring about results in working for the real success that includes the “all things else” which Christ promised to those who should seek first the kingdom of heaven? To use our ever-ready American question, does it *pay* to pray?

To the objections of those who, like the man quoted, demand to be pointed to forces that the common man’s mind can understand and that physical science can demonstrate, we can only reply that *there are no such forces*. If we ceased breathing until the mind could understand and science demonstrate why we breathe, and how the breath keeps automatically going, we should never breathe again. If we omitted eating until *any* mind, common or uncommon, understood what is the force in the buried bread-grain which sends forth “the blade, then the ear, then the full corn in the ear,” we should die of starvation. If we stopped our street cars till we understood what the force of electricity is, we should go back to horse power or walk. *There is not a force known to man which in its conception and essence can be explained by man.* The scien-

tist, the biologist, the botanist can name this dynamic thing electricity, that compelling one magnetism; can tell us that this species of bird will have certain habits and will be decked with plumage of orange, while that species will have quite other habits and feathers of dull gray; that this flower will bloom in blue and that one flaunt itself in crimson, each giving forth these statements as the laws according to which electricity, magnetism, birds and flowers manifest, but all three can only be silent as to the first cause of these things, or why they are what they are or obey the laws that they do obey. We use electricity, are charmed by the appearance and songs of the birds, admire the flowers and enjoy their fragrance as surely as though we knew all the facts about them which are hidden. All the facts about them which *affect our lives* we do know.

Even so we name and use and benefit by this great force called prayer, while knowing nothing of its conception, or why it does things or how. Is it provable that prayer is a force? As we said about the value and efficacy of trust in God, if one, and *only* one, person has received a direct and not to be doubted answer to prayer, there must be a law that governs the action and effect of prayer, and the application of that law must bring certain results as surely as that fire brought into contact with snow must, by a chemical law, produce water. We do not pray away or change the all-governing spiritual law, but in praying we act with and according to that law, which has prayer as one of its correlative branches, as the all-governing law of our land is made up of correlative laws which meet various needs and bring about certain desired effects. If, as we have said, it has been proved that even one person has received an undoubted and undoubtable answer to prayer, it is provable that the prayer

force acts on a principle and by its own law, and is therefore to be depended upon. And in *thousands of cases on record*, where people have really prayed, not merely said prayers, which was what Jesus meant by "praying aright," answers have come in the form asked or in a better one. Thus it has been proved and become provable that God, Universal Spirit, All Intelligence, whatever name may be used, is literally and tangibly, a giver of good and perfect gifts to those that love God, or good, as He promised that He would be.

All of you have doubtless heard of the large Orphans' Home established and maintained by Dr. Müller, of England, without initial private means or asking one dollar of men. When I was last lecturing in Boston a lady who used to live in England told me that one day when she was visiting a sister, that sister said to her: "When you go home, as it is on your way, I wish you would call at Dr. Müller's Home and leave ten pounds for me. I have had the doctor in my mind all day. I feel as though he were in need of money." "When I called at the Orphanage," said the lady, "I was told by the doctor that the last morsel of food in the house had been eaten that morning, and that he and his assistants had joined in asking God to send means to secure a fresh supply before the next meal should be needed." Dr. Charles Cullis of Boston established and maintained a home for consumptives on exactly the same principle as did Dr. Müller his Orphanage. A free refuge, near Boston, for misled girls, was supported solely by means which came in answer to prayer. Helen Wilmans built the beautiful town of Seabreeze, Florida, and Elizabeth Towne established the *Nautilus on God and nothing*.

When the writer was a very young girl she longed to get out into the great

world where she could gain knowledge and express her soul. Someone suggested telegraphy as a means to the desired emancipation. She lived on a cross country road, five miles from a railway station, and had no means of transportation. She had never seen a telegraph instrument. Silently, persistently, for over two months she prayed for an opportunity to learn telegraphy. Then a brother who lived hundreds of miles away and to whom no word had been said of her desire, wrote that a certain railroad was to establish telegraph offices along one of its branches, and that as he knew the superintendent of this branch, if she would come and board with him and *learn telegraphy* he could secure for her the position of operator in one of the offices.

When she was installed in an office she found herself with sufficient leisure to write out the stories that were always haunting her brain. When several tales had been written she knew as little of how to place them with publishers as she had known how to secure the opportunity to learn telegraphy. Again she talked solely and persistently to God of her desire. One day a strange man who was waiting for a train walked into her office, and, apropos of nothing, told her that he was one of the editors of a family paper which wanted stories written by some one who had lived in the country, and who thus would understand what country people would enjoy. Every month for three years a story went out in that paper from this country girl which her country readers, and many town readers as well, enjoyed exceedingly. That untaught operator proved that it *pays* to actually trust in the Lord, to wait patiently for Him, and that He *does* bring it to pass. She has never lost the habit of trusting, waiting and receiving answers to her prayers.

It is of the utmost importance to one who is to have genuine success to know that he may from the very inception of that success be independent of "pull" and free from the wear and tear of competition by going with his desires directly to the ever-ready inexhaustible Source of Supply, which, *literally and surely*, "giveth liberally and upbraideth not": that is, makes no conditions, as the man with "pull" is so likely to do, suggests no honor-soiling scheming, demands no health-destroying toil. As Mrs. Whitney says: "*When we give it up to Him, He tells us what to do,*" and the battle is not ours but God's: a battle in which the All Force *must necessarily win*.

SUMMARY AND EXERCISE.

Prayer is a real force which accomplishes real results if one really prays instead of saying prayers. If only one person has received an undoubted and undoubtable answer to prayer it proves that prayer works by a law and can therefore be depended upon. Thousands of cases are on record where undeniable answers have been received. That we do not understand this great force is of no more moment than that we do not understand electricity or magnetism, or many other things of which we make use. All that affects our lives we do understand about these things, and as surely do we understand all that affects our lives about prayer. *There is not a force known to man that in its conception and essence can be explained by man.* In praying we do not work against or try to pray away the all-governing law, but we work with and according to that law and so make its force our own. We may thus sanely and sensibly expect answers to prayer. It is of the utmost importance to one who is to have genuine success to

(Continued on Page 52.)



YOUR STORAGE BATTERY

By

PAUL ELLSWORTH

▽ ▽ ▽

UNTIL he comes into the full baptism of the Spirit, man resembles a storage battery rather than a motor—that is, he is “charged” periodically rather than constantly; and upon his recognizing this fact and living in conformity with it will depend his success or failure, his health or lack of health.

Four sets of activities affect this storage or energy-renewing process. The first of these is digestion and assimilation. According to most physical scientists, the food we eat and the air we breathe are the sources of all our energy; but the metaphysician knows that digestion and assimilation are utilizations of a force received elsewhere, and are not the primary steps in the storage process. Food replaces broken-down tissues and furnishes a crude form of energy which moves the muscles. Bodily heat is a by-product of a muscular and organic energy—every action, whether voluntary or involuntary, liberates about two-thirds more heat than it utilizes as energy, and this excess heat warms the body. Even in fever, the rise in temperature is due not so much to an actual increase in heat for-

mation as it is to the retention of heat usually radiated from the surface.

Wise food selection depends upon a utilization of these facts. The body is a physical mechanism, differing from other engines only in the fact that it is of vastly greater efficiency. And food is intended to serve the purposes of repairing waste and of supplying the fuel for muscular and organic energy. Evidently, then, there are right and wrong ways of eating. It is not a matter to be left to the caprices of appetite, for appetite partakes of the nature of subjective mind, and is apt to have absorbed beliefs and formed habits which are far from desirable. If you are showing forth indications of defective energy absorption, then—if you are “sick,” or weak, or discouraged, or anything but radiantly successful and joyous—begin by examining your eating habits. Be sure that you are eating in a way to serve normal requirements. This done—having reduced the whole matter of eating to a scientific system—forget it. Beyond this point, food can neither help nor hinder you. It is a negative element, a secondary cause.

Sleep is the second element in this matter of storage. The need for sleep, indeed, indicates more forcibly than anything else the periodic nature of our energy absorption. It is preceded by a period corresponding to the time when the “juice” in the electric brougham begins to run low, and hill climbing becomes slow and laborious. Lack of sleep affects the human storage battery in just this way; there is a gradual slowing of the pulse and a lowering of resistance, until the need for sleep becomes so imperative that “Nature” refuses longer to be thwarted, and the weary mortal falls asleep standing up or walking.

The question as to how long the average human being should sleep each night is one which will never be settled. Probably there is no exact time, and certainly the need for sleep varies with the kind and amount of activity. Brain work seems to require less sleep for renewal than does muscular activity. Eight hours' sleep each night for an adult represents a fair average, but this sleep question is entirely an individual one, and only painstaking self experiment will settle it in each case. Guard against that excess which produces general lassitude and over relaxation, on the one hand, and the deficiency which does not allow time for proper renewal of waste and energy on the other. Get as much fresh air in your sleeping quarters as possible—better sleep out of doors if you can so arrange it. The need for abundant pure air is even greater at night than it is during the day. Finally, if you don't sleep well, if you are troubled with dreams and sleeplessness, find out why. Normal sleep is light but dreamless and refreshing. If you are not normal, you must become so. You have within you the capacity for success here, as elsewhere.

Work is the third element affecting energy renewal. Labor done in the sweat of the brow is always exhausting. But this quality of laboriousness does not depend upon the amount of muscular energy involved, or upon the intensity of mental effort. The sole determining factor is *interest*. If you love your work, if through it you are expressing the Father within you, your work will be regenerative and perfecting rather than exhaustive. By that I do not mean that you may not go to bed many a night so utterly weary that you fall asleep as your head touches the pillow. Such days and nights come to

us all, and when properly understood they are joyous and satisfying. The mental and moral quality which renders work destructive and degenerative lies, not in its demands upon physical or mental energy, but in that discord between the spirit within and the means of expression provided by this work, which sends the worker home at night with a weary and bitter consciousness that he or she has been working solely for the loaves and fishes, has done nothing to express that inner light of the Spirit which must shine through each of us or consume our mortal bodies, if we resist it.

Whatever your life work, you must so arrange and develop it that it provides expression for mind, body and soul. Oh, yes, you can do that with any work really worth doing. The man on the farm, the inventor in his workshop, the writer, the architect, all can find outlets for all that is in them, and find it closely connected with their work. This is an age of specialists, and in the main this tendency to specialism is a good one. Each worker should master that particular branch of his line which most appeals to him, and should strive to advance the general knowledge and effectiveness of this branch. It is easy to do routine work, and the reward in satisfaction and in money is correspondingly low. So, specialize and study, experiment, observe. This will insure mental expression.

It is only where specialization tempts a man to hand over to someone else all the outside work, all the duties which will take him out of his rut and make him use his body as well as his mind, that it must be directed wisely. Every human being needs to work with his body as well as with his mind. Dumb-bell exercise, swimming, tennis, etc.,

are all good to supplement this real muscular work, but there is an elusive something which they lack and which work possesses. Perhaps you can apply this by shunning the street car or the motor car and walking to your work, and about town when you have outside details to see to. At any rate, you must learn how to hitch body as well as brain into the harness of creative expression before you can be strong and happy.

Soul expression in your work is provided by directing your activities to the world's needs. To a certain extent you must work for money. "The laborer is worthy of his hire," and the present financial and distributive system is not so far wrong as some reformers would have us believe. It can be utilized to the advantage of all, when all come into harmony with the wisdom and power and love within themselves. And you must work for the sake of expressing the light that is in you. But closely connected with these requisites comes a third: you must work for others. If it were possible, which happily it is not, for you to follow a line of activity which would bring you in abundant financial reward and which would fully satisfy your inner expression-hunger, but which would contribute nothing really worth while to the life of any human being—that work would be deadly. Of course this supposition is self-contradictory, for in reality your creative desire is the desire of the Father working in and through you, and it will not be satisfied with husks. So study your work. Put mind, body and social sympathy, or love, into it.

The fourth element affecting the charging of the human battery is that supremely important cause of efficiency and satisfaction which is usually

overlooked. In the matters of eating, sleeping and working, we have been dealing with utilizations of the primary force of life. None of these activities did more than modify and utilize the primary energy of Spirit. Where this primary energy, or "life," is absent, all the food in the world will not create an ounce of muscular energy. Receptivity, on the other hand, is not a matter of transforming energy, but of bringing it into the life.

Sleep is the activity (or lack of activity) most nearly approaching scientific and wisdom-directed receptivity. But receptivity is not sleep, and it does not always result from sleep. Men and women sometimes arise in the morning more weary and unfit for work than they were when they retired. And on the other hand, the conditions of receptivity may be so perfectly provided during the waking hours that bodily repair and energy renewal are almost completely met without sleep.

Receptivity—that is the key to perfect renewal of energy and tissue. The force within us which we call "vitality," is in reality but a modified and specialized form of the supreme creative energy of the Father; and while for the time it is brought into partial subjection to our wills, desires and beliefs, it has eternally within it the potentiality of all that the Father is. That means that as soon as you learn to quit interfering with your intense emotions and your false beliefs, with this primal energy which not only is within you but which *is you*, that renewal which has taken place imperfectly before will proceed swiftly and without hindrance.

Receptivity is a definite matter, and if its laws are complied with, the results are absolutely certain. When a man says, "I have done my part, but the

life in me, which you say is the vital link between the Father and me, refuses to do its part," you may be sure that he is missing some essential detail. He is observing part of the law, but not all of it. There is no such thing as caprice in law. Gravity and magnetism work today just as they worked last year and will work next year; and they work for Sam Smith just as perfectly as they will for John Jones. Law knows neither time nor personality.

How, then, shall the individual make himself receptive to this renewing and transforming energy? First of all, *by recognizing the need for receptivity, and providing regular periods for it.* This matter of system and regularity is supremely important in every detail of life. Every essential in living and working should be schedulized—it should have a regular time, if possible, and this time should be sacred to it. I have known people who were "drying up" for lack of water, and who could only regain the normal thirst of normal childhood by having regular times for drinking just so much water. If a thing is really worth doing, don't leave it to the caprices of chance and memory. Work out a system which will provide for the co-ordination of all the activities of your life, and stick to that system.

At least two periods of receptivity each day are necessary. Take time early every morning to turn within for wisdom, love and power. Every evening do the same. If it is possible for you to provide a time for the "silence" at noon, so much the better.

After the "when" is provided for, you must proceed to master the "how." I have often emphasized the necessity of making your body easy during these times of receptivity. Don't forget that.

Then turn your attention within, usually by the use of a key thought or affirmation. And right here arises one peculiarity of the "silence" which often is overlooked: You are not to seek in this kingdom within for a specific thing, for the answer to a question, for a hundred dollars to pay a bill, or for the healing of an ulcerated tooth. You are now in the very presence of the Father, and you can ask for and accept nothing short of your perfection as His son or daughter. This means that you are to turn within for wisdom, not for knowledge; for power, not for a few pounds of energy to carry you through a hard day's work. You are to seek to open yourself to the full voltage of the spirit. Don't try to drag in the little applications which are worrying you. Drop your specific needs for the time and simply open yourself to the consciousness of all of God, all Good, within you and around you.

Let us consider a specific application of this important point. Suppose that you are apparently at the end of your financial resources, that you have done your work as well as you can, but have not obtained the financial returns which you need and are entitled to. Now, you

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THE SEVEN NOTES OF THE COSMIC OCTAVE: AFFIRMATIONS

BY KATHERINE STAGG

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DIVINE Power flows through me.

Divine Intelligence teaches me.

Divine Wisdom leads me.

Divine Mind produces my supply.

Divine Strength overcomes my enemies.

Divine Life gives me Radiance, Success and Happiness.

Divine Love broods over all.



THE FORCE BACK OF THE FLESH

By

ORISON SWETT MARDEN

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PART II.

PHYSICIANS are finding that there are many other forms of cures besides drugs. They are finding that there are ideas and suggestions which are wonderfully curative in their effects.

"I have had dealings with many cases of tuberculosis due to faulty action of the mind," says a London hospital physician, "and many instances of continuous tremors of mental origin, which have been cured by mental treatment." "While in Jamaica," another London physician says: "I knew a young lady who had for many months been confined to her bed unable to walk a step from what seemed to be paralysis of the lower extremities. The trouble did not respond to any medical treatment. The case seemed hopeless. One morning, however, she got sudden news that her favorite brother had fallen from his horse and was lying in a very critical condition miles away in the mountains. This chronic invalid immediately got up without assistance, helped to put the saddle on her horse, rode to her brother, and nursed him night and day for weeks. She was completely cured. Her trouble

proved to be purely mental, and really came from mental hysteria."

Another well-known physician has reported in a Medical Journal some interesting experiments upon patients, showing the tremendous power suggestion has upon the mind. He says that after sending for the chloroform which he was called upon to administer in a London hospital, he placed the inhaler over the patient's nose to accustom her to it, and in half a minute or so she said: "Oh, I feel that I am going off," and she began to breathe more rapidly. Her hand, which had been resting across her chest, slipped down to her side; the physician pinched her arm and found that she had no feeling whatever. He began his operation and made an incision for the removal of one of the tumors of which she suffered, thinking that the patient would cringe, but she did not, and he went on and removed the tumor without giving any anesthetics. Her breathing immediately began to change; he removed the inhaler, and she began to move her arms. Then the physician reapplied the face piece, the patient became quiet, and the second operation was performed without a single cringe or the move of a muscle. After the dressing and bandages were applied, she was asked if she felt anything. "No," was the reply, "I was quite unconscious of all that has been done." She left the hospital without knowing that she had not taken an anesthetic.

The same physician reports another instance of a hysterical patient who, while under the impression that she had taken gas when she had only been breathing air through the inhaler, submitted to the extraction of several teeth without feeling any pain. She was instructed how to breathe and began to inhale the air more and more deeply, and then, responding to the suggestion that she had "gone off," the surgeon

removed the face piece and the teeth were removed without causing any suffering although not a particle of gas had been administered.

A hospital physician reports the case of a man who imagined that he was afflicted with a stricture of the throat. This patient grew worse, until he had great difficulty in swallowing, and finally died in spasms of the throat muscles. His death was purely the result of the imagination.

I know of the case of a young girl who exhibited great malformation of one leg, attended with persistent pain. It was thought she had hip disease, and an operation was decided on. After an anesthetic was given, however, the surgeon could not find any trouble, but he bandaged the girl's leg, and after a while it was found that a complete cure had been effected. It developed that the trouble was wholly imaginary, and when the girl was convinced that the operation had been performed and after the surgeon had assured her that she would be all right now, the malformation began to disappear. The mental impression that she was cured over-balanced the conviction of the disease.

The sudden improvement in the condition of patients who thought they were in danger of death when told they were going to get well is little more than miraculous. I have in mind the case of a clergyman who was taken with violent spasms and had to be removed to a hospital because he had swallowed a set of false teeth. The man was frantic with hysteria, when a telephone message was received from his wife, stating that the teeth had been found under his bed! When the patient heard this, he immediately stopped his ravings, got up, dressed himself, and walked home.

A great fright, sudden shocks, will often cure physical maladies. Ship surgeons have frequently reported cases

of rheumatism, neuralgia, gout, all sorts of physical diseases being cured by a great storm at sea. Medical history records many cases of chronic invalids who had not been out of bed for years, who when suddenly hearing that the house was on fire, or that some other great disaster had occurred, got up, helped to rescue their children and to carry furniture to a place of safety.

A noted physician tells of a clergyman who had been suffering for a long time with chronic rheumatism and was so disabled that he could scarcely step. One day his wife suddenly upset the writing table in his room, and he immediately jumped to his feet, apparently as well as ever, exclaiming: "There goes all the work that is in this house and I have got to write my sermon over again." A bottle of ink had been spilled over his manuscript, completely ruining all that he had written. He had to re-write the sermon, but it was a cheap price to pay for getting rid of the rheumatism which never troubled him again.

All these things illustrate the tremendous power of conviction, of suggestion, both to enslave and to liberate the body.

A prominent physician in a London hospital says: "Nothing in my experience is so surprising as the manner in which the heart can recover from a seemingly most hopeless condition, and we must bear in mind that a gloomy outlook in itself will nullify the attempts of the best treatment. We should aim to get the patient in a plastic, hopeful frame of mind so that the heart will not be disturbed by emotional reflexes."

This physician says that he has been surprised many times in his hospital experience by what seemed miraculous recoveries, even when immediate dissolution seemed inevitable. He says that heart trouble itself produces mental de-

pression, and that it is imperative for the patient to be kept in a most hopeful possible mental attitude. He says that a physician is as much responsible for the scientific mental treatment of the patient as is the minister, and that there are great possibilities for stimulating the patient's mental energies by encouragement and uplifting suggestion, that the fear suggestion, the worry suggestion can be banished.

Many of our so-called incurable invalids are in that condition because they have lost hope, lost confidence in their possible recovery. They have become convinced that they are beyond the reach of any help, that nothing short of a miracle could restore them. Now, this is a most unfortunate condition, and there is no doubt that a majority of those people could effect a cure if they knew how to connect themselves with the Force back of the flesh, how to utilize the restorative, re-creative power of mind. Many of these "incurables" are so because they have lost their mental grip. When a man loses hope he is pretty nearly done for unless that can be revived, restored, by health giving, life giving mental force.

It is said that when a race horse has been repeatedly beaten he loses his confidence, so that he cannot make his best effort to win. He gives up when he sees the other horses gain on him, thinks it is all up with him. Now, when a man has become thoroughly convinced by the advice of his physician that there is no hope for him, that all he can do is to make himself as comfortable as he can and wait for the end, there is no chance for his recovery. Similarly, there are plenty of men in the great failure army today who have sufficient force and power in the great within of themselves to make them win even yet in life's battles; they have plenty of reserve forces in their nature to enable them to do

wonders, but they don't believe they have the power. They have lost their confidence, their grip, and they give up, and when a drowning man gives up struggling he goes down.

Whatever tends to lower the vitality, to destroy or waste energy, such as despondency, fear, an idea that some calamity is coming to us, or that some disease is developing within us; all these are mental enemies, destroyers of health and efficiency, but they can be rendered ineffective by holding in the mind their antidotes which neutralize and destroy them. As long as the integrity of the thought is maintained and all the mental processes are normal, we think healthy thoughts, creative, productive thoughts, and when our thinking is positive, creative, productive, we not only have health as a result but mental efficiency.

We all know how much better we can bear troubles, especially the little perplexities, annoyances, when we are in the right mental attitude, when we are fresh and vigorous, not worried, than when we are run down by overwork, fretful and anxious, and our vitality at low tide. We all know how little things which we would not ordinarily notice when we are in good physical condition will then worry and nettle us, make us disagreeable, fractious, and touchy. All these things show what a tremendous power the mind has as a healer, a soother, a great support, bearing us up through all ordeals if we only knew how to use it.

There is a vital, creative force in the habit of holding vividly in the mind, and affirming perfect health; affirming the idea that health is everlasting and that disease is merely the absence of this everlasting health fact. In other words, there is everything in establishing through persistent, even vehement affirmation, the great fact that health is

an everlasting reality, and that whatever contradicts it is merely the absence of the reality.

It is a scientific fact that the sick, diseased, or despondent thought encourages the development of diseased cells in the body, whereas the health thought, the thought of wholeness, of completeness, of perfection, the holding of the highest health ideal, tends to the destruction of these health enemies, and the upbuilding and integrity of the body.*

There is a healing power within us which is always trying to heal our wounds and bring us back to the normal, and we can very materially aid this renewing, rejuvenating, restoring process by right thinking, by persistently holding a health ideal, by claiming and affirming health, wholeness, a full rounded perfectly poised personality.

Constantly affirm mentally, and when alone orally, "God is my life, because the great creative Power that made me is the only Power that can sustain me, that, when damaged by ignorance of the laws of my being, by accident, by disease, or by dissipation, can repair me. It is this Power that sustains and upholds me every instant of my life, that is perpetually recreating me, and trying to keep me up to my ideal of the first man planned, according to the original plan of my being when I was first created."

Constantly affirm the fact of your perfection, the idea that the Force which brought you into life is ever trying to keep you up to the ideal standard of perfection, physically, mentally, and morally. There is a great healing, restorative power in the very resolution to be well, in tenaciously holding the perfect ideal of ourselves which the Creator had in His plan of us. There is a recreative force in persistently, vigorously, holding in mind the image

of the perfect being man was intended to be, and in realizing that any departure from this ideal means departure from God, from perfect health, from the perfect physical, mental and moral being planned by the Creator.

The reason why we are such shrivelled, scrub oaks of human beings is because of the dried up, shrivelled, mean, stingy ideal of ourselves which we have been taught to hold. We have been reared to think of ourselves as poor miserable worms of the dust, unworthy to come into the presence of our Father-Mother God even though we are fashioned in our Maker's image. Instead of carrying through life the health ideal, the ideal of our mental and physical perfection, we carry the ideal of a defective, deficient, sickly, diseased human model, and, as our minds are the molders of our bodies we get the sort of body that corresponds with our thought.

The great life giving processes within us build the same sort of a body that answers to the model in the mind, the ideal which we hold of ourselves. What we really believe ourselves to be we tend to become. We are just beginning to realize that we are a part of the creative force of the universe, that we really fashion our body to correspond with our thought, that we are co-creators of ourselves with the Power which is back of the flesh but not of it.

Every time we affirm our oneness with our Creator, that nothing can separate us from this oneness, and that being of it we are not the poor inferior weaklings we have been reared to believe we are, we tend to build our bodies into the ideal state of perfect health, mental, physical and moral wholeness. On the other hand every time we hold in our mind the picture of our weaknesses and deficiencies, our departure from the ideal model, every time we allow ourselves to think that we are nobodies, by-

products of creation, mere puppets thrown off from the universe to shift for ourselves, to be tossed hither and thither by fate or destiny, we tend to become what we picture in our thought, to build in reality our ideal of ourselves.

We are largely the result of our mental attitude. Our faiths, our beliefs, our convictions, our hopes, our despairs, our successes, and our failures, all have a powerful influence over the various functions of the body. How the heart suffers under disappointment and mental depression, gloom and despondency! Sometimes when the pressure gets too great it simply gives up, it cannot longer force the eighteen pounds of blood through miles of pipes to renew and refresh the body. This faithful servant, which never in all its life has a half a minute or a quarter of a minute for rest and recuperation, gradually slows down; its pulsation, its efforts weaken, until finally it stops, and there is the end. The kidneys are likewise tremendously sensitive to all mental impressions; they are stimulated by and rejoice at our good fortune, but their delicate, sensitive structure seriously suffers under discouragement, disappointment, mental depression. They suffer when we suffer.

The time will come when physicians, teachers, parents will realize the tremendous force, the character building power in the affirmation of health, of wholeness, completeness, the affirmation of harmony. They will teach the practice of this power that will drive out discord, that will dispel disease. They will emphasize the truth that the affirmation of perfect ideals, the holding in the mind the model of a perfect man, a perfect woman, the man or woman God planned and not the one that is defaced, deformed, crippled, wrecked by sin and violation of the law, by vicious

living habits, will bring about a revolution in the life of the race.

A great many regular physicians now, and all soon will, show patients how they can make use of the great healing, medicinal power of thought, the miracle of right thinking, which unites them with the Force back of the flesh. They will show the patient what attitudes of mind, what affirmations and what auto-suggestions will tend to keep them in harmony; they will teach them the healing use of suggestion. The physician of the future will be more a mind physician than a drug physician. He will use ideas, mental attitudes, suggestions, largely for his remedies.

Curative suggestions, medicinal thoughts, healing affirmations, are even now creeping into practice in a marvelous manner. Even the most scientific physicians, who a few years ago sneered at the metaphysical methods of healing, are adopting this new found force with great effectiveness in their practice. They are finding that there are many mental remedies vastly superior to the drug remedies and that these remedies are within the reach of every one. They are classifying the mental states, the emotions, into friendly and unfriendly forces, into health-giving and health-destroying attitudes, and they are instructing their patients accordingly.

Formerly a few of the more advanced physicians acknowledged that some functional diseases, some nerve disorders, were caused by mental disturbances, but now they are finding that a great many of even the organized diseases, like some forms of cancer, tuberculosis, heart disease, kidney diseases, liver diseases, as well as some skin diseases, originate in the mind.

Now it is clear that whatever can be originated in the mind, or can be aggravated by unfavorable mental states, can also be alleviated or cured by the

mind. But the fact is we are such material creatures, that invisible, intangible things, things we cannot see or touch, do not seem nearly as real to us, as those that are apparent to our senses. Hence we do not avail ourselves of the tremendous mental resources at our command; we do not learn how to use them, because we cannot see and feel and touch them. Yet, we know that some of the most powerful forces in the world, like electricity, which we cannot see, and know very little about, produce wonderful effects; and we eagerly avail ourselves of them in adding to the comforts and conveniences of life. Although we use electricity for all sorts of purposes today no scientist has any conception of what it really is. No one has ever seen it. All we know is that it is a terrific force which rends anything that stands in its way or opposes it. And yet, by years of experimenting scientists found a way to harness this terrific force which, if the conditions were favorable, could kill every human being, every plant, and every evidence of life on the planet in a minute's time. They found a way to harness this giant and to make it, instead of the greatest enemy of the race, its greatest friend, an unspeakable blessing to all.

Thousands of people have lost their lives because they did not understand the nature of electricity, and did not obey its laws. The same thing is true of the thought force, that mighty power which can be trained to our upbuilding or our destruction. Vast multitudes of people have been ruined by their ignorance of its laws. But it is the very same thought force which, when perverted, makes fiends of human beings, that rightly used makes the most noble and beautiful characters. One perverts his thought force and makes himself unhappy, despondent, miserable, a degenerate. Another by its right use

builds himself a grand character, makes himself happy, contented, useful, a blessing to mankind. By abusing this great power one botches his life, becomes a miserable failure; another by its right use, makes himself efficient and successful.

YOUR BETTER SELF

BY G. M. D. KOEHLER

▽ ▽ ▽

YOU'RE not the wrong you've committed,
You're not the fault that is past;
You're simply the good, ever present,
The good that will last.

You're not the word that's called failure,
You're what you're intended to be;
Though the world pass on unheeding,
God and the best of us see.

You're not the live coals of sinning,
You're not the burn it will leave;
You're simply your pure aspiration,
Your earnest desire to retrieve.

You're not the life past reclaiming,
Nor the soul too dark for the light
To reach, that place of the spirit
That is calm, that is true, that is right.

You're not the ashes remaining
Of yesterday's burnt-out fire;
You're simply by life's clean hearthstone
The light that mounts higher and higher.

A WINDOW

BY MINNIE E. HAYS

▽ ▽ ▽

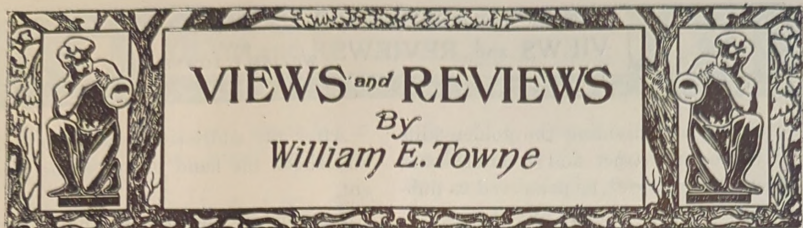
MEMORIAL? Yes,—a sweet beatitude—
Transparent each small pane,
Like simple truth and purity of soul.
Through these an edge of gloom must feebly
feign

And not endure. I've turned me thrice about
To catch the shining leaves—tight buds and
smiles of bloom.

Hard service shall the softer be. Without
The imaged perfume—visaged petals full and
gay

This morn had found the remnant weight of
yesterday.

*How many windows open to the sun that
take—absorb its rays—reflect not one!*



A Visit to the Little Landers.

"Be ready at 7.55 sharp."

This message, signed by our good friend, B. Fay Mills, was handed to us late at night as we entered our hotel after a beautiful day at the Exposition.

The early fog was just lifting as we crossed the bay of San Francisco the next morning. White sailed yachts were coming and going; grim warships lay at anchor; broad, flat ferry boats tooted and chugged heavily to and fro between Oakland and the Market street docks. At the Oakland pier we transferred to an electric train for Alameda where an automobile was waiting for us.

Such a wonderful ride as we had! Fourteen miles of the Lincoln Highway through golden-brown hills clothed with a soft haze like our eastern Indian summer produces. Here and there were green groves of eucalyptus or scrub oak. Away to the right we could catch occasional glimpses of the ocean, and Oakland in the distance.

Leaving the highway at Hayward we soon entered the Little Landers' own property, officially known as Hayward Heath.

The Little Landers' movement had its origin in the able mind of Mr. William E. Smythe. For twenty years the idea and ideals of the Little Landers' movement has possessed him. For seven years and more he has worked unceasingly and faced ridicule, doubt, abuse, misunderstanding to make his ideal practical.

As a result there are now three Little Landers' colonies in active operation, one near San Diego, one near Los Angeles and the latest, only three months' old, at Hayward Heath.

At this point I want to present three of Mr. Smythe's definitions which will help you to better understand the Little Landers' idea:

LITTLE LANDER: One who lives on "little lands" near the great city.

LITTLE LANDS: So much as one individual or family can bring under intensive cultivation without hiring help.

INTENSIVE CULTIVATION: Using every square foot of land to the best advantage throughout the year.

Here amid the golden-brown hills of Hayward Heath fifty families are already engaged in building little homes and practicing intensive farming on farms ranging from four-tenths of an acre to five acres in size. No more than five acres is included in any one tract in the colony.

The most expensive house yet erected cost \$1,000. We visited one little home that had cost only \$78.00 for material. The house and most of the furniture had been built by the owners, two husky and very intelligent young men, who lived there with their wives. And in the center of the dining room floor, on a woven rug, sat a handsome blue-eyed rosy-cheeked baby boy. Right at the back of the house was a wide ravine lined with a cool, dense growth of scrub oak. There are several of these cool and



shady ravines dividing the golden hills of the colony tract and I understand most of them are to be preserved as public parks.

Leaving this little home we were next introduced to the civic center. Thirty-five per cent of the purchase price of all the land in the colony is set aside for public improvements, such as roads, a water system, and a civic center. Plans have already been submitted for a fine civic center building, but at present the common meeting place is a room partitioned off in one end of an old ranch barn, which was acquired with the land. In this room are seats for about a hundred people. At one end is a raised platform with a speaker's desk. On this desk, in honor of our visit, was a beautiful bouquet of freshly picked flowers set in the center of an immaculate white cloth.

At the back of the platform are well-filled shelves of carefully selected books belonging to the public library.

We had no idea of attending a reception, but while we were examining the Belgian hares at the back of the barn (they being the property of the public instructor in the hare raising industry and kept there for demonstration purposes), the big colony truck was gathering in the Little Landers, and we were taken inside and introduced by Mr. Smythe to some sixty or seventy of the colonists, men, women, and children. They had left their work, dressed in their Sunday clothes and gathered to hear brief addresses by Elizabeth Towne, New Thoughter, Rev. B. Fay Mills, Presbyterian, and Mr. Abbott, father of the good roads movement on the Pacific Coast.

After the addresses we stood outside and shook the hand of every one present.

Imagine our pleasure at finding here a man from India, a man from South Africa, and several others who were, or had been, subscribers to *Nautilus*.

The Hayward Heath colony is not in any sense co-operative as regards the ownership of the land. Each settler buys, upon easy terms of payment if he desires, his own little plot of land, erects his own house and receives the full value of all the wealth he creates from his soil.

But in all respects where individuals can profitably unite in action the fullest co-operation is encouraged. For instance, a system of co-operative marketing, under the direction of the founders of the colony, takes each man's product at his door and disposes of it to better advantage than he could hope to achieve alone. There is co-operative purchase of building material, implements and live stock. There are expert advisers on every phase of work undertaken in the colony. Each settler can learn just what his soil will best produce, and how to grow whatever crops he decides upon. Water supply for domestic purposes and irrigation, becomes the property of the community when settlement reaches a certain point agreed upon.

At this point, the residents of the colony will incorporate under a California statute entitled, "Co-operative Business Associations," and will receive by deed all title to the civic center buildings and grounds, all parks, roads, marketing machinery, water system, etc. This corporation then becomes the government

 VIEWS and REVIEWS
BY
WILLIAM E. TOWNE

of the colony. Each land owner has an equal voice and vote regardless of the size of his holding.

Now the great idea back of this whole movement is that humanity will be greatly benefited by large numbers of working people and people of moderate means taking to the soil. While country population has advanced four per cent, city population has gained forty per cent. While our total population has gained twenty-two per cent, our food supply has gained only two per cent.

Obviously here is a great field open to the man of moderate means who is willing to work.

But, heretofore, country life has meant drudgery, isolation and too often disappointment because of ignorance of up-to-date methods in growing and marketing farm products. The Little Landers' plan seeks to overcome these difficulties, and to develop the social and intellectual community life, so that each may realize the fullest happiness and "durable satisfaction" in life.

In little farms, intensively and efficiently cultivated, under favorable social conditions, lies the present solution of the economic problem for many a tired city worker of small means.

In addition to the practical side of the subject, the Little Landers' movement seeks to cultivate in its people a consciousness of "the spiritual life of the soil." It seeks to arouse appreciation and interest in the wonderful laws of nature, as manifested in growing things, to bring back to man a love for God's beautiful land and the cultivation thereof and contentment and peace of mind in simple living close to nature, but with all the social advantages of a highly developed community.

Let me in closing quote the words of the founder of this movement: "Where men work lovingly for themselves, instead of exploiting the labor of others, under conditions which give the nearest possible approach to the full value of what they produce, labor is a holy rite. I tremble when I think of the possibilities of human labor under such conditions. Who would dare to set a limit to its possible achievement in any line of effort? I see men grow so tall that they almost touch the sky with their finger tips."

Mr. Smythe's work is none the less wonderful because he has found it necessary to base it upon a benevolently commercial foundation.

Yes, We Need NEW Thought.

"You need a *shock*. There is nothing in this world that so fits in to New Thought as a shock. We will get into a rut and we will dig ourselves into trenches if we are not shocked once in a while."

—T. J. SHELTON.

And he is dead right.

We get hold of a little piece of truth (or what we conceive to be truth. All the truth we can comprehend), and we camp right down by it as if our work was over, our journey finished, our end attained. Meanwhile *we* are being carried forward every minute by the onward sweep of evolution. We are all the time meeting new truths in our unfoldment. But having made a fetish of this one little piece of truth that has so tremendously impressed us, having converted it into a creed or *formula*, we keep *looking back* at IT and ignoring the newer truth all around us.

And so we get out of touch with the

 VIEWS and REVIEWS

 BY
WILLIAM E. TOWNE

present. We become mossbacks. We grow mentally and spiritually rusty and moth eaten *all because we do not realize that life is not static.*

Life is change, growth, activity. To live by a creed is to isolate yourself from the great ocean of truth; it is to cut yourself off from God. A creed or an acceptance of any system of truth as final is an attempt to can truth just as you can fruit. You try to bottle your thought or belief up and keep it from contact with life. You fear that life will spoil your nice little creed or system. And so it will. So it always will in the end, because you are trying to confine the Infinite within finite bounds.

"New Thought is not canned thought," said Elbert Hubbard. A better definition of the term has never been written. New Thought means fresh thought, an ever-present willingness to accept new truth. It means *adjustment*. It means recognition of the fact that life is not static.

It means co-operation with the law of evolution. It means that we do not (or should not) enclose ourselves in a prison chamber of fixed ideas and formulas which we endeavor to protect from any change or modification through new experiences.

We are apt to interpret every later experience by the light of our old formula based upon old experiences. And if we keep on doing this we grow more and more out of touch with life. We live more and more in the dead past. Like Lot's wife we *look back* and if we are not turned to pillars of salt we *do* sort of *petrify* because we attempt to live in the *dead past* and ignore the *living present*.

Life is change. Life is ever *new*. We should adjust ourselves to this fact. We should welcome experiences and thoughts which jar us out of our petrified coatings of creed and formula and fairly force us to think *new* thoughts, to make *new* mental adjustments.

Old truths need to be interpreted in the light of *new conditions*.

 Your Storage Battery

(Continued from Page 22.)

could probably obtain a measure of relief by utilizing the old ideas of "seeing" money, seeing yourself paying your debts and handling checks, drafts, silver and gold. But what you really want is that full adjustment of desire, belief and action which will bring you into real prosperity.

And so you will drop your little personal desires and preconceptions as you enter the silence, and will open yourself to the quickening flood of the Spirit of Communion. For instance, you may use this key thought:

Thou in me art the mastery of every problem, and through thee I know the truth which frees from every limitation.

Forget your lack of money, for the time. You have within you and around you infinite resources, right now. No, that isn't theory. I know what I'm talking about, for I've tried it "right up to the handle." I have turned within, persistently and serenely, when there seemed nothing outside which I or the Spirit working through me could utilize for a nucleus of supply. And I have seen the glorious sunrise of il-

(Continued on Page 56.)



“WHY NOT DEVELOP YOUR OTHER RESOURCES?”

**A WOMAN'S OWN SPIRIT ASKED HER THAT QUESTION; HERE
IS A SYMPOSIUM OF ILLUMINATING AND ENERGY-RELEASING
ANSWERS DRAWN FROM THE EXPERIENCES OF FIVE WOMEN
WHO FREED THEMSELVES AND OTHERS TO NEW ACTIVITIES**

LUCY FRANCES WING

MRS. S. D. GARDNER

FRANCES ILLSLEY

JANET THURBER

AMY H. MARVIN

▽ ▽ ▽

THE ROUND PEG GETS OUT OF THE SQUARE HOLE

BY LUCY FRANCES WING

▽ ▽ ▽

FOR YEARS I had felt that I was plodding along without seeming to arrive anywhere. I often contrasted the results of my labors with what many of my friends accomplished, and I was seldom pleased with the comparison. I knew I was not lazy or purposeless, but what was the trouble?

After I began to understand a little about New Thought and apply its principles in my life, I made a great discovery. I had been trying to fit a square peg into a round hole.

I like to do housework, but the heavy work that means lifting and carrying water, scrubbing paint and washing clothes, takes every atom of strength I possess, and leaves me a dull tired mind and body. The Inner Voice said to me one day, “Why do you do the things you know are beyond your strength? Why not develop your other resources?”

The thought became so persistent that I began to take inventory of what my other resources might be. I had had a great ambition to write, but gradually my ideas had faded into the background. As I waved the

magic wand of New Thought, they came trooping forth, but a sorry regiment.

Body and spirit had become so fagged; it had taken so much of my time to accomplish my daily duties, that the world and her family had gone on to the dance and left me at home to spin. If I would write I must wake up, mingle with people and gain fresh and progressive ideas.

I was very timid, dreading to meet strangers. If people seemed a trifle cold, of course they did not want me! But when I brought my case into a New Thought Court, the Silent Judge said, “You must make people want to know you because you want to know them.”

The story of my endeavors is a page of funny jokes, but from each experience I have emerged with more courage, greater strength, and able to laugh at the funny side. I canvassed for a book for my first experiment. If you have ever been timid you will appreciate what it meant to ring the first door bell and speak my little piece. After a few days' work I discovered the territory had been canvassed a short time previous. I had signed a contract with the firm for two months' work and made a five-dollar deposit.

Nevertheless, I just gritted my teeth, thought my thoughts of affirmation and

worked at the same time. When I secured enough orders to clear fourteen dollars, I told that firm what I would do and what they could do. They released me from my contract, paid back my deposit, and sent on my orders in first-class condition. It may have been a slim success from a financial point of view, but I had gained a new confidence in myself, had learned to talk to strangers with ease, and had had more outdoor exercise. I learned there were people who had taken up the same work, under the same conditions and lost the amount of their deposit.

It would take too long to enumerate other experiences, but each has lead on to something better. There has been no lack of ideas for stories and articles, and each little success has been an inspiration to keep "a-pegging."

Of course I could not afford a housekeeper, so I did the next best thing. I secured a good woman for two days a week to do the heavy work. Then I systemized the other work to give me as much spare time as possible.

We accumulate so many unnecessary possessions that in time crowd the house and cease to be useful or an ornamentation. When I had disposed of some of the unnecessary things, ceased to worry about what needed doing tomorrow, and had rested nerves to undertake today's duties, I found one-half the task had been accomplished: If unexpected company arrives and there is only dessert enough for two, I enjoy their presence just as well as though I had known of their coming. It is a simple matter to stir up a gingerbread, make a little sauce for it, and, Eureka! Ten chances to one the guests will want your recipe.

Do you live in a rut? Just try thinking of your day's work as you would of a Christmas package. Every task you have to perform is like each wrapping from your package. It brings you nearer to the object of your desire.

Don't feel bad because you are not first officer in the world's army. There could be no officers unless there were common soldiers to build the fortifications and do the fighting.

I am not thinking of seeing my name in the column as A. Rived, but I am going to live for a purpose and let my ambitions have fair play. It must be worth something to my

husband to know that the old rut is abandoned.

HOW I BECAME A GOOD BAD BILL COLLECTOR

BY FRANCES ILLSLEY

▽ ▽ ▽

MY HEALTH being not very good, the doctor ordered me to spend more time out of doors. The order, however, was not obeyed very well until one morning he asked me how I would like to take charge of his collecting.

Collecting did not appeal to me as being a very pleasant occupation, but if by doing it I could "kill two birds with one stone," earn some very much-needed money, and also obtain health, I thought it would be worth trying.

I went to the office, and the doctor explained to me about the different bills; how Mrs. So and So thought he was responsible for the death of her child and, naturally, would not relish having a collector call, etc., etc. It seemed I might expect almost any kind of reception except a pleasant one.

That evening I confided my fears to a friend, who is a Christian Scientist, and she said, "Keep saying over in your mind, 'One of God's children cannot be unjust to another of God's children,' and your fear will leave you."

The next morning, bright and early, I started out, and when I came in sight of the first house I was so frightened I thought my knees were going out from under me. I never before had such an almost uncontrollable desire to take to my heels and run like a white head. Home never seemed more inviting. However, all the way up the walk, I kept saying over and over, "One of God's children cannot be unjust to another of God's children," and by the time the door opened my knees and heart were nearly in a normal condition.

The lady certainly was angry, but before I left she had cooled down to quite an extent, and this experience repeated itself through the next two weeks.

From a financial standpoint I was quite successful, for I had had a thorough business training and knew I had to make them like me and feel that I was interested in them, as most of them could only make small semi-

monthly payments. It pleased the mother to have me inquire about Tommy, who had the mumps the last time I was there, and for me to remember how many teeth the baby had, etc. After these demonstrations of my interest, she could give up a two-dollar bill with a great deal better grace! But how I hated myself! In my heart I didn't care whether or not the dirty little youngster ever had any teeth. I was simply a hypocrite, selling my self-respect for a few paltry dollars. I used to turn my back to the mirror at night, for I was ashamed to look myself in the face. It was a terrible feeling!

One day I sat down by my desk and said, "Lord, I have to give up this work or you must show me how to look at it in a different light. I can't sell my self-respect."

While sitting thus, a voice down in me seemed to say, "You are wrong to feel as you do, for these are all God's little children, your little brothers and sisters, who are not *mentally grown up*. It is snobbishness in yourself that makes you despise some of them because they are dirty in their homes, unrefined and uneducated. You are their grown-up sister, and this is your opportunity to come in touch with their lives and give them a lift here and a bit of sunshine there."

This came as a revelation to me. I took the package of bills in my hand and said, "Lord, help me to understand, and help me to stand firmly as absolute justice between the doctor and these people, favoring neither side," as I knew that to pay honest debts brought self-respect, and the doctor had spent much money and time in learning his profession and deserved an honest and just recompense.

Every morning before I started out I said, "Lord, help me under all circumstances and in all places to express thy love and sympathy. Help me to understand and help these people. Thou knowest whether or not they can pay, and I leave it in thy hands."

Whether or not they were able to pay each time, I made it a rule never to leave them until I could leave them with a smile on their faces.

Instead of a disgust, I learned to have a great pity for them. I seemed to be able to see where they were mentally deficient, and discovered that very few, if any, did wrong intentionally. It was because they did not understand and were really doing the best they knew how.

I tried always to bring out the best in

them, and treated each one with as much respect and courtesy as I would T. R. if I had dealings with him. In almost every case, in the end, the good in them rose to meet the good in me. Stooped shoulders would straighten, shifting eyes would look me straight in the face, and smile answer smile.

It did not all come out at once, but when they would at first be so angry, shaking their fists in my face, as a few of them did, I would simply withdraw into the Holy of Holies and keep saying over to myself, "Peace, peace; I must only express thy love." After they had talked themselves out, I could look at both sides of the question calmly and explain the matter. My own feathers would not even be ruffled.

The doctor came to have so much faith in my decisions that he said, "Do as you think best. Whatever you say goes."

A year from the time I started, I was collecting for three doctors, several stores, a big publishing firm, a lawyer, and was in communication with some large outside firms who wanted me to handle their collections. I think this speaks for my success, as I did not solicit the work.

HOW I WON SUCCESS FROM MY DIFFICULTIES

BY JANET THURBER

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HAVE any of you had heart trouble and stomach trouble, and lost all your flesh by leaps and bounds, and seen your store of money dwindling day by day, and felt no energy and no ability to replenish it, in spite of the urgent necessity? That was where I was two years ago. Miserable was no name for it. I was so discouraged that I didn't know what to do, and finally I went around with a settled conviction in my mind that a pistol was really pointed at my breast and that it was only a matter of moments before I or someone else pulled the trigger. If I had not been under the necessity of earning money I think I might have had a nurse and kept her to the present time, for I was really sick, but there was the eternal problem of bread and butter staring me in the face—not that I wanted bread or butter, for I couldn't keep hardly anything on my stomach and I hated the very thought of food. If I could have died without any trouble to

myself I should have been more than glad, but the certainty grew in my mind that I should either be an invalid or at least have a long sickness. Either was terrible to me under my circumstances.

I had heard of New Thought, and even at times had read *Nautilus* and some of the New Thought books in a desultory way. I believed there was something in it, but I didn't believe that I had a strong enough will to find anything in it for me. Then one day I had to take a journey, and I looked over the magazines on my table to see what I would take with me to read on the train. It was still chance more than anything else that made me pick up *Nautilus*. It is a light magazine, too, and I didn't feel able to hold anything of any weight. I think, anyway, I had come to a turning point in my life, for that day when I began to read *Nautilus* and to think how other people had done so much for themselves by means of New Thought, I grew first ashamed that I hadn't tried to do anything for myself, and then I grew enthusiastic all at once. I read every word in that little magazine and then I sat still and tried to practice. I started with breathing. Then I tried relaxing, and next I began to think of myself as well. It wasn't easy, especially since my heart was behaving very badly that day, but I was determined, and at the end of that journey I felt less tired than when I started. I had expected to feel exhausted, too! That night I slept wonderfully, and I went to sleep, taking deep breaths and thinking to myself, I am well! I am well! I am well! The next morning my stomach felt better, and I was really hungry!

It was not all up-hill work, however—not even when one has such a lazy will as mine. For a long while I couldn't keep myself from occasional backsliding, but I did better than I ever expected, and gradually I improved. My heart grew steadier. Today I never think of it, and I can eat nearly everything I want. One of the great differences with me now is, that I am interested in eating only those things which make for efficiency, and the results are wonderful. I feel a hundred per cent better, do better work, and more of it, and I feel that there is power in me. Oh, I have much to thank New Thought for, and my New Thought books are very precious to me!

If you are at your wits' ends for health or wealth, why not develop your spiritual resources? Your extremity is Spirit's oppor-

tunity, providing you recognize and follow its leading.

HOW I USED NEW THOUGHT TO HEAL MYSELF

BY AMY H. MARVIN

▽ ▽ ▽

FROM the day I said to our old family physician: "Doctor, I'm desperate," I think dates the beginning of my believing that something else besides drugs was to help me. I had been ill and the kindly (?) doctor had told me he could patch me up. I was about thirty-five at the time. I wanted to be well or get out of the way entirely. An "ad" in the "Philistine" brought the *Nautilus* to me, and I devoured every number. Two years of weakness spent on my back from intestinal trouble; two years of study and learning they were for me; cleared the mental skies.

Just how and when I came to discover that it all depended on my own attitude of mind towards life and people, I do not know. But in these years I have changed from one who was most unhappy and unhealthy to one who is looking for more things to do, more things to learn. That life is now and here! That hope and love and kindness are the main things at this day and hour. That plenty of congenial work, good companions, and out-of-door life with good food, make living a joy. Worry, which took up a good deal of my time and energy, is fast becoming a small part of my existence. As the Spirit has always taken care of me, and I know always will, makes life a sure strong foundation. Do all you can first and leave the outcome to God.

Just how I learned all this, just how the Spirit gave me light, I cannot tell. I only know results. I began to trust and to try, to read and to think, to accept what I thought was a good working proposition, and test it out.

Sometimes I wonder if I am really charitable enough. Things that bother other people seem so trivial to me. They seem to be so in the dark. Their own petty troubles loom so large in their horizon. I often am apt to judge and then I try to remember that their light is dim yet and I must be patient with it, and try to show by my life what seems the better way.

And now I will tell you a true story: A man had to go at night, in one of the large cities in this country, on business among the slums of that town. He did not like the idea of being alone in such a place. He asked the Spirit to go with him. One night as he came to a street corner, he saw a man masked, with a revolver in his hand, crouching down by a building. He walked on and arrived home unhurt. The next morning he read in the paper of a man being killed at that place and hour, and the assassin caught and arrested. He was curious to know if it was the same man. He went to the prison and asked to see the prisoner, which request was granted. He talked to the murderer and asked, "Why didn't you shoot me last night?" The prisoner replied, "There were TWO of you."

The books that have made life, a real life to me, are Elizabeth Towne's, *The Philistine*, *The Fra*, Horace Fletcher's books, together with Wallace Wattles, many advertised in *The Nautilus*, not forgetting the peace-giving "Yogi Philosophy." To all good friends I say: Get the above, "Read, mark, learn and inwardly digest."

HOW I GOT OUT OF A RUT OF LIVING

BY MRS. S. D. GARDNER

▽ ▽ ▽

AT THE time George and I were married he had just received a business offer from a distant state, and we set up our first housekeeping where we were total strangers. Having but a moderate salary; and everything to buy outside of the usual wedding gifts, I felt that we must be very economical. There was rent which seemed a great terror to me. My people had all owned their homes and I determined to begin at once to save for ours. I enjoyed learning to cook the dishes my husband liked, and gradually gave up many I myself was fond of. I know by doing this I wronged the well-being of myself and family, for it brought the frying pan into constant use.

Being among strangers, we easily ignored our home training and fell into the habit of 'Sunday late breakfast' and no church. I became so interested in my home and work that I failed to return social calls, and was

too tired at times that George wished me to go to a good play or accept an invitation out for the evening. In this way, by the time my first baby came I was quite a recluse and missed the little friendly kindnesses that I now know would have been appreciated. When the nurse had left and I found the kitchen girl was passing baskets of food from the back gate to her friends, I at once determined I could get along without her. I did my marketing and buying, with my baby in his carriage, otherwise I stayed closely at home, and this, with a few variations, was my life for five years, when I was the mother of three children. At this time my husband said:

"Sara, I am making enough now to pay for a maid, and with three children you cannot get along without. Dora is a good girl; keep her."

"But, George, expenses have eaten into our little bank account—and if I can get along without the girl the home will be ours sooner." I had my way, but I found I tired easily and was often fretted over my small worries.

One day George came home rather earlier than usual. I had been through a trying time with a sick child, and to his cheery: "Is tea ready, Sara; I'm hungry as a bear," I rather testily replied:

"No, it is not—I guess you can wait."

He looked surprised, but went into the room where the children were and soon the sick one was crooning in his arms and all were apparently happy, whereas with me through the day they had been decidedly the reverse. No thought came to me then that I was the cause of their moodiness; my worried condition had been absorbed by them.

When the children were in bed my husband read to me some amusing items from the daily paper, then suddenly remarked:

"Sara, I met Ben Kelly, and he said that his wife was going home for a couple of months, and as they have a maid who is splendid with children and good all around hield, he asked if we would not like to engage her. I told him I thought it would be just the thing, but, of course, I would consult you and let them know."

"Oh, George," I answered, "that would make inroads on our bank account, and you know we are saving for a purpose." Then, noting his anxious look, and remembering how fretted I had been, I added, "Well, dear, perhaps I will take the girl for the hot season. I will tell you sure tomorrow."

The next morning I went to my room and stood before the mirror. I looked long and steadily while my mind worked. I saw a face thin and pale. The same at my marriage had been dimpled and rosy. Lines were beginning to cross my forehead, even my eyes were losing their lustre. I wondered if all this was caused by motherhood alone. I was devoted to my babies and suddenly the thought came—but if I lose my health I may leave them as my mother did me, a lonesome mite, to a sea of unsympathetic environment that would drift through years of unhappiness, and I did want them to have all that I had missed, and I began to realize that I could not be the mother to them I longed to be if I did not conserve my health and my full attainments. As I looked at my growing thinness I knew that it was not alone my body that suffered, my mind was also retrograding. Literature and music, everything that before marriage I had been fond of was falling from me. I saw plainly the Rut I was in, and that I was wronging my loved ones instead of serving them. I determined to get out of it, and the first step would be to give up to my husband's wish and engage the girl. I vowed to myself that I would do my best. I would believe and hope that the way would be opened for the home I longed for.

As prayer is the desire of the heart, either silent or expressed, it seemed that this opening soon came in a promotion of my husband, taking us to another town, thus giving us a better opportunity to begin in a new way.

Here I kept a kitchen girl. I returned promptly social calls. I heard the sermon and lecture, also the occasional play I had ignored was, much to my husband's delight, attended. We enjoyed life, and my health became much improved. I also picked up talents I had dropped and kept pace with my children as they grew, especially at the high school period, when a suggestion and sympathetic help will bring valuable results. I kept posted upon current events and discussed such as were helpful with the children, inviting their opinion. I taught them that cheerfulness and hopefulness were valuable assets in life. I heard nothing in those days of New Thought, but the home I wished for became a reality, as I believed it would, and deep in my heart this new Thought must have nestled, and been my inspiration since I awakened to the fact that I was in a Rut and determined to escape. My story is no unusual one. The

world is full of such. There are ruts of many kinds. The demand is great for loud knocking at the door of conscience and sleeping intelligence that the old thought may be lost in the new, just as a study of the different points of theology broadens our outlook and leads us to the clarified view of upper heights.

A RESPONSIVE READING FROM WHITMAN'S "LEAVES OF GRASS"

COMPILED BY JOHN MILTON SCOTT

▽ ▽ ▽

I.

Leader—

Afoot and lighthearted I take to the open road,
Healthy, free, the world before me.
The long brown path before me leading
wherever I choose.

People—

Henceforth I ask not good-fortune. I myself
am good-fortune,
Henceforth I whimper no more, postpone no
more, need nothing,
Done with indoor complaints, libraries, quer-
ulous criticisms,
Strong and content I travel the open road.

Leader—

The Earth, that is sufficient,
I do not want the constellations any nearer,
I know they are very well where they are,
I know they suffice for those who belong to
them.

People—

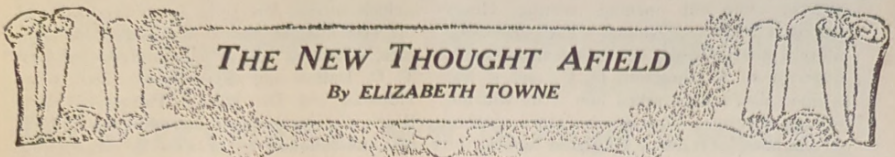
You air that serves me with breath to speak!
You objects that call from diffusion my
meanings and give them shape!
You light that wraps me and all things in
delicate equable showers!
You paths worn in the irregular hollows by
the roadsides!
I believe you are latent with unseen exist-
ences, you are so dear to me.

Leader—

The earth expanding right hand and left
hand,
The picture alive, every part in its best light,
The music falling in where it is wanted, and
stopping where it is not wanted,
The cheerful voice of the public road, the
gay fresh sentiment of the road.

People—

I think heroic deeds were all conceived in the
open air, and all free poems also,
I think I could stop here myself and do
miracles,
I think whatever I shall meet on the road I
shall like, and whoever beholds me shall
like me.
I think whoever I see must be happy.



THE NEW THOUGHT AFIELD

By ELIZABETH TOWNE

OUR New Thought Day at the Pan-American exposition in San Francisco was a great success. We met just inside the Fillmore street entrance at fifteen minutes of ten, on the morning of August 28th. There were hundreds of us! And there was a band to meet us, along with some of the officials of the exposition. At ten o'clock we marched to the Court of Abundance, where we were to receive a commemorative bronze medal. Our procession was the largest and most imposing procession of any society or class of people which William saw marching in the grounds in the whole two weeks of visiting which he did there.

Which reminds me that the largest procession we saw while we were there was on Japanese Day, when all the American Japanese people on the coast seemed to be on parade to receive their bronze medal.

We were seated on the platform in the Court of Abundance auditorium with our dear Annie Rix Militz and an exposition official in the center, flanked by Mr. Edgerton, president of the International New Thought Alliance, and other officers, including Harry Gaze, Henry Harrison Brown, Mrs. Chapin, Dr. Julia Seton, Harriet Hale Rix, with visitors, including the editors of *Nautilus*.

Down in front of us were many hundreds of New Thought friends, and off to our left was the photographer with a big panorama camera, who took a fine picture of us, showing the whole Court of Abundance and everybody there. It makes a picture seven inches wide and three feet long—a very creditable “yard of New Thinkers at the Exposition”! You can see a copy of it framed and hung up in my office. Then came music by the band and happy little addresses by the officials of the exposition and of the California New Thought Exposition committee, and then a time of general handshaking and felicitations.

At twelve o'clock we had a wonderful banquet luncheon at the Inside Inn with about three hundred and fifty New Thinkers seated. George Wharton James was a very happy toastmaster and there were toasts and

responses and laughter enough to keep us at table until almost three o'clock.

One of the decorative features of our New Thought Day on the exposition grounds was that good-looking Harry Gaze in his white flannel suit accompanied by his pretty little wife and their two lovely blond children, Master Emerson Gaze, aged about six, and the dainty little girl, two years younger.

There were more New Thought lectures on the exposition grounds than any one person could possibly take in. Mrs. Chapin lectured in the Victor Phonograph hall; several others gave talks, at 1.30 P. M. there was an entertainment of music and reading at Recital Hall, at 3 P. M. Rev. Lucy C. McGee, that lovely lady from the Boston Metaphysical Club, gave a very fine interpretation of Dante's “*La Divina Commedia*,” and to wind up things in a burst of musical glory came a grand choral and organ recital at nine o'clock P. M., under the direction of Mr. A. L. Artigues, organist and choirmaster at St. Mary's Cathedral. There were about a hundred and fifty singers, women in white and men in black, with Mr. V. Arriliga as accompanist and Frederica Steinhauer as assistant. The concert was a great success, and everybody said it was Harriet Hale Rix who was responsible for the whole thing. She deserves our heartiest congratulations.

Then on Monday morning, August 30th, began our great congress of the International New Thought Alliance. It was held in Moose Auditorium, the nicest place in San Francisco for that sort of convention. So they say. The auditorium holds about fifteen hundred persons, and at some of the sessions it was packed to the doors, with standing room only and plenty of people occupying it. There were three sessions and a noon day healing session besides every day for seven days, with increasing interest and attendance, and the largest attendance of all on the last night, when they raised nearly two thousand dollars to support the proposed new work of the Alliance this year.

On Monday morning, August 30th, at ten

o'clock, came our opening meeting, Henry Harrison Brown presiding. The welcoming address was delivered by President James A. Edgerton of Washington, D. C., and it was so good that I have asked him if he will not give us a resume of it for a future number of *Nautilus*. President Edgerton struck the keynote of the Alliance! A keynote that every New Thoughtist in the land can harmonize with. Following his address came "The Divine Adventure," by Rev. Lucy C. McGee, and an interesting address by Dr. Theresa Stockman of New York City. At twelve o'clock came the healing session, conducted by Harriet Hale Rix.

At three o'clock the second session was called, Mrs. Agnes Lawson presiding. Miss Frances Poser played beautifully on the violin. Miss Lida H. Hardy of Topeka, Kansas, gave a fine address on "Froebel's Philosophy." Miss Winifred Footman gave us some choice music, and then came dear Mrs. Clara Bewick Colby of Washington, D. C., with a splendid address on "The Radiant Center."

At the Monday evening meeting Mrs. Annie Rix Militz presided, and the first number was a piano solo, played by Florence Placidus Grady, followed by the address of welcome by Mr. Rainey, representing the mayor of San Francisco. After this came another address of welcome by Mr. H. K. Bassett, representing the Panama-Pacific Exposition. These addresses of welcome were responded to happily by our president, Mr. Edgerton, and Dr. Julia Seton of New York and Mr. Harry Gaze. Following came a solo by Miss Delia A. Griswold, and a witty address by George Wharton James on "California, the Natural Home of New Thought." Then we had a delightful reception with music by an orchestra consisting of Miss Ethel Gordon, Mr. Erich Weiler, violin, and Mr. Charles Frisbie, cello. Everybody went home about midnight!—feeling that the first day of our congress had been a great success.

The Tuesday morning session at ten o'clock was presided over by that sweet little Mrs. Myrtis Hodges, who is doing such fine work at Palo Alto, California, where Leland Stanford University is. Three brief addresses on "Brotherly Love" were given by Miss Julia M. Cook of Los Angeles, Mrs. Melva J. Merrill of the Los Angeles Home of Truth, and Miss Lida A. Churchill of New York City.

The Tuesday noon healing session was conducted by Miss Helena Martin. At the three

o'clock session Dr. Julia Seton presided, and the first number was a solo with violin obligato, "Lullaby," by Joselyn, given by Mrs. T. O. Dalton and Miss Poser. Mrs. Clara Shipman and Dr. Harold Palmer of Long Beach, California, gave the addresses for this session, followed by a solo by Miss Grace Rice.

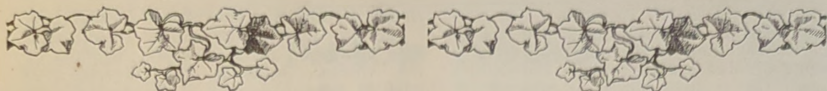
At the Tuesday evening meeting Mr. Harry Gaze presided, and the first number was a duet by Miss Nellie Gillespie and Mrs. Stradling. Two other musical numbers on this program were a solo by Dr. George B. Little, and another by Miss Florence Miriam Johnson. Miss J. Fanning was the accompanist. The speakers for this meeting were Mrs. Elizabeth Towne, on "New Thought in its Unity," and Mrs. Annie Rix Militz, on "The Identity of God and Man." The audience was very large and every number was well received.

The Wednesday morning session was presided over by Mrs. Florence Crawford of Portland, editor of that beautiful little blue magazine with the white dove on it, "The Comforter." There was an opening song by the audience, invocation and silence, and then came that brilliant and beautiful soul, Mrs. May Wright Sewall, in a fine address on "Peace the Inevitable Goal." Following her came Mrs. C. E. Cumbertson of Palo Alto, speaking on "The Need of New Thought to Promote Permanent Peace."

The Wednesday noon healing session was conducted by Mrs. Melvin J. Merrill, a beautiful lady. At the three o'clock meeting Mrs. May Wright Sewall presided. The musical numbers included a piano solo by Miss Imogene Paey, and "The Song of Faith," by Mrs. Kate Bridewell-Anderson. The first address was delivered by Mr. Perry Joseph Green, minister of the New Thought Temple at Portland, Oregon. His generous and universal message was entitled "World Peace Through Brotherly Love." Following him came Mrs. Florence Crawford of Portland, Oregon, with her sweet message on "Good Will to the Hebrews," and last came Mr. R. C. Douglass, ex-president of the New Thought Alliance, and president emeritus of the Metaphysical Club of Boston, with his fine message on "The Christ Consciousness."

In the evening Judge Henry H. Benson presided. It was a great pleasure to meet Judge Benson and his beautiful wife again

(Continued on Page 54.)



THE INTERNATIONAL NEW THOUGHT ALLIANCE

LIST OF OFFICERS

Elected at the Congress held by the Alliance in Moose Auditorium, San Francisco, September 3, 1915.

President:

Mr. James A. Edgerton,
1439 Park Road, Washington, D. C.

Honorary Presidents:

(List not complete.)

Vice-Presidents of Districts:

Southern California-Arizona

Mr. Harold Palmer,
415 Linden Ave., Long Beach, Calif.

Northern California-Nevada

Miss Harriet Hale Rix,
1109 Franklin St., San Francisco, Calif.

Oregon

Mr. Perry Joseph Green,
510 Eilers Bldg., Portland, Oregon.

Washington-Idaho-Montana

Rev. Granville Lowther,
Nob Hill, North Yakima, Wash.

Colorado-Utah-Wyoming-New Mexico

Mrs. Grace M. Brown,
1645 Steele St., Denver, Colo.

Kansas-Oklahoma

Mrs. Lida M. Hardy,
1731 Lane St., Topeka, Kansas.

Nebraska-Iowa

Rev. H. W. Pinkard,
1448 N. 18th St., Omaha, Neb.

Minnesota-No. and So. Dakota

(Not named.)

Missouri-Arkansas-Texas

Miss Harriet C. Hulick,
509 N. Newstead Ave., St. Louis, Mo.

Illinois-Wisconsin

Mrs. Sarah C. Morse,
1045 E. 47th St., Chicago, Ill.

Alabama-Mississippi-Louisiana

Mrs. L. A. Fealey,
408 Farley Bldg., Birmingham, Ala.

Georgia-Florida-No. and So. Carolina

Mrs. Rose M. Ashbey,
Piedmont Hotel, Atlanta, Ga.

Ohio-Indiana-W. Virginia

Miss Leila Simon,
516 Union Central Life Ins. Bldg., Cincinnati, Ohio.

Michigan

Mrs. W. A. King,
10 Witherell St., Detroit, Mich.

Pennsylvania

Mrs. John M. McGonegal,
809 Wabash Bldg., Pittsburg, Pa.

New York-New Jersey

Dr. Julia Seton,
Oscawana-on-Hudson, New York.

New England

Mrs. Mary T. Chapin,
158 Newbury St., Boston, Mass.

District of Columbia-Maryland-Delaware-Virginia

Miss W. Emma Gray,
Loan & Trust Bldg., Washington, D. C.

England and Ireland

Judge T. Troward,
St. Kevern, Lower Shiplake, Oxon, Eng.

Scotland

Mrs. Helen Rhodes Wallace,
49 Shandwick Place, Edinburgh, Scotland.

France

Mons. G. A. Mann,
26 Rue Vavin, Paris, France.

Australia-Sydney

Sister Veni Cooper-Mathison
I. O. O. F. Temple of Chambers, Elizabeth St.

Adelaide

Miss Grace Aguilar, 51 Angas St.

Melbourne

Miss Emilie A. Hulett, 145 Collins St.

South America

Mrs. Georgiana Hooper de Hammerton,
Casilla 468, Santiago, Chili.

Canada

Dr. T. W. Butler,
1506 Blanshard St., Victoria, B. C.

Secretary:

Miss Grace Wilson,
220 Post St., San Francisco.

Treasurer:

Mr. James S. Baird,
220 Post St., San Francisco.

Auditor:

Mr. R. C. Douglass,
104 Belvidere St., Boston, Mass.

Field Secretary (appointed):

Mr. Harry Gaze.

Each District under a Vice-President of the International New Thought Alliance.

Each District will hold a conference during the spring or early summer of 1916. These conferences in turn will send delegates to the International Convention at Chicago.

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

The boundary lines of districts as above indicated may be changed or new lines may be added by the Executive Board, after consultation with local centers in the territory affected by such change.

James A. Edgerton.

President International New Thought Alliance.

CONSTITUTION AND BY-LAWS

OF THE INTERNATIONAL NEW THOUGHT ALLIANCE.

Article I. Name.

The name of this organization shall be The International New Thought Alliance.

Article II. Purposes.

The purposes of this organization are to teach the Infinitude of the Supreme One; the Divinity of Man and his Infinite Possibilities through the creative power of constructive thinking, and obedience to the voice of the Indwelling Presence, which is our source of Inspiration, Power, Health and Prosperity.

Article III. Officers.

The officers of this organization shall be: A President; one vice-president for each section into which the work is divided; Honorary Presidents of an indefinite number to be selected by the Alliance; a Secretary and as many Field Secretaries as the Executive Committee may choose, or as the body of the Alliance may elect; a Treasurer and an Auditor. The Board of Directors shall consist of the President, and four of the Vice-Presidents whom the President shall select, the Secretary, the Treasurer and the Auditor. Said board shall have power to fill all vacancies in its own membership. These officers shall be elected at the Annual Meeting and shall serve for one year or until their successors are elected.

Article IV. Duties of Officers.

SECTION 1. The President and Vice-Presidents shall perform such duties as usually pertain to their respective offices.

SECTION 2. The Secretary shall make and preserve a record of all meetings of the Alliance, of the Executive Board and of all Committees. He shall collect all dues, fees and charges, rendering monthly account and payment of same to the Treasurer, and perform such other duties as pertain to his office.

SECTION 3. The Treasurer shall act as Custodian of all funds of the Alliance, shall pay bills under direction of the Executive Board, and submit reports to the Board when required.

SECTION 4. The Auditor shall audit the accounts of the Secretary and Treasurer and report thereon to the Executive Board.

SECTION 5. Any elected officer of this Alliance shall be subject to recall. The recall shall be indicated by written petition signed by twenty per cent of the members. This petition shall be submitted to the President, or Secretary, who shall immediately prepare a recall ballot, stating briefly the reason for the proposed recall, and presenting, in equal number of words, any statement that said subject of recall desires to make. A copy of this ballot shall be sent by mail to every member in good standing, said ballot to be voted and returned by mail to the President or Secretary who sent it out. The polling shall be declared closed four weeks from date when ballots were mailed to members, and the result shall be communicated by mail to each member. A majority of the votes cast shall decide the result, provided the total ballots cast shall equal or exceed one-half the entire membership. The recall shall take immediate effect. In case the President is recalled, the Secretary shall perform his duties until the next election. In case of recall of Secretary or other official, the Executive Board shall fill the vacancy.

Article V. The Executive Board of Directors.

SECTION 1. The Executive Board shall have charge of all the Business Activities of the Alliance, including the following: To hold an Annual Meeting at the Annual Convention, to hold local Conferences, to organize Groups and Societies for the propagation of the purposes of the Alliance, to amiliate societies and individuals already existing, and to publish literature.

SECTION 2. At any meeting of the Board duly called, three members shall constitute a quorum.

Article VI. Membership.

SECTION 1. Any person in sympathy with the purposes of the Alliance may become an Active Member of the Alliance on payment of Annual Dues of One Dollar, or a Sustaining Member on payment of Annual Dues of Ten Dollars, or a Life Member on payment of One Hundred Dollars.

SECTION 2. Any Group, Society, Association or Organization in sympathy with the purposes of the Alliance may become an Organization Member on payment of Annual Dues of One Dollar for a membership of twenty or less, and One Dollar additional for every twenty members additional. No delegate shall be entitled to more than one vote.

SECTION 3. Each individual member shall be entitled to a copy of all Notices and Reports, which the Alliance may issue. Each Organization Member shall receive such number of copies as it has paid dollars in Annual Dues for the current year.

SECTION 4. The Executive Board will issue certificates to such Lecturers and Teachers as, in its opinion, are capable of doing work creditable to the Alliance.

Article VII. Voting.

SECTION 1. Each individual member and each organization delegate shall be entitled to vote; but shall not vote by proxy; a member who is also a delegate shall be entitled to cast one vote only.

SECTION 2. A member or delegate whose dues are delinquent for the current year, shall not be entitled to vote at the Annual Meeting.

Article VIII. Meetings.

SECTION 1. An Annual Meeting shall be held at such time and place as shall be determined by the Annual Convention or by the Executive Board.

SECTION 2. At any meeting of the Alliance, duly called, twenty-five members shall constitute a quorum.

SECTION 3. The Annual Meeting of the Executive Board shall be held at such time and place as the Annual Meeting of the Alliance.

SECTION 4. Meetings of the Executive Board shall be called by the President at his discretion, or by the Secretary at the request of two other members of the Executive Board.

Article IX. Amendments.

This Constitution may be amended at any Annual Meeting by a two-thirds vote of the members voting.

Netop Notes

By William E. Towne

(THE SIXTH OF THE SEASON.)

Netop: Pronounced *Nee-top*. Meaning: *An old Indian word signifying "friend" or "friendly."*

"WHEN the cat's away the mice will play."

While we were traveling in the West a woodchuck opened up an ancient burrow which had been filled with stones and earth for years, and came out exactly in the center of the garden. This burrow, by the way, is quite an engineering feat and shows a quite remarkable amount of instinct. It was first constructed some five years ago by a woodchuck who found it impossible to crowd under the garden fence. Inside the fence were plenty of juicy vegetables—or so it seemed to the woodchuck. So he selected a stone pile, which would furnish him cover, located about ten feet down the hillside from the most secluded end of the garden, and started one end of his tunnel. He came to the surface exactly in the center of the garden, where he was surrounded by green peas, beets, beans, etc. We were away that year also (attending the annual Fourth of July Roycroft convention), and for several weeks the woodchuck reaped the reward of his industry and ability as an engineer.

This year there were five rows of asparagus beet, growing very large and increasing fast in our absence, and these supplied the woodchuck with more food than he could consume. He kindly passed by six nice Hubbard squashes, merely nibbling the leaves.

I thought I had found a sure protection from woodchucks in a piece of stovepipe about two and one-half feet tall which I set up in the garden each year and which is guaranteed to keep all woodchucks out. When I returned I found it flat on the ground. Margaret suggests that perhaps the woodchuck got brave and just went up and knocked it over. Perhaps the wind blew it down. Anyway, I'll try it again next year and add the scarecrow for good measure.

Someone got into the cabin, too, and ransacked the place. Nothing was missing, so far as I can discover, except an old suit of clothes. Shortly before our return M. Williams went out with her grandmother and



stayed a day or two in the cabin, and they had left everything spick and span, with a bouquet of wild flowers in the center of the table.

The morning-glories which I planted in a trench at the south end of the cabin had made a wonderful growth while we were away. They ran to the end of the strings and then some. But someone (probably the person who broke into the cabin) had cut off most of the plants a foot above the ground just a few days before our return. The vines were so vital and so full of the sap of life that they died slowly, and some of the leaves are still green. The few remaining plants are covered with big beautiful purple blossoms every morning. We began to think we should not get an opportunity to see them in bloom, but we went out one cold, cloudy afternoon and the blossoms were still open.

Oh, there was one more place where the "mice" had been playing. The wasps had built several populous nests under the eaves, directly over the main entrance. Every time

(Continued on Page 60.)



DEPARTMENTS OF *WAYS AND MEANS*

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

Things That Make for Success

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

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

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

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

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

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

EDITORS.

Success Letter No. 544.

It is just about two years ago since my introduction to New Thought, through a girl friend of mine. She also recommended the book, "Just How to Wake the Solar Plexus." Taking her advice and sending for the book proved a wonderful miraculous blessing to me. It aided me in finding employment, but overestimating my strength, I worked too hard. At last becoming homesick, having been away three years, I came home to visit. Was home just a week when I obtained a good, paying position as a pianist. About this time all my friends and acquaintances seemed to disappear. Even the man for whom I imagined my feelings were deep, began acting unkindly, the friendship terminated upon re-

ceiving a letter saying he did not care for further correspondence. I destroyed the letter and said, "Thank God that is over." It was a blessing in disguise.

Previous to this, there had come over me a feeling of loneliness and desolation. Still there had always been within me the hope and desire for a home, love and kindness. Feeling and KNOWING these things were to be mine, and realizing I was created to be happy, to be loved and cared for, my nightly prayer was for love, peace and a home. Alone, desolate, abandoned I seemed to be! "Dear God, give me someone, something to love, please. Everything I have loved, even a dog, has been taken from me. My heart is broken." This was my constant prayer. Nearly every night my pillow was wet with tears. Oh, what mental anguish was mine. Still I kept on with my prayers and affirmations. I knew it *would* come right.

One evening, while at work, someone entered the room. Upon looking around, which was not usual with me, I saw a man just about five feet, one inch in height. "Oh, what a funny little man" came into my mind, and right on it rushed the thought, "Oh, wouldn't it be funny if *that's* the man I'm going to marry."

A few evenings later we met. The meeting occurred in the latter part of October. From the first he seemed serious. A few evenings later he told me the old, sweet story, and it did not surprise me. Within *two weeks* we were married. The past misery and unhappiness are gone. My prayers and desires for home, love and happiness have been granted.

Since my marriage money was needed to

pay a certain debt. Upon asking for the money and praying very earnestly the opportunity to *earn* the money, or at least a part of it, came to me, and soon, thank God, the debt was gone.

Sometime I'm going to write again and tell you more of the many, many good things that have come to *me* and mine through New Thought. Hurrah a dozen times for *our* Elizabeth Towne.—FRANCES MERCEDES MORGAN, 70 Blackadare Avenue, Pittsburgh, Pa.

Success Letter No. 545.

My husband had been forced by ill-health to give up his established business, and turn to harder work than he had thought possible for some years. When I questioned, "Can you do it?" he replied, "I *must*!" And HE DID. I suffered to see his exhaustion each night, but I massaged the tired muscles, praying for his healing. I studied all I could find on New Thought lines and we both kept as our watchword: "*Nothing but Good* can come to us." And ever *The Nautilus* message: "That Good Thing you want to do, You Can Do, and You Will," sang its encouragement in my mind. Yes, he is healed, after being given up by doctors and osteopaths as incurable, and in four months' time, by the Great Physician.

Next, the promised financial aid for taking up his old line was refused. I said, "Draw on your life insurance and go it alone." I was learning, you see, for heretofore that must never be touched. That was for the children's protection. But now I realized they were more God's children than ours.

So he went to work, with \$1,000 drawn on insurance, Dr. Marden's "Peace, Power and Plenty" in his suit case, and faith in the promise that "No good thing will he withhold from them that walk uprightly." And is he succeeding? You cannot doubt it. The entire family is well. We have buried our worries and cultivate trust instead. In the last three months our income has exceeded that of any year since my husband's injury. And you, Elizabeth Towne of the joyous heart, shall have your pay. I've tried New Thought and it works every time.—H., Neb.

Success Letter No. 546.

Will you give me just a little space in your columns, if you think best, in which to tell you what *Nautilus* and New Thought have done for me? I have found the affirmations

for health and success a great benefit to me, both in a physical and financial way.

On March 25, 1913, I lost my home by the flood. Not a house was to be seen in this locality in twenty-four hours. I could see from the rear of my home that the situation seemed to be very dangerous. I saw the water coming in a mad rush. I had only a few moments in which to get some clothing and my valuable papers and start for some place. I did not know where. We went to the hill-tops, as the water was coming from the opposite direction. Here is where New Thought helped me. I was very nervous at the time, but a still small voice—the God Spirit—seemed to speak within: "Be quiet. All will be well."

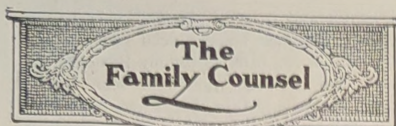
I was not in need of money, but had no home, so I made affirmation for a home. It was not long until offers came by the score. Friends, if you want to know the goodness of people, note how quickly they respond to either calamity of fire or water. I could write longer, but cannot expect to take up any more space. Thanking you again for your Four Lessons and what they have done for me, I extend to you and all the world my west wishes for success.—MRS. ELLA MORRIS, Columbus, O.

Success Letter No. 547.

Desire first of all that your ideal may be your one and only aim until you realize it. Analyze your ideal until you know each and every step necessary to its completion. Then desire the completion of the steps in their respective order. Keep a visualized picture of your ideal in its entirety always before you. Live for your ideal. Long for its completion. Desire its realization. Your constant desire will stir your creative will to positive action. Then you can strengthen your will by being still more positive in your desire. By constant application you will find your desire to be carrying you on to victory as fast as you are fitted to go.—CLARENCE C. LUDY.

THE PRIZE WINNER for October is G. B. C., who wrote Success Letter No. 542. We shall be glad to send the prize of two subscriptions wherever the winner directs.—C. H. S.

THE \$5.00 PRIZE for the best Success Letter appearing in *Nautilus* from February, 1915, to July, 1915, inclusive, goes to K. S. C., who wrote Success Letter Number 531, which appears on page 44 in the July, 1915, issue of *Nautilus*.



A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE

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

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

T. J. S.—It seems to me that you and your daughter failed in one very essential point: *You did not make sure of the facts.* From the Spirit we get the wisdom to know what to do with facts, but we get the facts themselves from the people concerned. When your daughter received the invitation she should have immediately communicated with the teacher and found out whether or not it would be possible for her to be excused until the 30th. Get your facts first, then put your problem up to the Spirit of wisdom within you, and you will know what to do.

You see, when it came down to the pinch, neither you nor your daughter depended upon the Spirit: *you depended upon a fact that had been stated to you some time before*, and you did not take time to verify that fact. If I had been in the same place with your daughter I would have sent a telegram asking to be excused until the 30th, or if there was time, I would have sent a letter.

When your knowledge-facts are not correct then you might not be able to go deeply into the silence to get the right answer—instead, you follow conscience, or judgment, instead of getting at the real leading of the Spirit.

If I had been in your daughter's place I would have said to myself something like this: "The Spirit of wisdom wants me to have every good and beautiful thing; and at the same time the Spirit of wisdom wants me to keep my word; the only way for me to get out of this is to *ASK THE TEACHER TO RELEASE ME FROM MY PROMISE*; I will trust the Spirit of wisdom to show her the way to release me without injury to anyone."

And then I would have written a letter or sent a night letter by telegram stating how strongly I desired to remain and asking if

the teacher could release me from my promise. There is no question in my mind but that the teacher would have done so, even if school had convened on the earlier date.

The first principle of New Thought is not to lay your own troubles off on to the shoulders of other people! Your daughter got exactly what she attracted, and to blame the teacher in her heart is liable to set her in the same way of acting, by which she will bring to herself other experiences of the same sort.

The fault was in your daughter not in the teacher; your daughter failed to verify her facts, she failed to trust the Spirit to move the teacher, to release her from her promise to appear on the 25th instead of the 30th. The Spirit *did* move the teacher to change the school date; but your daughter did not *expect* the Spirit to do it, she did not ask the teacher for facts.

I don't wonder you feel disappointed. But it certainly will not mend matters to lay the blame on the teacher! To do that will simply set up cross vibrations between your daughter and the teacher, and it will break the pleasant relations between them and prevent either one of them from helping the other or enjoying the other. Thus your daughter's resentment will rob herself of happiness and of that social interchange between teacher and student which is absolutely necessary if the student is to acquire the desired education. Resentment is its own punishment.

L. G. B.—You certainly do not want to marry any man and you certainly would not be happy with any man who did not want you. It seems to me that the thing for you to do now is to give up the whole thing for the time being and get interested in some kind of work, no matter what, that will occupy your mind and hands. The advice to "Just write him nice little letters, not mentioning the subject any more," is good, and I would not make the letters too frequent. I think your whole trouble comes from the fact that he has been made to feel that you were trying to *force things*. He grew to feel that married life would be nothing less than bondage. Then, too, you probably discussed the matter at too great length. Nothing would be more apt to drive him away than constant discussion and argument concerning the affair. One good talk should have been sufficient. Put out of your mind the idea, and get out of your heart the feeling, that this experience is a great calamity, something to be regretted. It is one of the best things that ever happened to you, if you can see it in the right spirit and take the right mental attitude. The experience will serve to strengthen your character as nothing else could do. It will help to jar you out of your rut of living. It will help to make you independent. It will help to teach you that the source of your own happiness is within yourself, and does not lie entirely with any person outside yourself. It will help you to self-expression. The thing for you to do *now* is to find your work and do it and let the future take care of itself.

You will probably realize your happiness when you least expect it. Do not waste any time in trying to *force* it to come by the particular way in which you think it *ought* to come.

W. F. W.—In regard to books on short-story writing I would suggest Sherwin Cody's set of six little books on "The Art of Speaking and Writing the English Language." They sell for \$3.15 and are published by Funk & Wagnalls Co., New York City. Yes, I think a correspondence course might be of value to you. The Home Correspondence School, Springfield, Mass., have a course that I think is good. Remember that the first thing you need is a definite aim. You cannot expect to get anywhere unless you know exactly where you are going. Get clear in your own mind exactly what you wish to accomplish and then go ahead and work systematically every day doing the thing nearest at hand to bring about a realization of that which you desire. Begin with the smallest, simplest thing right close at hand. Consider what you can do NOW to improve your ability to write. When you go to bed at night relax yourself mentally and physically and then affirm that the one Divine Principle of life is going to bring you inspiration while you sleep. Having made your affirmation let go of all thoughts connected with your work and go to sleep as quickly as possible. Do not watch yourself from day to day to see whether or not you are improving.

M. S.—Have your friend read the article on "Replenishing the Nerve Centers" in April, 1914, *Nautilus*, page 49. Tell her to drink plenty of warm water on rising in the morning and between meals. Whenever she feels hurried or worried let her stop and relax mentally and physically. Above all else she needs to learn to *let go*. She may think the bottom is going to drop out of things, but it won't. She should keep her mind away from herself. Let her just *rest* in the open air and sunshine for hours at a time. If it were possible to go away from her own home, even to a nearby friend's or neighbor's house, for a time, the change would help her.

M. J.—I can understand exactly how you feel. I think, however, it is more a matter of feelings than of reason. There is nothing in New Thought to prevent anyone from employing a regular physician or any other physical means in case of sickness, if they so desire. Even though they are applying New Thought methods. All things work for health to him who believes in his heart—not merely in his head. The same is true, though perhaps in a lesser degree, of Christian Science. Neither New Thought nor Christian Science practitioners as a rule object to the employment of a regular physician. Personally I believe fully in the use of any and every means that the patient desires, and I do not think that the effect of New Thought work is necessarily impaired by the employment of a regular physician, or by other physical methods, if the patient desires to use them.

Circle of Whole-World Healing

Conducted by THE EDITORS

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

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

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

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

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

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

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

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

KEY THOUGHT FOR DAILY MEDITATION

**Truth destroys
error and heals the
sick.**

—Science and Health.



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

President Woodrow Wilson comes out for equal suffrage thus: "I intend to vote for woman suffrage in New Jersey because I believe that the time has come to extend that privilege and responsibility to the women of the state; but I shall vote, not as the leader of my party in the nation but only upon my private conviction as a citizen of New Jersey, called upon by the Legislature of the State to express his conviction at the polls. I think that New Jersey will be greatly benefited by the change. My position with regard to the way in which the great question should be handled is well-known. I believe that it should be settled by the states and not by the national government, and that in no circumstances should it be made a party question and my view has grown stronger at every turn of the agitation."

This announcement of the president's was made October 6, and the next day the following was issued from the White House: "The announcement was made today of the engagement of Mrs. Norman Galt of this city and President Woodrow Wilson."

Congratulations and gratitude to President Wilson for the first announcement, felicitations and best wishes upon the second.—EDITORS.

Jacob H. Schiff's celebration of the jubilee of his arrival in America as an immigrant boy by giving Barnard College a half-million dollars stimulates the imagination and awakens memories of the old Sunday school book heroes. But the moral is something like that of the theoretical assurance that every American boy may become president of the United States. Most all of them can't be. There is a certain picturesque appropriateness just now in Mr. Schiff's choice for a celebration gift of aid to the progress of women.—*Springfield Republican*.

Everybody ought to learn, from early childhood, the importance of controlling their thinking. Thoughts may be, and often are, as deadly as the worst engine of destruction ever invented.

Not long ago a Zeppelin went sailing over Paris, dropping bombs as it passed. Fortune was kind to the Parisians, and no one was killed or seriously wounded by the exploding bombs. One woman, however, though untouched, fell dead.

She had been killed, not by a bomb, but by a thought—a momentary, devastating thought of fear conjured up in her own mind.

There was a train wreck in Illinois. A number of passengers were badly injured, but many escaped without physical harm of any sort. Yet among the latter there were at least a dozen who afterwards developed paralysis of arms or legs.

These persons, I repeat, had not received the least real bodily harm. The whole trouble with them was that they had thought they must be severely injured, and by thus thinking they had so deranged their nervous system as to cause the development of paralytic symptoms.

Bearing cases like these in mind—and they are occurring every day—it is easy to understand and appreciate the force of this emphatic statement by a leading American physiologist, Professor Dearborn of Tufts College:

"The aspects of consciousness are the real-est of real things. For every man crushed by a falling rock or an overturning car, dozens are crushed by mental objects such as volitions and feelings."

Again and again it has been conclusively proved that thoughts of fear, anxiety, despair, have caused a fatal outcome in case of accident and illness where recovery would otherwise have been assured.

Moreover, the world is, and always has been, full of physical wrecks whose invalidism has been directly and solely due to the destroying thoughts on which they have allowed their minds to dwell.

Truly thoughts are "the realest of all real things," and the whole trend of a man's life, for good or evil, depends on the kind of thinking in which he indulges.

"As a man thinketh, so is he," is no mere picturesque literary phrase. It accords with, and is supported by, the facts of scientific research and everyday observation.

Control your thoughts, and the secret of health, happiness and success is in your grasp.—H. ADDINGTON BRUCE, in *Kansas City Star*.

J. P. Hodgson, mine superintendent for the Copper Queen Consolidated Mining Company here, declares prohibition has proved a decided advantage to the company and to its employees. He has made calculations showing that there has been three and one-quarter times less loss of time per 1,000 shifts in 1915 than in 1914. From the standpoint of accidents, the results also preponderantly favor 1915. While the accident ratio of 1914 was 2.6 per 1,000 shifts, for 1915 it is 45-100ths, or less than half of 1 per cent.—Dispatch from Bisbee, Ariz., to *Herald*, El Paso, Texas.

LITTLE VISITS

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

T. J. Shelton Says This re I. N. T. A:—

We have done gone and done it! This very day we mailed two crisp one dollar bills to Grace Wilson as our dues to the International New Thought Alliance.

What converted us?

Your report of the Alliance in the October *Natulus*.

We threw away our copy for the first page of November *Christian* and replaced it with an article on the New Thought Alliance and told our readers about your report and to send you fifteen cents for it, or to send you a quarter for the last quarter of this year, or to send you a dollar and a half for a whole year. And we said a lot of other good things, for we devote the whole of the first page of November paper to the New Thought Alliance.

We will throw the whole force of our fellowship into it. All we have been waiting for is the process of elimination to make it a genuine mental fellowship. You told the whole story and what you said about it will do more than the Congress itself, for we can feel the vibration and the sunphone has taken the whole thing up in the Spirit of Christ.

And, by the way, your editorials in the October number strike from the shoulder, and especially the one on the 13th page, about controlling our thoughts.—T. J. SHELTON, Editor Scientific Christian, 1657 Clarkson St., Denver, Colorado.

A Plea for Protection of Birds:—

After many years of unnatural struggle for existence, we find we have only one-tenth of the number of birds we should have in our fields and gardens. Because of the growing interest in bird life a wave of protest is sweeping over the country against man-made difficulties in the way of the natural increase in our bird population.

President Wilson has signed an executive order creating the Big Lake reserve in north-eastern Arkansas for the protection of native birds. The new reserve, about nine miles long, and varying from one hundred yards to a mile and a quarter in width, forms probably the most important bird reservation in the country.

This is the psychological moment for bird propaganda.

As president of the Buffalo City Federation of Woman's Clubs I can say advisedly that there are many followers of the New

(Continued on Page 50.)

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

ENERGY and HEALTH

Bulletin No. 7, is now ready. It describes two long sought for secrets of Nature, recently discovered and abundantly verified: How Vital Bodily Energy is developed from food, and "What Electricity IS," IN, and OUT of the Body. Food energy supports life and is the basic principle of all the vital activities of the body. You can learn how to select and combine proper food for the best brain, nerve and muscle action, and how the mind controls them, giving mastery of all the "helps" for vigorous and vibrant personal health. A wonderfully interesting and valuable story. Yours for 10 cents in stamps; a fraction of its value.

PROF. B. W. CHILD, Dept T, Alhambra, Calif.

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"THAT SOMETHING"

reviewed in this number, is the book about which Elbert Hubbard said: "Better than The Message to Garcia." Postpaid 54c; two, \$1.00. Leather, hand-bound by the Leven Little Leathersmiths, \$1.00.

E. M. DUNBAR, 14 Rowena St., Boston.



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adults, children)—personal trouble, domestic problems, fears, worry, bashfulness, sorrow, deficient self-control or self-confidence, poor concentration, moral perversions, etc. Lives improved, prosperity awakened. Spiritual training, intellectual guidance. By correspondence, sacredly confidential. Dr. F. Milton Willis, 1947 Broadway, New York.

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Voices Made Beautiful Our new book tells just how to transform weak, tuneless, speaking and singing voices into beauty, sweetness, reaching power, pure tenor, health, breath control, \$1.00. Desired talent cultivated through nerve animation. Present or correspondent lessons. MME. GIRARD & RICHARDS, 818 E. 51st St., Chicago, Ill.

I have been reading "Practical Methods" aloud to the family, and we are quite enthusiastic about it. It seems to me the best book of its kind I have seen, a real practical help.
—EMMA BELL MILES, 503 Bell Ave., North Chattanooga, Tenn.

You Can Look Years Younger

Why have tell-tale wrinkles when you can banish them by building up the tissues? Nothing you can put on your face can do this.

Why have a double or flabby chin when you can restore the firmness and graceful curves? Why have lifeless, sallow skin when my Beauty Exercises will make your complexion as fresh as in girlhood? As my way is

"Just Nature's Way"

results come soon and are lasting. None too old to benefit.

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THEODORA BORGLUM, 108 S. Hoover St., Los Angeles

Little Visits

(Continued from Page 49.)

Thought in the Federation. With best wishes for continued success.—MRS. HENRY ALTMAN, 723 Delaware Ave., Buffalo, N. Y.

From the President of the International New Thought Alliance:—

I failed to see you again before leaving San Francisco, and take this opportunity to drop you a line of sincere appreciation of your work in the Congress. Your address in favor of organization along the true lines struck the keynote. I presume you know already that more than \$2,000 was subscribed for carrying on the work and that the field was divided into about thirty districts, each in charge of a vice-president. The plan is to hold conferences in each of these districts, leading up to an International Convention, probably in September, 1916.—JAMES A. EGGERTON, President International New Thought Alliance, 1439 Park Road, Washington, D. C.

Dr. Edwin F. Bowers, Proposes a "Music in America" Movement:—

Umberto Sorrentino, the clear-thinking young Italian concert tenor, who has already told the American public many admirable things, believes in singing.

He believes in it for its esthetic side, for its intellectual appeal, and for its emotional effect. Of course, these influences are more or less generally recognized.

But Sorrentino contends that we in America have neglected one of the most important of all functions of music. This consists in solidifying and democratizing the masses through the influence of song. The development of the patriotic impulse, the "My Country, 'Tis of Thee" feeling that should actuate great gatherings of Americans, is often lamentably absent.

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Sorrentino says it is because of diffidence, because the American is the most self-conscious person on earth, and the most conscious punishment which could possibly be visited upon him would be to let him believe you think he is trying to "get fresh." He is so afraid of being thought forward that actually he becomes a coward—afraid of his own voice.

Americans should learn part songs, glees and choruses. Banquets, meetings and gatherings of men or women—or men and women

(Continued on Page 52.)

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Little Visits

(Continued from Page 50.)

men—could very appropriately begin and end with a song. If the ice were once thoroughly broken, it would not be long before every body "came in."

The surest and quickest way to start this MUSIC IN AMERICA MOVEMENT would be for the granges all over the country—where neighbors are friends—to adopt singing as part of the regular program of exercises. From there it could spread to the Chautauquas, and thence to meetings of all kinds.

This adoption of this practice would do much to cultivate and develop in America a taste for the good in music, and would inevitably contribute to the happiness and homogeneity of the American people.—EDWIN F. BOWERS, M. D., 225 West End Ave., New York.

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CHORUS.

An heir to ev'ry thing, my dear, an heir to ev'ry thing;
And reign supreme upon this Ball,
An heir to everything.

And industries will fill the marts,
When money's free to all;
Build happy homes, make honest hearts—
There'll be no great nor small.

(Continued on Page 62.)

Success Forces

(Continued from Page 18.)

know that he may go directly to the inexhaustible Source of Supply and literally and surely receive that which he needs.

Say in the Silence:

I know that in praying I am linking myself with real Intelligence, real Wisdom, real Substance, real Supply. I work with and according to the prayer law and therefore make its force my own and cannot be refused or disappointed. Father, I bring my perfect thought-pattern, my perfect faith and the request that Thou bring into actual

(Continued on Page 54.)

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Success Forces

(Continued from Page 52.)

form (whatever you desire.) I thank Thee that in Divine Mind this is already done and will now manifest on the physical plane.

The next articles in this series deals with "The Force of Creation."

The New Thought Afield

(Continued from Page 40.)

and to hear of the fine work they are doing in California. Three addresses were given at the Wednesday evening meeting: Henry Harrison Brown of San Francisco spoke on "New Thought Means a Triumphant Democracy"; Mrs. Mary E. T. Chapin of Boston and New York spoke on "The New Optimism," and Harry Gaze spoke on "Mind Re-Education, Soul Illumination and Body Regeneration." Miss Imogene Paey opened the meeting with three numbers on the piano, and Miss Aldanita Wolfskill sang. The morning meeting on Thursday was presided over by Mrs. Myra Frenyear-Wiseman of San Diego. There were brief addresses on healing by Mrs. Myrtis C. Hodges, Mrs. Sarah C. Morse from Mr. Northrop's fine New Thought center in Chicago, and Mrs. Agnes M. Lawson of San Francisco.

The noon healing session was conducted by Harry Gaze. The three o'clock meeting was presided over by Mr. Perry Joseph Green, and the speakers were Mrs. Mary E. T. Chapin and Miss Harriet Hale Rix of San Francisco. Miss Pauline Turner sang two solos, and Edith Haines Kuester of Seattle sang and played some of her own charming music.

The Thursday evening meeting was presided over by that sunshine apostle, Ida Mansfield Wilson. Miss Nellie Gillespie and Mme. Eleanore Mart Joseph sang solos. The addresses were given by Mrs. Henri Carner on "Opulence," and Dr. Julia Seton on "Putting Your Thoughts Upon a Paying Basis," and Mrs. May A. Wiggin of the San Francisco Home of Truth, on "From the Wealth of the Universe What is Your Income?"

The Friday morning session began at nine o'clock instead of ten, and was a very, very business one. The fate of the New Thought Alliance was in process of evolution! Off-

(Continued on Page 56.)

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The New Thought Afield

(Continued from Page 54.)

cers were elected, new plans formulated and the constitution amended and enlarged. Only members of the Alliance were admitted to this session. The Friday noon healing session was conducted by Mrs. Militz. At the three o'clock meeting Mr. Edgerton presided. Music was given by Delphine Farmer Smiley and Mrs. Macdonald-Watts. J. Stitt Wilson, the Berkeley socialist New Thoughtist, addressed the convention on "A Straight Look at the Message of 'Jesus Christ,'" Thomas Parker Boyd of San Francisco, editor *Emanuel Messenger*, spoke on "The New Ministry."

Mr. Edward B. Randall presided at the Friday evening session. The music was given by Mr. J. W. Izett and Mrs. Fannie Dam-Hilton. Mrs. Ida Mansfield Wilson of Oakland spoke on "The Race Problem—Is It Money?" Miss Harriet Hulick of the St. Louis New Thought Center, editor, lecturer, healer, and all round fine woman, spoke on "New Thought Actualized." And the last address was by Judge Henry H. Benson of Los Angeles on "The Frictionless Way."

(To be continued.)

Your Storage Battery

(Continued from Page 32.)

lumination, when the real nature of my surroundings was revealed to me, and I suddenly perceived that what I had lacked was not opportunity, right where I was, *but the vision to see opportunity, and the mastery to use it.*

And so I say, forget your specific problems, whether you seem to lack money or health or knowledge, and turn within that serene receptivity which alone unlocks the infinite resources. Stick to your key thought, not perfunctorily or as a matter of duty, but with serene and unswerving faith. You will find that your mind has a tendency to stray back to the "practical" things of the outer world, but this must be overcome. Turn within and stick. Learn to master your moods, and to be receptive when you decide to. It takes time and effort, but so does everything else worth doing. And in scientific receptivity you will find the key to all that is really worth while in life.

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Editorials

(Continued from Page 14.)

Let every adult vote, and we get God's vote through the majority. As long as women are kept from voting we get man's vote, not God's. God created man male AND female and he gave THEM dominion.

There's a reason: man is the creator, woman the conservator. Men think and vote in terms of wealth which they create, while women think and feel and vote in terms of human beings whom they bring forth and care for.

Men think and vote in terms of intellect. Women feel and vote in terms of Life and Love.

God is Life, and he creates reason. Therefore God weighs the things of life the Creator, and also those of reason, and his voice speaks for the WHOLE TRUTH, the truth for the soul as well as for the body of mankind.

If the votes of the majority of all the men and women of a nation do not record the voice of God, what does? Certainly not the majority vote of the better half of mankind, let alone the majority vote of the "worse" half. Truth is one and indivisible, and it takes the majority of all mankind to see it and to speak with the authority of truth and right.

Give us votes for women, with initiative, and referendum, and with the recall over all officials, and God will speak naturally through our government.

As we recognize that the interests of each are the interests of all, and the interests of all are the conservation and development of each, so shall we cease repressing God by defeating the will of the majority of his men and women.

Every man, woman and child must speak through the vote, before we shall really have the voice of God in the voice of the people. Men can speak for men and the things that men are interested in; women must vote for women and for the things that women are interested in, WHICH INCLUDES THE CHILDREN. A man government is a government of all the people in the interests of the men; not because the men intend it to be so, but because it is the nature of men to put business first and human welfare second. Women put human welfare first and business second. So we must have the voice of both men and women, to keep the balance true.

If God created man male AND female and gave THEM dominion then equal suffrage is the edict of God himself. When God decrees equal suffrage, who is man that he should vote against it?

There is no reason in humanity why women should not have the vote.

There is one great reason in divinity why women should have the vote.

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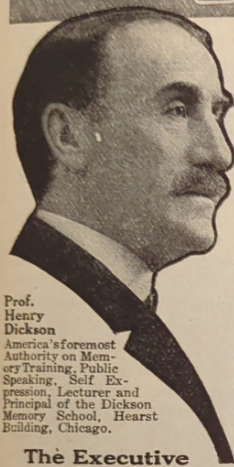
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Netop Notes

(Continued from Page 43.)

we opened the screen door they swarmed out. Several of them gave evidence of possessing a "narsty" disposition, so I wound twenty yards (more or less) of white mosquito netting around my head (five or six yards trailed behind), took a rake handle and poked all the nests from beneath the eaves. The wasps were discouraged, it being so late in the season, and have disappeared from that locality.

Elizabeth went back to her wood sawing, and I started in to finish the porch by building an arbor over the narrow part. The rain had beaten in and rusted my saw a little, but not enough to make it run hard. And the first day at work I started to bore a nail hole with a gimlet bit in a specially hard piece of pig walnut and snapped the bit short off.

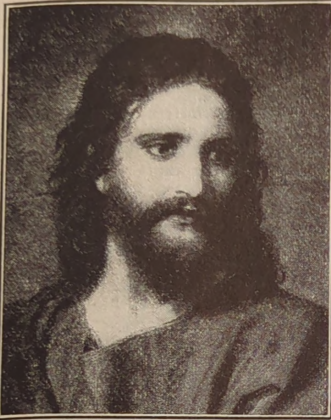
Crows and blue jays are the most frequent visitors at Netop now. One night just as I was getting ready to come home a big grey squirrel (he sounded big at least) went leaping from tree to tree through the undergrowth down by the garden, and the same night a small brown rabbit scurried away into the woods just as I was leaving.

The wild purple asters are very plentiful around Netop this year and their coloring is unusually deep and beautiful on account of the large amount of rain that has fallen this summer and fall. At the south end of the cabin, near the morning-glories, there is a big bunch of false Solomon's seal that is now showing bunches of brilliant scarlet berries. And down on the corner of our land, just back of the seats where people wait for the trolley car, there is some bittersweet with very large beautiful yellow berries. I know a little shaded, grass carpeted ravine near Netop where a few fringed gentian grow, but have not found time this fall to visit it.

Next Saturday afternoon is the date set for *The Nautilus* fall hike. All the girls and boys connected with *The Nautilus* establishment will gather for a walk through the woods, various sports, an elaborate repast by the open camp fire and a program (literary, dramatic and otherwise—mostly otherwise) afterward. The two great features of these repasts are the raspberry jam (supplied for *Nautilus* each year by a lady in New Jersey, who raises the berries on her own land and makes the jam with her own hands), and the hot coffee. Then there are hot "dog" sandwiches, and sometimes toasted bacon is added to the menu. There is always plenty of side dishes, like pickles and macaroons. But perhaps I can tell you more about it next month.

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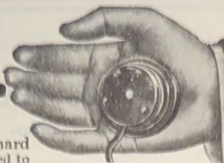
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Little Visits

(Continued from Page 52.)

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(Continued on Page 66.)

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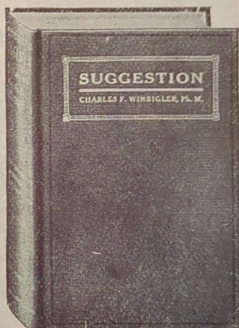
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Little Visits

(Continued from Page 62.)

nia public. It is certainly a royal HOST and HOSTESS.

I opened the New Thought Church of the New Civilization yesterday in Odd Fellows Hall—it seats 400—but both night and morning services overflowed its capacity—a men's club is being formed at once from those who are interested, and they are arranging for Moose Hall for the next services. The School of the New Civilization opens today in Antler's Hotel. All the classes are full of registered students and my three assistants, Miss Beach of New York, Dr. Lilly Carpenter and Miss Garvin of Cincinnati, as well as myself, are more than busy.

The 5th of September I was given a theater in the Palace of Education at the exposition grounds to present the "Psychology of Success" in efficiency talks. The audiences also have overflowed the capacity of the first theater, and this week I am to be given a larger one—with additional hours—speaking from 12 to 1 and 3 to 4 p. m. The demand for higher self-knowledge is imperative! These noonday meetings are too wonderful—the audiences come from every state in the Union, and nations, too. Last week two Chinamen took down all I said. One day a Japanese did the same. Foreigners from everywhere are taking notes, and will carry our New Thought idea back to their own race. It's a mighty hour.

The Woman Suffrage Convention made history. It was a grand compelling sight—the noble women of all countries, in a mighty congress! They held for *three* days, the destiny of all women in their hands. I was glad to be alive and be a part of it. It was too beautiful, too majestic for words.

The exposition grows more crowded every day. Today is the Slavs' day. Miles and miles of Slavs—you would think that every Slavian on the planet had suddenly appeared on the streets of the exposition. Banners, bands, gay clothes, noble men and strong, natural women, walking with no uncertain tread, bids fair for the Slav-American of the future.—DR. JULIA SETON, The Inside Inn, Panama-Pacific Exposition, San Francisco.



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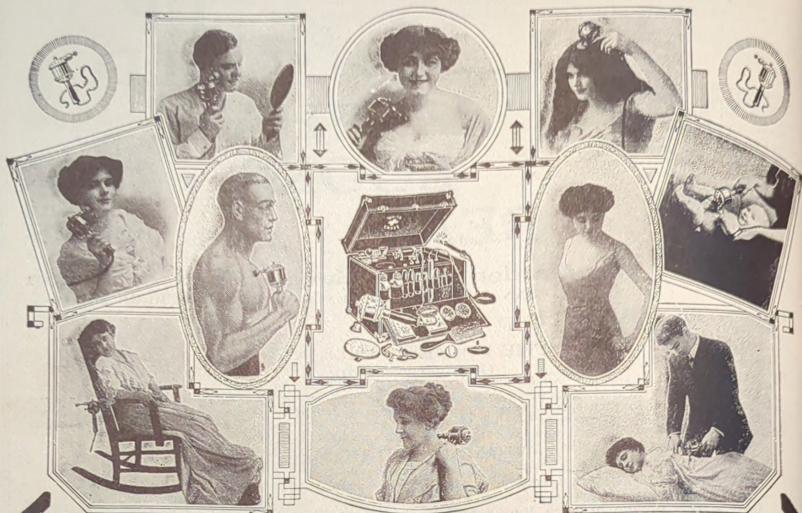
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