

NAUTILUS

MAGAZINE OF
NEW THOUGHT

MAKES
YOU
JOYOUS

DECEMBER
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, 583 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 Wallace, 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.
- INDIANAPOLIS, Ind.**—Unity School of Applied Christianity, 1215 N. Tacoma avenue. Phone Wdf-860. (M)
- 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)
- LOS ANGELES, Calif.**—Mrs. Clara A. Blocher, Free Reading Room for Truth Seekers, 2314 Fellowship Terrace. (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, 116 West 76 street. (M)
- NEW YORK CITY.**—Higher Thought Center, 1019 Broadway. (M)
- NEW YORK CITY.**—Macoy Pub. & Masonic Supply Co., 45-49 John street.
- NEW YORK CITY.**—New Thought Church Reading Room, 110 W. 34th street. (M)
- NEW YORK CITY.**—New Thought Fraternity Inc., 122 West 95th street.
- 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 3.30. 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, Truell 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. Rectal Hall, 142 Broadway. (M)
- ROCKFORD, Ill.**—Unity Truth Center, Rev. Nannie V. Simmons, Pastor, 106 Elcanbra Bldg., 419 W. State street. Public meetings Sundays and Wednesdays at eight o'clock. Reading and rest rooms. (M)

- SAN ANTONIO, Texas.**—New Life Fraternity, Mary Norton Bramham, 3809 South Presa street. (M)
- SAN FRANCISCO, Calif.**—Metaphysical Headquarters Exposition New Thought Propaganda, 229 Post street. Meetings daily.
- SAN FRANCISCO, Calif.**—California Gift Shop, 1040 Polk (at Post street). Olivia Kingsland.
- SAN FRANCISCO, Calif.**—The S. P. Occult Book Co. Dr. Denning Smith, Librarian, 1141 Polk street. Suter street. (M)
- SANTIAGO DE CHILE, S. A.**—Instituto de Ciencias Mental "Armonia." Catedral 1872, Casilla, 468 P. O. B. (M)
- SEATTLE, Wash.**—Mrs. Agnes J. Galer, 216-18 Crary Bldg. (M)
- SEATTLE, Wash.**—Raymer's Old Book Store, 1323 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., 17 College street. (M)
- WASHINGTON, D. C.**—Oriental Esoteric Society, 1410 Q street, N. W. (M)
- WASHINGTON, D. C.**—Mrs. E. B. Williams, Union Truth Center, Met. Literature Library, 1860, Col. Trust Bldg. (M)
- WESTFIELD, MASS.**—Life and Light Circle, H. C. Rockwell, 22 Hancock street. (M)
- YOUNGSTOWN, O.**—Flora G. Whiteside, Pleasant Grove. (M)

NEWS STANDS.

Following is a list of News Stands where Nautilus and New Thought publications may be had.

- 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, 207 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, Mallery Bldg., 5 S. Wabash avenue, S. E. corner Madison street.
- CLEVELAND, Ohio.**—Burrows Bros. Co., 633 Euclid avenue.
- DENVER, Col.**—Mrs. Edith Marie Raymond, 2200 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., Imperial Arcade and 4-14 Imperial Bldgs., Ludgate Circus.
- LONDON, W. C., England.**—Power Book Co., 51 and 59 Bank Chambers, 329 High Holborn.
- LOS ANGELES, Cal.**—Dawson's Book Shop, 513 S. Hill street.
- LOS ANGELES, Calif.**—Holmes Book Co., 333 and 740 S. Main street.
- NEW YORK CITY.**—Goodyear Book Concern, 25 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. E. 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 Crittenton street.
- TACOMA, Wash.**—C. Albin Thorell, 1014 South 10th street.
- THE AMERICAN NEWS COMPANY** supplies Nautilus on a returnable basis to all newsdealers who request it.

Nautilus News.

BY THE EDITORS.

"How We Made Ourselves Over."

To celebrate the beginning of the New Year 1916 we give you two special features for January *Nautilus*. The first one is "How We Made Ourselves Over," a symposium of New Thought inspiration for men and women, especially useful to those who would begin 1916 with higher aim. There are five articles in the symposium, showing how one writer cultivated courage, another banished bashfulness, a third achieved a real New Thought business success, a fourth exorcised nervous prostration and "inherited" madness, and the fifth, a man, realized cosmic consciousness. The writers are Gail Rebman, Rose M. Ward, who has achieved the office of manager of the Postal Telegraph Company at Bradford, Pa., and in so doing has helped a number of others to better positions, Roxana Standish, Mary Emerson and Mr. A. C. Leadbetter.

The second special feature is entitled "About Children: A Symposium for Grown-ups." The first article in this is "Art and The Child," by M. Melville MacLeod; the second is written by Mrs. B. H. Wallace, a bit of family history on "Children's Savings for an Education"; and the third is another piece of family history of a different sort, by Mrs. John Swartz, who tells "How One Stepfather Won His Sons."

Going Into the Silence.

No question is asked us oftener than this one: "How can I go into the silence"? And nobody knows better how to do it than Thomas Jefferson Shelton. In lesson number two of his "Healing Thought," which will be printed in our January number of *Nautilus*, he writes on "Going Into the Silence."

One of the notable things in that number will be "The Force of Love," by Lida A. Churchill, with a summary and affirmation that will please our readers, who always want to know just how.

And our Dr. Orison Swett Marden will contribute to New Year's number "More About Air Castles and Real Castles."

Thomas Dreier contributes "A Business Man's Prayer" and a practical little true story about a banker-preacher.

Among the new poems in our January number will be a little one by Robert Loveman, "Man Cannot Die," and "Mariners, Ancient and Modern," by Marchesa Florence Alli-Maccarani.

And our New Year *Nautilus* will appear in a brand new dress, with some new decorations within. And some new just-how editorials by the editor.

(Continued on Page 2.)

Important Notice To Nautilus Subscribers.

IF YOU FIND a red expiration 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 12 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.)

Three Subscriptions to Nautilus for \$3.

Yes, we again make our annual offer of three subscriptions to *Nautilus* for \$3. And we have just had printed a beautiful little Christmas gift booklets of eight pages, printed on India tint silkote 70-pound paper, in two colors, a copy of which will be sent with each of the subscriptions. This beautiful little Christmas pamphlet contains two of the most popular articles that have been published this year in *American New Life*: "On Going Into the Silence," by Paul Ellsworth, and "How to Use Suggestion During Sleep," for Children and Adults," by Elizabeth Towne.

Here is the offer: Three subscriptions to *Nautilus* with three of these dainty booklets for \$3. At least two of the subscriptions must go to addresses new to our list; one may be a renewal. The booklets may be sent all to one address, or one with each subscription, as you please. And if you enclose your cards with Christmas greetings we will send them along with the booklets to your friends.

Yes, you may add as many more subscriptions as you please, counting \$1 for each subscription and booklet; and remembering that out of every three subscriptions two must go to addresses new to our records.

Many a letter of thanksgiving comes into this office from those who have received *Nautilus* first through some friend's Christmas gift, and who express to us their gratitude for the good which *Nautilus* has done them.

The Living Gift.

And there are your other friends to whom you would send a token of Good Will.

What better than the living gift of New Thought?

For twenty-five cents we will send to any address not now on our records a three-months' subscription to *Nautilus* with a free copy of your choice of the following booklets:

New Thought: Its History and Principles, by Atkinson.

Vim Culture, Sheldon.

How to Wake the Solar Plexus, E. Towne.

How to Train Children and Parents, E. Towne.

8 Psychological Principles of Success, Warman.

Thought Force for Success, E. Towne.

Human Vitalization, Orison Swett Marden.

Remember that the three months' subscription must go to addresses new to our records. The books can go with the subscriptions, each with your card of greetings enclosed, if you send it to us with your order. Or the booklets can be sent to you or to any other address you designate.

Why not order 100 of these gifts for 100 of our friends and thus qualify as members of our Century Club?

What about your Sunday school class, or your business friends or employees?

Remember the Nautilus Girls.

Remember the twenty young *Nautilus* girls and send your orders early!

And at the same time insure pre-Christmas delivery and special blessings.

The *Nautilus* is ever found in the very front ranks of all forward movements and the November number devotes much space to the interests of woman suffrage, telling the old and trite truths in an extra forceful and convincing manner. Lida A. Churchill, in her third paper on "Success Forces," lays the utmost stress on the efficacy of prayer and she makes her points, too, in the most convincing manner. Paul Ellsworth writes of "Your Storage Battery" and he makes the way exceedingly clear to many a seeker after strength who hitherto has not known the way to attain it. William Towne's description of his visit to the Little Landers is exceedingly good, but who could guess, before reading, what was meant in the title? Of course, the propriety of the name is apparent when we find that reference is made to a considerable number of families who have united in a community life, each one taking a very small portion of land and tilling it in an intensive manner. When we learn that the several areas vary in size from two-fifths of an acre to five acres, which is the limit, the name seems remarkably well adapted. We are pleased to find that Mr. Towne was accompanied thither by our old Massachusetts friend, B. Fay Mills, and both he and Mr. Towne are to be congratulated on the excellence of each one's company.—WORCESTER GAZETTE.

The little booklet ("Money Talks; in Four Parts," by Eleanor Baldwin,) came and I have read it with a great deal of interest. I believe if the theories could be carried out it would surely be a solution to a great many of the financial difficulties. Thank you very much for sending it to me.—ELBERT HUBBARD, II.

Dear Elizabeth and William Towne:—How I wish I could tell you the great good your writings have done me! Seven years ago *Nautilus* first came to my notice through a small advertisement in *Success Magazine*, then edited by Dr. Marden. I sent for a three months' trial subscription to *Nautilus*, and found in it what I had been looking for all my life. Have never been without your magazine since, and have several of your books and mean to have the rest. The last few years have brought some sad experiences into my life, but New Thought has helped me to bear them all. Without it I never should have been able to stand the heartbreaks. I have no words to express my gratitude.—MRS. IDA M. TURNBULL, 6634 Par-nell Ave., 3d Apt., Chicago, Ill.

A \$2,000,000 Sale— —Made Possible by a Trained Memory

When Carl F. Schader, real estate operator, miner, banker, public-spirited citizen and all-around good fellow, returned to Los Angeles a few weeks ago, after a mysterious absence of fifteen days, with the announcement that he had put across the sale of the \$2,000,000 Palos Verdes ranch, his friends exulted with him over what was unquestionably the greatest achievement of the year in realty circles.

SUPPOSE you had a contract to purchase a 16,000-acre ranch with a year to pay—that the greatest legal talent of Southern California had fought you to a frazzle and all you had was an interlocutory decree of the court—to pay or lose—that adverse business conditions had swept away your financial backing—that with only two weeks remaining you saw your only hope to be the sale of the property—and that after making the rounds of the money kings in vain—that the President of New York's biggest bank offered you just five short minutes to present your proposition. What would you do? What Carl F. Schader did is only partly told in the above clipping from the Los Angeles Times. Mr. Schader boiled down his arguments—rehearsed them in his hotel room—and then presented the salient features of his property so clearly—so earnestly—so completely—that the interview was extended and the sale finally made.

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Carl F. Schader

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



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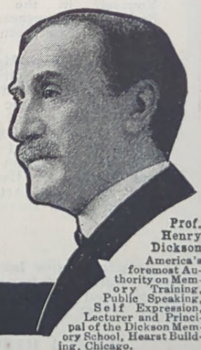
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THE NAUTILUS.

Vol. XVIII.

DECEMBER, 1915.

No. 2.

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THE NAUTILUS

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These Are
Some of
The Nautilus
Contributors
For 1915-16.
Others
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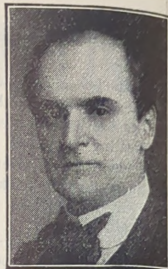
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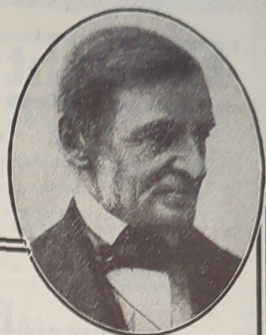
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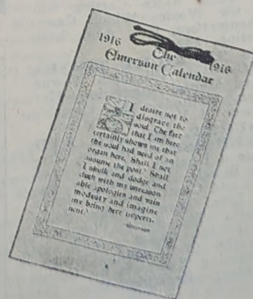
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 Let each new temple nobler than the last,
 Shut thee from heaven with a dome more vast,
 Till thou at length art free,
 Leaving thine outgrown shell by life's unresting sea!"
 —Holmes' "The Chambered Nautilus."

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{ VOL. XVIII
 { No. 2

EDITORIALS
by
 ELIZABETH TOWNE

Christmas Cheer.

TO YOU Greetings and Good Will.
 My Word is with you for the realization of all you desire.

And for the growing of yet greater desires.

Here's to men: a square deal.

To women a new deal.

To both a free voice in evolving the conditions under which they live.

To the children: Love, Freedom to Play, Wise Training to Work and to Study, the Joy of Growing UP.

To All, the durable satisfaction of Life, Liberty and Love.

To the Whole World: Peace and Prosperity, spiritual, mental, material.

▽ ▽ ▽

Man the Maker of Machines.

"KNOW thyself" is the first admonition of divine wisdom, the first desire of intelligent human beings.

To understand ones self is prerequisite to running one's self intelligently.

Without understanding, one pies his machine and gets out of it little or no service.

What is one's self, then?—a machine?

One's self is the *maker of machines*: one's self is the Divine Life of the machine one calls a "body." One's self is the infinite life which builds a body, repairs it, uses it to communicate through with other infinite selves, improves it to accomplish new purposes, lays it down again when it is found to be inadequate and outgrown.

▽

You Are the Creator.

ONE'S self is the great toolmaker, his body the tool; with which he works out his infinite plans.

One's self is infinite life, infinite wisdom, infinite power, infinite presence, without parts, place or limitation.

That means that your *self* has its eternal being in that eternal world where there are no *things* to be seen, smelled, heard, felt or tasted, where

EDITORIALS *by* Elizabeth Towne

there is no beginning nor end, no limitation; in that realm of pure knowing where consciousness is bliss; where I AM ALL, where Life itself is known as the whole, the same yesterday, today and forever.

"Nirvana," the ancients called this realm of pure knowing. "The Infinite," I call it: the Life of the universe, the One Supreme Being which is your being and mine, your self and my self, your life and my life, your consciousness and my consciousness, your love and my love, your power and my power, your wisdom and my wisdom. "The things that are seen" are temporary, changing, finite; the things that are *not* seen, nor felt, nor heard, nor smelled nor tasted are eternal, indestructible substance.

You and Your Nature.

THE real you is looking out at me *through* your eyes and listening *through* your ears and understanding *through* your intellects; and eyes, ears and intellects are the *machines* you have made for the purpose of hearing, seeing and knowing the thoughts of the infinite—the thoughts of your own infinite self.

For the nature of yourself and myself is pure mind, and our one activity is to think. To think is to create.

Your body is your organization of thoughts within you.

You are not a "vital spark" tucked away somewhere in a body over which you have little or no power: you are an infinite substance-power and *within* you you have thought into organization a wonderful little body-machine that enables you to act upon your world and be acted upon by it.

What Your Body Is.

YOUR body is a train of thought so organized that you are enabled to communicate with my train of thought through the wonderful five channels of sense which we have made.

I said *channels* of sense: sensation itself is not a creation but an activity of infinite life itself, which is you.

There is but one sense.

The sense of divine and infinite consciousness makes channels for itself, which amount to habits. If consciousness is on the lookout for smells it creates a machine for measuring smells, which we call a sharp nose. Consciousness is infinite; a smell is finite, temporal, temporary, and is measured by a finite, temporal, temporary meter called the nose.

Consciousness plumbs the infinite without the use of eyes, ears or nose. Consciousness measures the *things* of the finite through self-constructed channels of sense.

Consciousness plumbs the infinite without sense channels; it measures the finite with finite sense-tools, self-made.

The divine mind which is you, is infinite, eternal, all conscious. The *thought forms* in divine mind are temporal, temporary, ever changing.

Your Body an Organization of Thoughts.

YOUR body is an organization of thought forms in that infinite mind which is you. The form of your body organization is in the image of divine mind's perfect idea of you, just as nearly as that infinite-dimensioned perfect idea can be expressed in three-dimensioned finite form.

Your body is an evolving image of divine mind's perfect idea of you;

 EDITORIALS *by* Elizabeth Towne

while you yourself are of *like substance* with divine mind—a divine idea-form of eternal and infinite wisdom and power. To know thyself as God's perfect idea living and moving in him and by him eternally informed, is to realize that the things of the five senses have no substance and no power *except as you think it into them.*

"As a man thinketh in his heart, so is he." Not as he thinks in his mind, but in his heart, out of which are the issues of life—*out of which issues life itself.*

▽ ▽ ▽

Resentment is Hell.

REMEMBER that "man is a magnet," and that every experience that comes to him comes by the law of attraction.

And as he thinks *in his heart* so is he: if he does not want to be the victim of circumstances he must be very careful never to lay upon another person the blame for the things that come to him.

He is the master of his own fate, the captain of his own soul! Let him look within himself for the causes of his shortcomings and disappointments, let him remember that he makes his own life, or he spoils his own life, *all according to what he thinks in his heart.*

To think himself injured or abused is to be injured and abused; *but the injury and abuse are perpetrated by himself, not by another.*

Resentment is hell, self-made.

▽ ▽ ▽

Mental Indigestion.

AS to your doing too much New Thought reading, I don't think that one who is active in *applying* New Thought could do too much New Thought reading. It is the people who

don't practice, who get mental indigestion from too much reading, *of any sort.* I mean exactly that—if one must read too much it would better be New Thought than any other kind!

But the person who expects to get to heaven by much reading is sure to land in the other place.

Your own spirit is the best guide in the matter of reading. When you are reading too much you will have exactly the same kind of feeling toward reading that you have toward a dinner after you have eaten an extra heavy one.

I am telling you this out of my own experience. Two or three times in my experience I have had almost a sense of nausea toward the thought of reading New Thought literature. Then I would let it alone for a few weeks and read anything else that I *wanted* to read. Always I would go back to New Thought again with more zest than ever.

Once I found that my sense of repletion was due, not at all to what I was reading, but to the fact that I was not getting enough exercise to keep myself in good trim. I find that whenever study is irksome to me it means that I am trying to do it in the hour that I should be taking a brisk walk among the trees, or a shower bath, or a little friendly visiting with somebody.

It all resolves itself into this: What we put into our brains we must *work out through our hands and feet.* Otherwise we have a sense of mental repletion, of indigestion, of mal-assimilation.

"If anyone will *do* the will of the Father he shall know of the doctrine."

▽ ▽ ▽

The Church and The New Thought.

THE line between the orthodox churches and New Thought is

EDITORIALS *by* Elizabeth Towne

wearing thin. New Thought is regenerating the churches, the churches are opening their doors to New Thought. Twenty years ago New Thought had to obey the biblical injunction: "Come ye out and be ye separate." Perforce. Recant or be cursed, was the church's attitude. From Galilleo on, the New Thoughtists were crushed or cast forth.

And twenty years ago they came forth and preached their New Thought gospel to every creature, through peripatetic pulpit and later through the press.

And the church members awakened from their slumbers and followed.

Then the ecclesiastics put their heads together and discovered that what people want is New Thought, not the Westminster creed, and that the church must give them New Thought or close its doors.

So the preachers of all denominations have been Looking Into New Thought. Hundreds of them read *Nautilus* every month. Thousands of them preach New Thought every Sunday.

And they are finding that in proportion as they preach New Thought their congregations are coming back to them.

Half a dozen or so orthodox ministers attended that great congress of the International New Thought Alliance in San Francisco. Some of them are members of the Alliance, and voted in its business sessions.

▽

"Going Back" to the Church.

OCCASIONALLY our New Thought ministers go back into the church again, like Henry Victor Morgan. The latest one to go back is Benjamin Fay Mills—into the Presbyterian church this time. "I carry my New Thought with me and translate it into church phrase-

ology—you and I know there is but one truth": this was Mr. Mills' answer to my wondering whether or not he had really "gone back" on New Thought, as some suppose. No, he has gone forward. Just as the Presbyterian church has.

The churches are accepting New Thought, they are inviting back the very ministers they once spewed out as unclean.

And Mr. Mills, too, has broadened out: he sees in a new light now the church which rejected his New Thought twelve years ago. Twelve years ago he thought the church institution the enemy of New Thought; now it proves itself hospitable and Mr. Mills lays down his opinion-become-prejudice and preaches New Thought in terms of Presbyterianism. "The church has always stood for the highest in man: why should I preach New Thought tolerance and *act intolerance* toward that great institution? They tolerate me: why not I tolerate them? And why not utilize this great church institution already made for the work, rather than try to build up another organization for doing it? Through the church I can carry the truth to more people:" this is, in substance, what Mr. Mills said in explanation. Also he has come to lay greater stress on the work of Jesus Christ.

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How the Leaven Works.

BUT the New Thought that is leavening the church comes primarily not from the preachers *but from the tens of thousands of practicers who are teaching New Thought in the Sunday Schools all over the land; who study New Thought in magazines, books and classes and translate it into Sunday School language for the young; and*

 EDITORIALS *by* Elizabeth Towne

who applaud their pastors in proportion as they preach New Thought truth.

Wherein, then, does New Thought differ from the church thought of twenty years ago, or of ten years or even one year ago? It differs not in its essential truths of the (1) fatherhood of God, the (2) brotherhood of man, the (3) indwelling Christ that informs us all.

It differs only in the *degree of its faith* in these three essentials. Because of its faith in the God in us New Thought moves us to act accordingly; and by *doing* the will of the One in us we learn more about the One of whom we are members, and we intuitively know better and serve better all the members of the One.

The president of our International New Thought Alliance says, "New Thought is constructive thought, which is optimism made dynamic."

The root of true optimism is faith in the One, "working in us to will and to do of His good pleasure."

Where church thought is philosophical, academic, intellectual, cold, cut and dried, New Thought is a LIVING FAITH *that moves us to activity in accordance with the divine nature which we believe we are.*

Instead of trying to live down to a church discipline we of the New Thought try to live up to the Christ within: the living, loving, moving, exploring, forgiving Christ-self which is expressing the One in infinite manifestations.

Instead of asking the church what to think, we ask the divine spirit within.

Instead of running ourselves into the church mold we evolve a church that

will express our optimism made dynamic.

All the churches of the world are either dying, or they are evolving in the image and likeness of New Thought.

New Thought is the recognition, the realization and the manifestation of the Infinite One within us.

The New Thought of the individual is that individual's recognition, realization and manifestation of the One Wisdom-Will-Love within himself, guiding, guarding and unfolding his intelligence, his character and his usefulness.

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All Nations Are One in Truth.

WE ARE "all members one of another." All nations are "members one of another," and war is like one arm fighting against the other arm, or one foot trying to destroy the other foot.

In the old days when war was carried on on a very small scale it was not so easy to see this. But now we are coming to realize the great truth of our oneness with each other. We are linked together, nation with nation, by visible and invisible means of communication, by a million ties of commerce and exchange.

No nation can live to itself alone any more than an individual can live to himself alone.

Every nation needs every other nation.

A majority of the nations, for instance, much against their wills, are finding out the necessity of adopting in degree the methods of German "Kultur" and efficiency. And Germany is being compelled to abandon her policy of world conquest for one of International Democracy.

EDITORIALS by Elizabeth Towne

International Democracy.

I believe in the methods of peace because I believe in the oneness of humanity. We cannot in truth be the enemy of another nation any more than one arm of an individual can in truth be the enemy of the other arm.

The human race is one body whose soul is God. To know this truth of being is to arbitrate our differences and co-operate for the freedom and unfoldment of each and every nation, and of each and every individual in every nation.

This is world democracy.

And world democracy is God in manifestation: civil-ization.

World democracy is being manifested through the individual's recognition and realization of the truth of racial oneness.

YOU are the individual!

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Re Equal Suffrage in Massachusetts.

THE women of Massachusetts are grateful to the 163,000 of their men who voted for equal suffrage. With their sympathy and aid we ought to be able to win at least as many more next time and thus gain equal suffrage by a two-thirds majority.

Our new campaign is already under way.

Equal suffrage is a matter of education in humanity and democracy, and education takes time and work.

"They say" it was the whiskey crowd that elected Mr. McCall on McCall's solemn promise to see that equal suffrage is not allowed further consideration next year.

A New Thought for Christmas.

DO YOU remember the story of the father who offered to each of three sons their choice of wisdom, riches or power? The last son to choose took wisdom and the father congratulated him something after this fashion, "Good! for with the possession of wisdom you can easily acquire the other two; whereas without wisdom, riches and power are fickle and fleeting."

There is a comfortable Christmas thought wrapped up in that little fable. Your inclination, like mine, would be to give wealth or power to your friends. But careful thought will convince you that if you could give wisdom you would put your friends in a position to acquire for themselves the other two. And what gives so much happiness as the successful results of personal effort?

And you CAN give them wisdom!

The New Thought teachings contain the wisdom and inspiration of Christ, Emerson and other great thinkers, of course!

How can you better give New Thought wisdom than to give *Nautilus*?

Nautilus is not an expense; it is an INVESTMENT that pays dividends in proportion as it is lived up to.

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Human Freedom-Votes.

HUMANITY can never be free as long as one-half of it is gagged through lack of the vote. And nobody needs the women's votes so much as the working man and the working woman, except the young boys and the young girls who need their mothers' votes to help change the conditions under which they grow up.

The Prophet and The Travelers

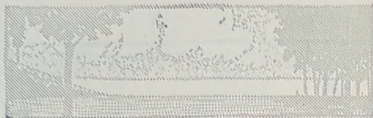
By EDWIN MARKHAM

Gone is the city, gone the day,
Yet still the story and the meaning stay:

Once, where a prophet in the palm shade
 basked,
A traveler chanced at noon to rest his mules.
"What sort of people may they be," he
 asked,
"In this proud city on the plain o'er spread?"
 "Well, friend, what sort of people whence
 you came?"
"What sort," the packman scowled, "why,
 knaves and fools."
"You'll find the people here the same,"
The wise man said.

Another stranger in the dusk drew near,
And pausing cried, "What sort of people
 here
In your bright city where yon towers arise?"
 "Well, friend, what sort of people whence
 you came?"
"What sort," the pilgrim smiled, "good,
 true and wise!"
"You'll find the people here the same,"
The wise man said.

Written for Nautilus.



AIR CASTLES AND REAL CASTLES

By

ORISON SWETT MARDEN

▽ ▽ ▽

I ONCE heard a man whose whole life had been practically a failure bragging that there was one fault he had never been guilty of, and that was building air castles.

"Perhaps, my friend," said one of his hearers who knew him well, "that may be the reason why you are where you are. If you had built air castles in your youth and put out a little more effort in trying to put foundations under them you probably would be enjoying yourself in one of them today."

"Maybe you are right," he acknowledged sheepishly, as the laugh turned on him. "I never thought of air castles in that way before."

Some people have a great contempt for dreamers. They pride themselves on their extreme practicality, and are fond of asserting the folly of building castles in the air, stoutly insisting that "standing or falling they do mischief." Yet every achievement in the world's history was first foreshadowed in the mind of the achiever. It was "a castle in the air," an impalpable dream, a something dimly, and in the beginning vaguely outlined in the imagination before it became a real, substantial structure.

As a matter of fact there must be an air castle before there is a real castle. Equally true is it that you must toil for the bricks and mortar that shall go into your castle or it will never come out of the air.

Our ideas and ideals are not really ours, can never be solid possessions, until we express them in life. It is good to erect airy structures in the imagination, but we must bring them down and give them a solid footing on earth if they are ever to do us or the world any good. While they are in the air, they are impractical. If they never get over the borderland of the imagination they do us more harm than good.

If you are dreaming, and at the same time pegging away to put a foundation under the immaterial structure in your brain, you are on the right road. Never mind if others call you a dreamer, a visionary, an unpractical fellow, you are in goodly company. Practically all of the inventors, discoverers and other great achievers of the past were derided as ne'er-do-wells who would never amount to anything. While they were planning and perfecting, mentally visualizing the creation they had in view, the scoffers laughed at them, called them idle visionaries, time wasters. But these same "visionaries" and "time wasters" proved to be the most practical of men, the greatest benefactors of the race.

Think of the debt which civilization owes to the dreamer, Elias Howe, who persisted in realizing his dream of the sewing machine! Who can estimate the revolution in manufacturing and the condition of the poor people of the South wrought by Eli Whitney's dream of the cotton gin! Think of what the dreams of science have done for the farmer; dreams which have enabled him to mix the fruit of brains with the soil, and have taken much of the

slow drudgery out of his work!

Why the very discovery of the country in which American dreams were dreamed and realized in the past, and are being dreamed and realized today was the result of years of Columbus's dreaming. None but a vigorous, practical dreamer would have persisted in sailing West day after day, week after week, with a crew in mutiny and ready to put him in chains.

The civilization on this continent today is a dream realized. There were only Indians and wild beasts here when our forefathers landed, bringing practically nothing with them but their courage. But out of the nothing, out of the castles they builded in the air have come our homes, our cities, our institutions. Our constitution was the inspired dream of Jefferson, Adams, Washington, Hancock and other dreamers. The dearest, noblest and best things in our national life were but dreams in the beginning.

Every college and university in the United States owes its existence to a dream, the realization of which began in a tiny money donation of John Harvard and a few treasured volumes brought together by him and his little band of associate dreamers when they started the parent of our higher institutions of learning.

The civilization of today is the dream of past generations realized. Our forebears dreamed of the day when they should be emancipated from the drudgery which enslaved them, and when they could travel with ease and comfort. They dreamed of the time when they could communicate with their fellows in different parts of the world quickly, easily. They dreamed of comforts and luxuries in the home which have become real to us. All of the inventions and discoveries, improvements and facilities which we are using and

enjoying today were dreams to those who lived before us.

The man whom you condemn as a mere dreamer, my over-practical friend, may be living a much more real life than you, with all your vaunted wisdom. What is called dreaming brings out into the actual latent powers in the subject which matter-of-fact people never discover. If our dreams are sincere desires to achieve, not mere pipe-dreams, there is something deep within ourselves which comes out to meet them and helps to make them realities.

Only a comparatively few years ago, anyone who talked seriously of mechanical flight in the air was looked at pityingly by the wise ones and at once relegated to the list of cranks or madmen. Now, airships are taken almost as a matter of course, and the sight of one sailing through the air excites no surprise. The Wright brothers in this country continued and made practical the "dream" of Professor Langley, and others preceding them who had toiled without reward. "Langley's Folly" was the name given to the machine constructed by Professor Langley, which, after his death, was found to work successfully.

We hear a great deal about the impracticableness of genius and of the artistic temperament, but have you ever stopped to think that the beautiful pictures and statues that delight our eyes and feed our imaginations, the wonderful music that stirs our souls to their depths, the poems and great writings that spur us to noble deeds—all these beautiful creations were first dreams of the artist, the sculptor, the composer, the poet, the writer.

The old masters were criticised by their contemporaries as impracticals, dreamers; but we all know that their air castles, their mind pictures, are the priceless masterpieces of today. All

our most precious realities, the fruits of centuries of human thought and toil were born in the imagination. They are somebody's dream children.

The dreaming power was given to us for a divine purpose. There are millions of people on the earth who could not endure existence but for the ability to live in dreamland at will. They would become insane were it not for the power to escape from their cruel environment, to fly from trouble and suffering into a dreamland of bliss and beauty, a land which they people with their own imagination.

What would become of the poor wretches in our prisons but for the inner vision which carries them outside the prison walls to their old homes, there to re-live the scenes of their childhood with those who love them, while their bodies are locked behind iron bars?

What a relief it is to those who are shut in by a depressing environment, who suffer all the pangs of poverty, discouragement, and failure, or who are chained to those who do not understand or love them, to be able to rise into dreamland and live, for the time at least, in a land of harmony, of loveliness, of joy. What refreshment and strength it is for mind and body to soar above the worries and frets and cares of the day and renew oneself, as it were, in a spiritual bath in dreamland.

One of the most charming women of my acquaintance, one who has gone through experiences of suffering, of sorrow and of losses that fall to the lot of few mortals, owes her salvation, she declares, to her dreams, or as she calls them, her waking visions. Although well on in years, bereft of all her loved ones and compelled to practice rigid economy in order to make both ends meet, yet she is sweeter, more magnetic than even in girlhood, simply because she can at will rise out of her iron en-

vironment and refresh herself in the world beautiful of her own imagination. There, she avers, she hears harmonies more entrancing than any strains of voice or musical instrument that ever reached human ears, sees beauties more ravishing than were ever perceived by the body's eye.

The ability to rise and live with God in a land of harmony, truth and beauty, the power to free ourselves temporarily, at least, from the problems that fill us with care and anxious thought and renew our souls is one of the greatest gifts of Divine Love.

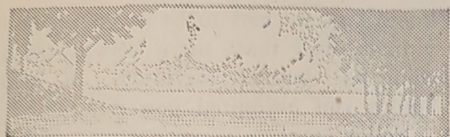
The time will come when the proper use of the imagination as an educator, a developer, a creator of happiness will be treated, and taught as a science. Then people will learn to control and guide the mental force so as to direct it into channels that will lead to constructive work.

The impractical dreamers are those who spend the most of their time in dreamland. These people never seem to discover that this is a very real world. Their feet rarely touch the earth. Their air-castles remain air-castles. They do not put bricks and mortar about them and anchor them to the earth so that they can live in them.

The one-talent men who work their visions out in the actual are of more use to the world than the ten-talent men who live all the time in dreamland. This is why we see the ordinary practical one-talent doer everywhere outdistancing the ten-talent dreamer who never gets down to business, who never does anything but dream.

The measure of our usefulness to society is not gauged by what we think or dream or promise, but by what we actually achieve, or the things we start or put in the way of accomplishment by those who come after us.

(To Be Concluded.)



HEALING THOUGHT

By

T. J. SHELTON

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I. THE THOUGHT.

YOU will have to introduce yourself in the silence of your own thought. It is best for us to get acquainted right at the start.

I have been giving mental treatments for a quarter of a century and this is the introduction that I give you to my thought. I have been treating thoughts for twenty-five years and have handled all kinds of thoughts.

There is not anything else to treat. The only thing in the universe is thought.

I believe with all my heart that Jesus Christ is the prophet of God and the king of thought. There is absolutely no limitation. Treatments are given for disease and death. Disease is simply a living death. If there is no resurrection of the dead then our healing is vain and we are yet in our sins and will remain in mortality.

But there is a healing thought and this thought will heal the sick, cast out devils, cleanse lepers and raise the dead. In other words the living thought will heal all kinds of undesirable conditions. It will put out of your thought all mortal limitations and place you in your own kingdom.

But it must be your own thought.

Get this fixed in your mind right at the start. It is absolutely impossible for any thought other than your own to heal you of disease or to cure your poverty or in any way to open up before your mind the kingdom of your own God. If a thinker spreads a feast of thought before your mind it will not do you any good unless you make it your own.

This does not mean that you are to be an original thinker. I doubt very much if there ever was or ever will be an original thinker. Thought is the universal substance of being. Men may think, but they are thinking thoughts out of the universal just as they breathe air from the universal atmosphere.

Thinkers may take the raw material and prepare it for your thought, but you must make it your own.

Even if you take second-hand thought you must take it to your own make-over shop and pull it to pieces and make a garment for yourself. And this is all there is in what is called original thinking. You take out of the universal and make over to suit yourself all that you can appropriate as your own thought.

Even the very devil in you will help you to health if you will appropriate the thought and make it your own. The only trouble about satanic thought is that you get scared and take to the tall timbers and try to escape. You can never escape thought. You can never run away from yourself. So the only thing to do with satanic thought is to eat it and digest it and assimilate it and make it your own.

Let us get this fixed in our thought before we go any further. The healing thought must be your own thought and your own thought is any thought that you can appropriate and make your own. No matter where you get the thought so you turn it into your

own mentality. You can steal it or borrow it or buy it but you must make it your own.

Jesus Christ never healed any form of sickness without healing the thought of the patient. He healed death by appealing to the thought of the dead one. He addressed his thought to the person that was dead and called out the healing thought from within and made it operative in the mind of the individual.

We will take this up as we go along in this investigation and examine closely each case to see how the healing thought was sent into the mind of the individual.

Now get before your thought this one absolute truth that no one in the universe can heal you except through your own thought. We have had a wrong notion about it. The thought in our mind was that the healer was some wonderful mind that had power over matter. This wonderful personage was the Son of God and the Savior of the world. We stood in awe of this awful one and sent up our prayers for healing.

In this way the individual has been overcome by the institution and men in official garb with the sceptre of authority have held the individual intelligence in bondage.

There is no thought in all of the universe of thought that can heal you except your own thought and your own thought is any thought that you can take into your own mind and appropriate to yourself. All of the prophets and apostles and saints and sinners in the universe are useless to you unless you can use their thought and make it your own.

How much can you make your own?

There are no limitations or restrictions. The kingdom of thought is within you. You are a son of God and the savior of your own world. Jesus Christ appealed to the individual. He

knew that we had to be saved as individuals, and that there was no such thing as wholesale salvation. He held before you unlimited power.

Follow me!

This command is not to follow as a soldier keeping step with other soldiers but as an individual intelligence. Follow me and take all that is mine and make it your own. Take the whole thing. Take the cross and the crown. Take the shame and the glory. All that is mine is thine.

Help yourself.

This is Christianity in all of its glory and majesty. It is the illumination of the individual intelligence. Jesus was not ashamed to call God one with himself. He knew the Cosmic Consciousness meant the whole consciousness. All disease and death itself is in mortal consciousness. Follow me and claim everything that I claim and make it your own. Sit down with me upon my throne and

(Continued on Page 52.)

UNDERSTANDING

BY ROSE DE VAUX-ROYER

▽ ▽ ▽

"He that hath ears to hear, let him hear."

HAVE pity, Thou, for the unseeing eye;—
For him who, seeing, understandeth not.
Oh, raise their insight to the perfect sky
Of promised vision by the earth-bound
sought!

Restore the sound attuned beyond the sense;
Re-string the hearing to Truth's highest
tone;
Unto the failing give Thou recompense
For prayers unspoken, mighty deeds un-
done.

Oh, lend compassion to the fettered mind,
Groping and falt'ring on Life's winding
way,
That thro' the sin-mist these at length may
find
The Path that leads unto the Perfect Day.



SUCCESS FORCES

By

LIDA A. CHURCHILL

▽ ▽ ▽

No. IV.

THE FORCE OF CREATION.

A GAIN the common sense, "practical" man—and this man is often a woman—demands to be "shown" a sensible reason *why* Dr. Müller, Dr. Cullis, Helen Wilmans, Elizabeth Towne and the girl operator could build and maintain an orphanage, a home, a town, a magazine, and secure opportunities and create a position out of seeming nothing and God. They maintain, very reasonably and properly, that nothing can be built without a substance from which to build it, and a means and method for its building.

While, like the scientist before electricity and the biologist before bird-life, they must be silent as to their inception and essence, both physical and mental science assure us that there *is* a substance from which to build and well defined means and method for building. The only thing in which they differ is their *names* for things.

They tell you, each in his own terms, that there is only one substance to work or to work in, to pray or to be prayed to, to create or to become the creator, whether that creation be the power to build a house or the house itself; an au-

tomobile or the money to buy one, a gown or the skill to make one; a whole body or the power to make a body whole. Physical science calls this substance molecular attraction, primal energy, etc.; the mental scientist names it pure spirit, free and unconditioned or concentrated in form.

Modern investigations and experiments have proved that what was once regarded as dead, or solid, matter is composed of particles each in extremely rapid motion, held together by a center of attraction as our solar system is held together by the sun. By the most advanced deductive reasoning and experiments science has promulgated what is known as the "Vortex Theory," which is that every form of nature, including physical man, is evolved from a rapidly revolving nucleus which acts as a center of attraction, thus forming about this individual point of energy an individualized being, whether it be a rock or a plant, a bird or a fish, an animal or a man.

Thus the saying that man is a spirit *and* has a body becomes a clear scientific statement. We may logically say that he is an individualized ray of Universal Spirit as a sunbeam is an individualized ray of the sun. St. Paul speaks of the carnal mind and the spiritual mind, and we constantly hear of body and spirit. All experiments, investigations and deductions of physical science confirm the edict of faith and the assurances of metaphysical philosophy that Universal Mind is the infinite, everywhere present energy, and mark these words for they are all important, *the all-intelligent and always responsive spirit*, free, formless, unlimited and unconditioned by time, space or any conceivable thing, veritably what Christian Science declares it to be, Omnipotent, Omniscient, Omnipresent. Man is individualized, not separated mind you, by

his body, which is only a grosser form of spirit, and the carnal mind of St. Paul, which the mental scientist calls the objective mind: the mind which thinks, plans, decides for his individual welfare. But the spiritual mind, named by the mental scientist the subjective mind, is one with the unconditioned, omnipotent, omniscient, omnipresent spirit as the sunbeam is one with the sun; and remember that this spirit is *all intelligent and ever responsive and obedient to the thoughts and suggestions of the objective mind.*

This is clearly shown by its instant assumption of any role that the hypnotist bids it play. A man under hypnotic control becomes a lover trying to steal a kiss from another man whom he has been told is a beautiful young girl; an oarsman tugging against the tide; a person trying to escape from a burning building; a child crying for its mother: acting each and every part with absolute accuracy and fidelity to nature. Many times a hypnotized person has been told to go to a distant place which he has never seen with his physical eyes, but which he describes with perfect correctness and often in far more beautiful language than he uses when in his normal physical state.

These and many other experiments prove that when the restrictions imposed by physical individualization are removed that the subjective, or spirit, mind is in its own normal, free state, in which neither space, time nor distance is a factor. God is free spirit. The undivided part of man is free spirit. The two are a part of each other as are the sea and the waves. Thus the declaration, "Ye and your Father are one," is literally true.

What! Man equal to God! Rank blasphemy! Some one is likely to exclaim here. No, man is not equal to God, as the drop is not equal to the ocean,

but as the drop is of the same *quality* as the ocean, so is man of the spiritual quality of God, and as the drop has behind it all the push and pulse and power of the sea, so man, a drop in the great sea of Universal Intelligence, Universal Force, Universal Substance, has all their push and pulse and power as potential factors in his success building.

Entering into partnership with God is a real transaction, and it is not an absorption of the drop into the sea, but a pouring of the sea into the drop, making it larger, more powerful, adequate to the task in hand. The late William T. Stead aptly expressed his relations, and the possible relations of every one, with God by calling Him the "Senior Partner." We are assured that in God "there is no variableness nor shadow of turning." In other words, this all intelligent, always responsive, all powerful Spirit, whose *good pleasure* it is to give us the kingdom, works by law, and is, therefore, always to be depended upon. "The weapons of our warfare are not carnal, but spiritual." This declaration of St. Paul gives a suggestion that one who is patterning and pursuing success would be as foolish to neglect as would a man who led a horse by the bridle be foolish to go afoot. By working with these spiritual weapons one may *prove beyond a doubt* that the statements of the Christ, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you," are simply a declaration of actual facts.

"Ye shall know the truth and the truth shall set you free." Aye, verily! Free from the fear of want, for you have Universal Abundance at your command, free from anxiety about the attitude of the man who if he pulls you into a position can push you out; free from the strain and selfishness of competition; free from the possibility of accident or refusal of that which you need; work-

ing *literally* with Omnipotence, Omniscience, Omnipresence, your lesser intelligence environed by, saturated with the All Intelligence. Perfectly logical, entirely understandable, become the words of the Christ, "Come unto me all ye that labor and are heavy laden, and I," the Spirit, "will give you rest": the rest of perfect reliance, perfect freedom to create in this all-intelligent, all responsive spirit matter anything and everything for which you furnish and hold the thought pattern.

How shall one approach this Senior Partner? Just as he would approach a physical partner. Speak to Him as simply and directly as though you could see Him with your physical eyes. A simple incident in the writer's life will illustrate this point. Some years ago she heard that a certain business man whom she wished to consult was at Greenacre. She went to Greenacre only to learn that the man had departed the day before for Bar Harbor, leaving no definite address and saying he should not return again that year. As the desired interview was as important to him as to her, and she could not write him, she went to her room, became *perfectly still and concentrated in mind*, and then said quietly and earnestly: "Dear Spirit, I want you to go to Bar Harbor, find Mr. G. and bring him back here at once. I depend upon you, and I thank you that this is already done." When the next morning Mr. G. appeared at Greenacre everybody was surprised but the woman whose word had brought him.

How long must one wait to see his thought-matrix come into full form, to create full success in any undertaking? If a thing is needed immediately, as it was needful that Mr. G. should return at once to Greenacre, it will come at once, but the usual way of working with man, as with nature, is, "first the blade, then the ear, then the full corn in the

ear:" a suggestion that turns his thoughts in the right direction, a letter which speaks of an open position, an invitation to dinner which puts him into touch with one who is *ordained* to bring him what he needs; the roots, sprouts, plant, blossom and fruit of that perfect success which the two partners, God and man have created out of "the *substance* of things hoped for" and which become the "*evidence* of things unseen."

SUMMARY AND EXERCISE.

While the scientist must be silent as to the inception and essence of electricity and all forces used by men, both physical and mental science assure us that there is a substance from which to build and a sure and well defined method and means for building. The only thing in which they differ is their names for things. They agree that there is only one substance from which to work, whether one would build a house, secure an automobile, money, love, fame, anything whatever that one may desire. Physical science calls this substance molecular attraction, primal energy, etc. The mental scientist calls it pure spirit, free and unconditioned or concentrated in form. Experiments and investigation prove that there is no dead matter. Everything, including man, is produced

(Continued on Page 52.)

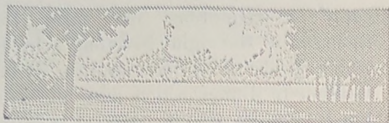
FEAR HAVE I NONE

BY ROBERT LOVEMAN

▽ ▽ ▽

FEAR have I none,
For all is light,
Love is the sun,
Dispersing night.

Eternal joys
My soul doth fill,
No fate destroys
The deathless will.



REALIZATION

By

JULIA SETON, M. D.

▽ ▽ ▽

NEW Thought has in it the germ of all that man is. It will always be as a lamp to the feet of those who are seeking understanding. It lets in the light of self-wisdom, and with the self revealed, living becomes easy and wonderful.

Man must forever be a seeking creature; he seeks, finds and uses that which he finds, passing on again in higher seeking, full of the wisdom born of his past possessions.

In his endless seeking, he chooses always that which he thinks will give him the highest happiness.

Man demands that he shall grow through pleasure and not through pain, and at every place on the path, he knows no higher law than his own desire. He seeks to find only the purpose of life, and the things which will give him *life at its best*. Finding this, he discovers that not one law will do for all, but that one man's meat is another's poison.

He finds that there are only two laws that he may contact in his own way and receive the same response, and these two unchanging laws are *Love* and *Justice*. All other laws are capable of variations of expression, and through these variations man reaches his own ultimates.

Love and Justice stand ready to pay

out in their own coin, no matter what man may hope, fear or trust; what he thinks about these things he thinks about God, for these are the Golden Reeds with which the Infinite measures the Finite.

Everything the human consciousness contacts is legitimate use in the building of its selfhood. There is neither good nor bad in the thing itself, there is only a constructive and destructive use of the thing, and this use is born from man's ignorance or his wisdom.

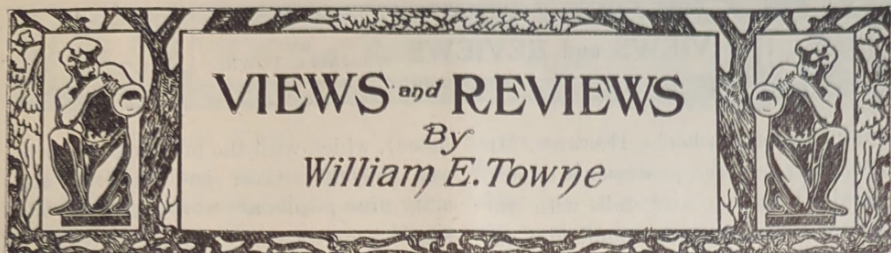
There is no such thing as denial, rejection or renunciation in the true law of life. There are only increasing degrees of individual and collective selection, and whatever material we do not select at one point of our unfoldment, is simply held in keeping for us by the universal storehouse, to be brought out at some other place, in answer to our demand for increased material.

There is no high, low, good or bad in *Truth*; there is only infinite variety. Life is only a means to an end and that end is *God-consciousness* or consciousness of the whole.

New Thought has only one object—to help the race mind to gather from out the universal materials, the things which will bring it the very fullness of life, and through which men may have wisdom to proportion to themselves and others their true possessions.

Some lives have much more power to gather together the big things of life than others; this law has been built by them in some other incarnation, and reaches out into this one. In the processes of their evolution they have reached out and made contact with many universal laws, and brought them all into harmony with love and justice. The greater lives in any age are those which include the most, and the most perfect lives are those which express

(Continued on Page 52.)



Preparedness.

I like Edison's scheme for preparedness better than any other that has been proposed. War is largely a matter of fighting machines and ammunition. With our immense potential facilities organized to manufacture ammunition and big guns when needed, with a large number of trained officers and men trained in the use of the big guns, we would not probably need a standing army of any great size.

The Edison plan appeals to one's common sense. A big increase in the army and its equipment offers opportunity to politicians to make political capital and pecuniary profit for favored concerns. The Edison plan, if properly developed, would offer less opportunity for grafting at the public expense.

With the fate of world democracy, and to a great extent, the future of America, being decided on the battle fields of Europe, it would be worse than folly for the United States not to make provision for national defence.

As regards the navy, most of us are agreed that we need battleships and submarines and plenty of them. The administration seems to be fully awake, at last, to this need and to be moving towards adequate measures to meet it.

A Little School in the Piney Woods.

One Monday morning in October, 1909, three boys and several old men were gathered beneath an immense cedar tree in Braxton, Mississippi.

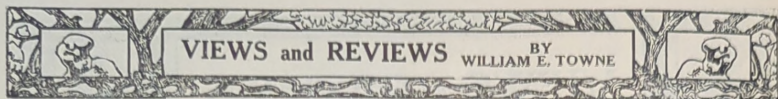
This little gathering represented the first faint realization of an ideal earnestly held for over twenty-five years. For more than twenty-five years the poor and uneducated inhabitants of the Piney Woods region of Braxton had maintained an organization whose chief aim was the establishment of a high school—a school which would educate their boys and girls to what is known in the North as the sixth and seventh grades.

These poor, unlettered folk did not know how to go about establishing a high school, and they had almost no money to work with, yet for twenty-five years they had met each year in a convention and given expression to their desire. Then, in 1909, there came among them a young college man from the North. He saw their great need, and this Monday morning's gathering was the best beginning he could make toward meeting it.

The second day more pupils came and the number grew until there were twenty-nine. Many pine logs were needed for seats.

November came and the chilly days necessitated an open fire for warmth.

Nearby was an old tumble-down cabin in which a herd of sheep found shelter. It was nearly hidden by weeds, but it would protect one from rain and wind. The young professor made inquiries regarding the ownership of the cabin. The neighbors said it belonged to the only successful man among them, but that he was too mean and stingy to do



VIEWS and REVIEWS

BY
WILLIAM E. TOWNE

anything for the school. However, Mr. Jones (that was the professor's name), determined to see and talk with the owner of the cabin. He found him out in the field ploughing with an old mule. Well, the upshot of the visit was that after talking all the afternoon and until three o'clock the following morning, the cabin owner decided to give forty acres of land and fifty dollars in money towards founding "The Piney Woods Country Life School."

You see, this old man had had a little education himself, had seen something of other parts of the United States, and knew what a school like this might do for his neighbors. And he wasn't as stingy as represented!

Well, the work grew. The young professor put on overalls, the students all took hold with a will, the old cabin was floored and whitewashed and two chimneys built.

Then a great mass meeting of the people of the county was called. Eleven hundred came afoot, horseback, in ox-wagons and vehicles of every description. An old lady brought two geese across the country nearly five miles and offered them to the professor saying: "This is all I have to give, but I want to see this school go up as I have children I want educated." Others could contribute only a few pennies. But the start was made and a little later after hard and persistent work by the professor and students, a modest log building was reared among the pine trees.

More pupils came, more teachers cast in their lot with the school, the professor got married—and now the school owns one hundred and sixty-nine acres of land, (but needs at least six hundred

more), which with the buildings is worth say \$15,000. Over one hundred and sixty-nine pupils are now registered in a single year.

All this is the result of the efforts of earnest young people, all of whom are under thirty years of age.

The school educates both boys and girls. The boys are taught carpentry, blacksmithing, broommaking, shoe mending, printing and practical farming. They are taught how to grow corn and cotton. The girls are taught laundrying, cooking, housekeeping, sewing, gardening, and poultry raising. The education given is of a most practical nature. Co-ordination of mind and muscle is sought for and moral stamina is built up.

Many students have gone out among the poor people of their neighborhood, so pitifully poor that they live in rude log cabins, without glass windows, no carpets on the floors, no paper on the walls, and taught them some of the practical things they so much need to know, and imbued them in some degree with the spirit of the school.

"The Piney Woods Country Life School" publishes a little magazine which tells much of interest about this school. It is called "*The Pine Torch*," and is issued at Braxton, Mississippi.

The needs of the school are great. Scores of pupils are turned away each year for lack of accommodations. The work could be greatly extended if the charitably disposed people of the North would lend a hand.

There remains but one thing more to be said about "The Piney Woods Country Life School": Its founder, Laurence C. Jones, is a negro, and all the teachers and students are negroes.

VIEWS and REVIEWS

BY
WILLIAM E. TOWNE*Personal Effort.*

I think it is Paul Ellsworth who, in one of his books, outlines a system of self development and then says: "*This implies personal effort. But any system of adjustment founded on anything else is quackery.*"

Many failures, many human ills, are due to the chronic habit of avoiding personal effort. People want to find a magic formula which will immediately open the gates to the happy and successful state, and in seeking this magic formula they neglect and overlook all present opportunities and so sink into discouragement, failure, ill health.

Success and health lie much nearer home. And they are never won and kept without constructive activity of mind and body. New Thought can only show you how to work to better advantage. It cannot show you, nor can any other system show you, how to succeed without personal effort, personal application and self reliance. You will need to watch for opportunity and you will need to take advantage of it and resolutely and persistently press it home if you are to succeed in whatever you are undertaking.

Mental laziness is incompatible with the accomplishment of satisfactory results. *You must apply what you learn and what you already know; you must press ahead and not sag back a dead weight on the traces for some one else to carry. You must rely on yourself to do the work which is necessary in your own development. Others can only show you the way; they cannot do the work for you.*

"Man is a selecting principle," says Emerson. It requires personal effort to select that which we desire and to work

for its realization. It requires personal effort to keep the mind and the hands active in the right direction. It is so easy to *drift* into those slipshod habits of thinking and acting *which misrepresent the truth of being.*

Health and success are for all. They are attributes of our inmost being. But the law of nature requires that we render compensation for all that we obtain. Personal effort is the price of self-expression and success.

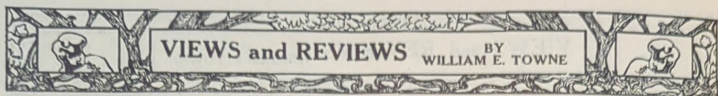
The degree of success we obtain, and the amount of effort required, depends largely upon our mental attitude and the methods we use.

If we are quick to take advantage of opportunity, if we work constructively, if our souls are open to truth, if we keep our faith active, our degree of success is larger and comes with less effort than if we drift with the tide, magnify all obstacles, and live in the past instead of working joyously in the present.

It requires close attention to our thinking and personal effort to keep from forming set habits which prevent the realization of new truth. It is easy to close the doors of the mind by a fixed attitude of thought.

For instance, it is easy to build up in the subconsciousness a mental attitude of resistance toward experience and environment. The animal is cautious and mistrusts everything and every unusual experience seems, to the animal man, to be fraught with danger.

In the light of the Spirit we see *all experience to be friendly.* We see all the natural processes within our bodies to be friendly. Disease itself is a cleansing, healing effort on the part of nature. It is not enough to give intellectual assent to this great truth. We



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need also to think and act accordingly. We need to overcome the old animal fear and to trust the Spirit within to so enlighten us that we shall not need to suffer because of ignorance. We should learn to welcome each experience as friendly. To form the thought habits which make this possible requires personal effort, concentration, attention, but the reward is renewed health and harmony of body and peace of mind. A mental attitude of doubt, mistrust and resistance interferes with the natural processes of nature and sets up inharmonies which enslave one to unhappiness and even dis-ease.

All around us are friendly forces ready and willing to help us. But our distrust and doubt builds around us a barrier which these forces cannot penetrate. Only by our own will, our own personal effort, can we so change our mental attitude, our thought habits, as to welcome these friendly forces and permit the Spirit of perfect life within to manifest in even fuller and fuller degree on the physical plane of our beings.

There are cumulative results from any action often repeated. It requires personal effort to change the cumulative results of past actions by forming new habits of thought, and we ought not to desire or expect to enter into the state of the happy, healthy and blessed in any other way. We ought to be glad and willing to earn our good.

KNOWLEDGE is chiefly gained through elimination. You must always discover the **WRONG** things before you are sure of the **RIGHT** move.

—Anon.

WHEN WE'RE "LICKED."

BY THOMAS DREIER

▽ ▽ ▽

In Associated Advertising.

REV. JAMES M. Buckley, the fighting editor of the *Christian Advocate*, was told when a comparatively young man that he would surely die of tuberculosis. His lungs were weak and there was no doubt in his mind or in the minds of his physicians but that he had only a few years to live. But, as I said, James M. Buckley is a fighter. Instead of meekly accepting his sentence of death, he got raging, hopping, wildly mad. "I have to die, do I?" he shouted. And then he gritted his teeth. "I'll show them." And he did. He got a horse and buggy, persuaded another man to accompany him, and drove for weeks over the mountain country of Vermont and New Hampshire. He slept out of doors when he could. When he couldn't do that he kept the windows wide open. He breathed in fresh air all day long, ate nourishing food, and, what was probably most important of all, held tight to the thought that he was healthy and that he would remain healthy. He is now an old man—old in years only. He won. What he did others can do. The fighting spirit, the determination to be unconquered, the teeth-shutting, raging love of life—these saved him. We are never licked until we think we are. And then—God help us; we're lost.

THE only difference between the saint and the sinner is that every saint has a past and every sinner a future.

—Hubbard.



A CHRISTMAS SYMPOSIUM OF NEW THOUGHT

FROM THESE PERSONAL EXPERIENCES OF FOUR WOMEN AND A MAN
YOU CAN CULL NEW THOUGHT INSPIRATION AND SEVERAL CLEVER
IDEAS ABOUT CHRISTMAS GIVING AND GIFTS, DRESS ECONOMY AND
ART, MENTAL HEALTH AND USEFULNESS, AND PERSONAL EVOLUTION,
CROWNED WITH A TRUE STORY OF HOW THE LAW OF ATTRACTION
WORKED TO BRING GIFTS TO TWO CHILDREN. WRITTEN BY

ANNE WARNER

MRS. E. G. MANSFIELD

GERTRUDE CAPEN WHITNEY

VIRGINIA HART

THOMAS C. ROBINSON

▽ ▽ ▽

HOW I WON ON FIVE COUNTS

BY MRS. E. G. MANSFIELD

▽ ▽ ▽

FROM personal experience and an intimate acquaintance with certain interesting truths I have evolved the following, and at the same time killed, as it were, five birds with one stone.

The "birds" are:

First—"How I overcame inharmony in my home."

Second—"How I got out of a rut of living."

Third—"What I did to make myself better looking."

Fourth—"How I outgrew a quick temper."

Fifth—"How I outgrew the worry habit."

It all came about through an unexpected view of myself in a truthful mirror, under a strong light. It was a strange mirror, a long pier-glass, at the milliner's. Our own mirrors become so familiar that they take liberties with us; they flatter. But a strange mirror dares to be brutally frank. This one told me I was a "fright."

Nature did not endow me with what the Frenchman calls "howling" beauty. Neither did she inflict upon me sufficient ugliness to

attract attention. I was just "comely," and had accepted the fact *calmly* for so many years, my looks became the last consideration in my busy life—until my startled glance into the unflattering pier-glass.

Not that I had omitted a daily survey of my hasty toilet in the mirror over my dressing table. No woman so far forgets the traditions of her sex as to disdain a peep at herself at least once a day. But how often do we look straight at an object and fail to see it?

The last time I had consciously seen my face in a glass I had been consoled with its comeliness. Now, the woman who stared back looked wrinkled, old, peevish, repellent.

The apparition startled me into action. What had wrought so distressing a change? I took stock of my habits—for habits are at the bottom of almost everything—and found that I had committed the three cardinal sins against beauty, in the matter of:

Overeating.

Dowdiness.

Bad temper. And the greatest of these was "bad temper."

Youth is beautiful. The rose-leaf bloom of youth lends beauty to the plainest features. But for the woman who has passed thirty—

five, there are five essentials which she dare not ignore if she would keep her good looks. They are: the daily bath; moderate eating; outdoor exercise; good temper; cold cream.

You may take issue with me in the matter of cold cream. However, let us take each essential as I have named them, and we shall see.

1. The daily bath is absolutely necessary. Cleanliness is not only next to "Godliness" but is a rejuvenator. The hot bath, a vigorous scrub with a camel's hair brush and plenty of pure soap, accelerates the circulation, frees the pores of their oily exudations, and permits free breathing through the natural channels.

2. Overeating produces indigestion, muddy complexion, pimples, red nose and irritability; not to mention the pounds of unbecoming fat that rob one of symmetrical lines.

3. Outdoor exercise, running, jumping when possible, and vigorous walking. A whole chapter could be written of the benefits derived from outdoor sports. We cannot get too much of them. They pump new blood into the veins, bring luster to the eyes, help deep breathing. Tennis offers an excellent excuse for a grown woman to run and to jump after the ball. It is invigorating exercise, worth miles of desultory walking; if taken mildly and in moderation, even our young-old grandmothers will find it a splendid remedy in cases of stiffness, rheumatism, etc., etc.

4. Good nature—what will it not accomplish?

The happy creatures who possess good nature possess all. Good nature is the antithesis of bad temper. It is an inherent quality, heaven born. Good nature knows no ugly lines, hard, repelling eyes, drooping corners of the lips, wrinkles of discontent, irritability. Truly, "the face is index to the soul." There is no obliterating the lines creased by Time in the countenance of the ill-tempered human being. No woman can afford to permit greed, envy, falsehood, avarice, vanity, selfishness, deceit to remain long in her heart. They are emotions which carve deeply; the face blazons them to the world, and they rob the most attractive face of its beauty. A bad woman who reaches thirty-five looks *bad*, no matter how she strives to cover up the tell-tale lines by use of powder and paint.

Beautiful thoughts create beautiful dispositions, and beautiful dispositions are reflected by beautiful countenances. Kindly impulses

show in the pleasant expression of the eye; cheerfulness gives an upward turn to the lips, suggesting smiles, laughter, joy. Joy is the greatest known beautifier.

5. Cold cream? Ah, it also had its place in my rejuvenation. Wrinkles of long standing refused to be "thought" away. My skin was dry. While those wrinkles remained I found myself worrying over them. I made a pure, vegetable-oil cold cream, rubbed it gently into the face at night, and found it wonderfully soothing. My daily hot scrub kept the pores from becoming clogged.

With all my efforts at rejuvenation, progress seemed too slow to hold much hope. I tried the daily bath, outdoor exercise, moderate eating, and refrained from expressing the ill-temper that fermented within me at times. At that time it seemed that an irritable, fretful nature would ruin, not only my face, but my life.

Then came the miracle.

A leaf torn from an old magazine fell under my eye—or a line of its message did. The line, as nearly as I can remember, ran thus:

"THE SPIRIT OF GOD FILLS AND THRILLS EVERY ATOM OF YOUR BEING. THE ONE LIFE OF THE UNIVERSE IS EXPRESSING ITSELF THROUGH EACH ONE. LET GO—DEARIE—RELAX; LET IT EXPRESS ALL-GOOD THROUGH YOU."

That was the key which unlocked my prison. I did "let go—relax—let it express ALL-GOOD" through me. From bad temper emerged good-will. It has been a long road from those scenes of uncontrolled emotional debauchery to the present serenity.

If a "thing of beauty is a joy forever" then it was, I argued, my plain duty to be as beautiful and as joyful as possible. And, though beauty was never one of my gifts, still, the beautiful thoughts which I began to cultivate could not but have their effect; and added to the new habits of hygiene I had lately inaugurated, did wonderful work for me. From indifference to personal appearance (than which no greater enemy to comeliness stalks), enveloped in its "don't-care" drowsiness, I became a joyous, well-groomed, good-natured woman. This overcame inharmonious in my home, got me out of a distressing rut of living, overcame my quick temper, lopped off the "worry" habit and certainly made me "better looking."

MY PHILOSOPHY AND ECONOMY OF DRESS

BY GERTRUDE CAPEN WHITNEY

▼ ▼ ▼

"I AM NOT going to buy a single dress this year. I am giving every dollar I can spare to the Belgians," and with a reproachful look at the beautifully simple and artistic gown of the woman she spoke to, a fusty musty distinctly untidy looking woman bustled into the hotel parlors.

"I went to see my tailor this afternoon," quietly remarked the one addressed: "I found that they were about to close their establishment for want of work."

"Do you mean I ought to have a dress?" queried the first speaker.

"I have nothing to do with your decision regarding your wardrobe, Mrs. Lake. I am going to have some clothes."

"Aren't you awfully extravagant? You seem to have so many and such very beautiful dresses."

"Do you care to hear my philosophy of dress? It is rather entertaining to me, perhaps it will be to you."

It was in the betwixt and between of day and night and the fire sputtered and buzzed in the grate. The large rooms were empty excepting for the fusty little, dusty little woman and the individual whose very presence bespoke concerted co-operation with intelligent thought and action. Gladly, the fusty little, dusty little woman sat down and gave herself up to listening.

"Do you know," and the voice was wonderfully helpful and sweet, without a touch of egotism or of the teaching quality that might detract from the charm of the tale, "I believe with Edward Everett Hale that I have a duty to the baker at the corner as well as to the beggar at the corner. When I went to the tailor's this afternoon and found him and his sister hollow-eyed from sleepless nights, and saw peeping through the door hungry faces peering from the workroom to see if a bona fide customer was really at hand, I gave the order immediately. At once the rooms were in a bustle. Departing help were recalled and a wave of encouragement swept through the place.

"This may keep us at work, madam, until someone else will come. It may tide us over. We have had no customers for so long, and Jeanne has a sick husband and—he choked

and moved over to the shelf where were some goods that were not of this season.

"I have not been able to buy new styles, madame, without customers. Everyone, you see, gives to the Belgians. I, too, am really a Belgian"—he smiled wanly. 'But they give me not work.'

"You and I do not need to go to this year's counters and fashion books," I smiled, 'Waken the chambers of your imagination and design for me a gown that represents, not a style but an idea.'

"Make madame a queen," said the little sister, who, inspired with the idea of being able to keep the chic little shop open, already was at hand with scissors nervously snipping the air.

"No; madame shall be a *chatelaine*," and with the light of the artist in his eyes, the man threw the soft draperies of a past season over my shoulders. The thought grew under his fingers, and as I stood there a wonderful creation was evolved. It will be home tomorrow. I will wear it down to dinner for you to see."

"That is only one dress, and doubtless a very extravagant one," and the listener frowned, disapprovingly.

"Do you want to follow my philosophy of dress through the medium of another gown? Perhaps I yet can prove that the money expended may help fill as many needs as the value of my wardrobe diverted to the Belgian fund."

The fusty little, dusty little woman nodded affirmatively.

"I returned home and went upstairs to greet a friend—a wonderful woman who does more as an individual for the uplift of humanity than many an institution. She was tired—very tired; and her clothes were pitiful for a woman of her dignity and grace. She looked up with a wan smile as I entered the room. 'You rest me, you rest me,' she whispered, rising and coming to me with hands outstretched. 'Let me feel the texture of your gown. It adds to the radiance of your being'—I quote her words—'you confer a boon on the weary who long to see the beautiful and to touch it if they may not be apparelled therein.'

"I hope you are going to stay and have a good long talk," I returned.

"Only till eight. I dine with the artist, Lapaire. She has made a great success and the table will be supplied with wit and charm of rare vintage.'

"You will not have time to go home to change—I checked the words, but she laughed.

"I have no change, gracious one. Come, let's not think about it; let me feast my eyes on your gown, and I shall forget that I am not wearing it."

"I stepped to the wardrobe and brought out a wonderful creation of gray and white, that had made many joyous who loved it as I wore it.

"Try this on, just for fun," I said.

"She was radiant. The fit was perfect. She looked regal.

"Wear it," I said. 'It is yours; a tribute to you who have given much to others. A passing on, in a wonderful chain of helpfulness, of the tools needful in our mutual work (or joy) of service.'

"Her strong and splendid eyes lighted with a soft sweet light.

"There is much wear in it."

"I hope so, else it would be an unfitting tool for service."

"Then I took from the wardrobe a soft gray cloak and a hat and threw a crystal ornament about her neck.

"Now go," I said, 'or you will be late.'

"It was twelve o'clock when she came bounding to my door again, and entered the room in response to my invitation. Her face was radiant.

"Oh, Gertrude," she said—my name is Gertrude, you know—I have had such a triumph! *Imported* was written all over it, and my hostess raved over the gown in the dressing room. It brought me a lecture engagement, too," she smiled. 'One I have had almost in my hand for long, but did not dare to ever hope for, for I must have refused it. I had nothing to wear. It was a wonderful chance. But you see, I had not a dollar; I had spent every cent on Avis and her five children, and on—'

"Yes, I know," I responded, tenderly, 'on everybody, by the dozen, excepting your unselfish self.'

"I would have had no time to attend to them had I had the money."

"You blessed," I said, 'you shall have this tailor suit and this reception suit, and this mantle and calling gown, and this dress for a summer morning. Then here is a bag and there are two hats and two veils—'

"Real thread," she murmured. 'Oh, it is so long since I have touched such quality upon myself—not since—'

"Since you became father and mother to your family and mother of high ideals to the young people in your community—I know, Here are new gloves to match. I have worn these things some. They have given me inspiration and blessed those who looked on them with *seeing* eyes. They have saved the saleswoman I bought them of from being turned away because her commissions had not measured up to requirements; they have kept the workrooms open of the little Belgian shop and made the hearts glad of the tailor and his sister."

"They will do more, Gertrude," and she stooped and kissed me. 'This wardrobe will equip me for the year. That will enable me to go to the Panama exposition and so give me needed additional equipment for my work. It will enable me to pass over to Avis and her five children my garments which will serve her and them for the year, and she will make up a box for others, of what she herself could not spare otherwise. I shall give needed information of splendid sort in my lectures to hundreds—perhaps in the aggregate, to thousands. Fifteen years from now someone will still be enjoying the use and comfort of these wonderful stuffs that are too fine to wear out.'

"That is only to one set of persons. It is very limited," said the fusty little, dusty little woman. "Do you do that often? Of course you make a merit of passing on the *making*. But not everyone will fit to your clothes like a chorus girl to the wardrobe of a comic opera."

"That is very true. There are some who love to make their dresses and always like the latest style. To such go the gowns that need renovating before they can be worn."

"Do you do much of that sort of thing? You are a refreshment to the eye with your sweet delicacy and charm," and the fusty little, dusty little woman looked wistful and tried to shake off the dust that was really ingrained dirt in her dress. 'If I thought it really meant links in the chain of service, I might,—I do feel dreadfully dingy, and it makes me depressed. How much of that sort of thing do you do after you have made yourself a thing of joy to those about you?'

"I supply some fifteen families directly—then there are their tributaries," I smiled encouragingly.

"It is a sweet philosophy," said the fusty little, dusty little woman. "Give me the number of your tailor. I am going to him to-

morrow to help keep his shop open until another customer as wise, as you are, and as you have made me, joins us in his fitting room, in the knowledge that the Belgian at the corner has his rights among us as well as the Belgian in the shambles of war."

She leaned over in the half lights, for the room had not been lighted except by the flashes of the fire, kissed the retailer gently on the forehead, and softly left the room.

THE CHRISTMAS SPIRIT AND A TRIO OF GIFTS

BY ANNE WARNER



THERE are just two standards by which to judge gifts, either in the giving or the receiving. One is by the cost and the other is by the amount of individuality with which they are endowed. Of course there is nothing in this world which may not come under the same rule, but many of us who understand its full significance in regard to great things, forget to apply it equally to the small trifles of life. I might write a very reasonable essay along this line of thought, but one of my own little private lessons learned is to apply my own individuality strictly to the case in point and not wander. So I will only say that most of us give too little of ourselves in a present, and that it is the amount of *ourselves* put into the present which is all the *real* value which it can possibly have. We do recognize this truth in a sort of blind way when we say with mock gratitude, "just what I wanted." But how often is the gift just what was wanted? How often is it anything except a stereotyped bother to buy, and an obligation when received? You must consider your answer carefully.

I am for the abolition of the conventional Christmas list and the putting of less money and more thought into the presents made, and to that end I am going to write of three gifts which, in my own case, have never failed to answer the double purpose of pleasure in making and true "just what I wanted" in receiving.

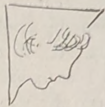
The first is almost "free," as far as outlay is concerned. It is an invention of my own, and there are a good many in circulation—all much-prized and begetting more of the same nature. It is the ideal book-mark, and can

be used a dozen or a hundred in one book by the student, without the least injury to the binding.



Take an ordinary envelope and seal it smoothly. Then cut off each corner. Each corner is a book-mark of the simplest and most practical kind.

Now for the individualizing of the book-mark. You may autograph it or letter a quotation in gold upon its smooth side. Or paint it. Or elaborate it is a dozen ways.



You may carefully cut out and apply a good profile portrait of an author, or your own portrait, or some pretty fancy face. A little thought, a fifteen-cent saucer of gold paint to gild edges, and half a dozen large envelopes of stout linen paper, and one can have two dozen dainty little gifts, each full of the real giver.

My second present is for a young girl or a little child or any woman creature that is dainty in her dress. It consists of what I call "a set of bows." To make this you must buy ribbon and safety pins, but very pretty sets may be made out of silk or satin or even cotton, by measuring off and hemming ribbon-widths.



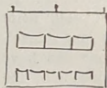
The set consists of a large bow for just in front and four smaller bows to be pinned in place after the return of lingerie from the laundry.

The safety pin is covered with a wee bit of material or with a crochet loop of silk to match, being careful to attach each end firmly. Then the bows are made and sewn to the covering bit. Then the set are caught upon a piece of white cardboard with its edges gilded. (The cardboard is a broken-up box.) This is another gift susceptible of endless combinations and ingenuity into which love may pour all manner of sweet variations. It may be of wonderful beauty for a bride with sets of bows caught upon successive pages, each covered with little cupids or sweet child faces pasted on, or it may be a single bow

fastened upon a card bearing a message. In any case it is a gift which no one is rich enough to despise or poor enough not to love to use in some way that brightens life.

Now for my third gift, which is again an idea of my own, and which really takes so much work as to be of value in many ways at once.

We all know what it is in a home where there is an invalid, to move that dear one and *their belongings* to another room. Recently, being laid up myself, someone happened to bestow me on a divan where there was a great fur mantel for a rug. I began to keep my book, handkerchief, purse, memoranda, etc., in the pockets of the wrap, and when I went back upstairs it was very simple to carry the wrap and hang it on a chair by my bed. Hence my invention, which has since been tried and proven successful. It is



nothing in the world but a sort of shoe-bag-wall-pocket affair, but "oh, the convenience of it," I am told. My first bestowal was on a dear grandmamma, who

is quite helpless yet *always moving*. They tell me that it used to take all of one person's time to run from room to room and find the things "that grandma had left behind." Now the "big-pocket" is unpinned from one chair back and carried to another wherever the dear old lady chooses to be. In this family they pin it with three stout hat pins into the upholstery of some chair and roll the chair up close.

My other "pocket" is attached to the back of the sofa on which lies a small cripple. He calls it his house. It is very large, containing "twelve rooms," and to set them all in nice order is the twilight amusement of each weary day. Stout linen and red braid have done more to help Johnny exist lately than any other one element in his life. He has his fountain pen, a drawing book, a puzzle box, a little private clippings bureau, a knife, a stamp collection, etc., etc., etc. He never has to "ask for things" now, any new gift finds a place at once in his "pockets" and is a constant added joy. When he is carried upstairs to bed the whole thing is fastened to a screen at one side of his bed. He, too, can never more "forget anything."

This gift also may be developed endlessly for it could be a combination carefully

thought out by several friends for the Christmas or birthday of a "shut-in." The book, handkerchief, smelling salts, a little box of note paper, a stamp box, all might be the separate contributions of a circle joined in love.

You see what I am appealing for is the personal touch in the present, and therefore in closing I want to remind you that in the making—the actual handiwork—of gifts you must not forget that the thoughts that go into them are just as vital and *more important* than the material. That is the real reason why present-giving has become such a burden to many—it is because the thoughts are left out of things made wholesale and bought with money. If, as you sew or paint, or combine your own self in *any way* with your materials, you are also earnestly and lovingly considering just how much happiness this exchange of thought and strength is bringing into your life and that of another, you will soon find your talent developing, your ingenuity giving forth new forms, and your friendships taking on a closer, firmer hold than you had ever guessed possible.

All the good things of life press nearer than most of us guess, and the key to their possession consists in how much of ourselves we are willing to *pay for their possession*. Pay in real love and you will receive real love. Pay in kind, unselfish thought, and they will come back in kind. But if you begin your selection with "Oh, bother, I've got all this to see to," just stop instantly, and realize that you do not *need* to make a punishment out of a false conception of generosity and that you will be ten times worthy of your own self-respect if you do not burden anyone with the annoyance and sting of gifts that are unwillingly given. It is far nobler never to give than to give in a grudging spirit. To make a present for no other reason than that you *must*, is a very poor exchange between you and some other, of a very poor principle. A gift should be born of a loving wish and, believe me, when it is *not* so born, it taints in the subtlest possible manner—it can bring no possible *real* good.

Therefore, I beg of you, give honestly where you really want to give, and cease to give where you don't. Let us be sincere in all things and, above all, in our giving of *ourselves* Christmas.

HOW I FREED MYSELF FROM FEAR

BY THOMAS C. ROBINSON

▼ ▼ ▼

THE way I got rid of fear, or outgrew it, was: *first*, by noting its works and influence in my endeavors, actions, spirits and health; *second*, by searching my mind and conscience for the reason I was afraid or the cause of fear; *third*, by holding these under the ban of an intense abhorrence; *fourth*, by laughing whenever I felt that crestfallen, cowed mood stealing over me, and *fifth*, by sticking to it.

The man who suffers from fear is simply allowing the current to traverse his field-coils in the wrong direction, but there are many causes for fear, and it seemed to be a constitutional weakness in my case.

After one once learns the harm fear plays in our effort and endeavor, and then finds the cause—it is easy to know when fear is trying to get on duty as it is to know when a shoe pinches.

I have heard men say they dreaded to meet other men under certain conditions, and in some such cases I have made it my business to be present when they did meet such men under such conditions. I was fighting for myself, although I had told no one of it, and I wanted to observe the other fellow's actions that I might in that way help myself in a similar emergency, or I might, possibly, help the other fellow.

In one case which I well remember, the man I was watching did not display any fear that I could detect, and upon talking with him in that connection afterward he assured me that he did not experience the fear he had expected. This man was not in the habit of telling things about himself, nor did he intend to tell me about his fear when he did. The pressure was too strong and it got out—that was all, but the fact that he had told me was sufficient to cause him to master it on that occasion. The valuation he placed upon my estimation of him took the place of fear and fear did not get on duty for that reason, but if he had not told me of his fear the force necessary to inhibit it would not have been applied. This lesson aided me wonderfully in outgrowing fear.

Another man was one who confided much of his trouble to his friends. He wanted to talk over the things that worried him, but I could give him no suggestions except to say

"brace up! possibly the other fellow is more afraid than you are." Some credence was given this suggestion, and I was surprised to note how it "braced him up," as I had thought the same thing in my own case and in my own behalf without any conscious benefit at all. This was another valuable lesson to me. I found that I had not been giving my own thoughts the respect due them. When my friend met the object of his fear, he, the object—not my friend, went "limp," while his eyes and countenance took on that blank, vacant, helpless expression that betokens real weakness in a man. This stimulated the courage of my friend, who now has only contempt for the fellow he once feared.

The trouble with many of us is that we do not know for sure what it is that gives us that impoverished feeling of inadaptation and displacement. We procrastinate and excuse, and forget that we are strong, too. We try to avoid the conditions that seem always to bring us under the spell of fear when we should be searching for the cause of that feeling of insecurity and weakness fostered by fear.

Fear is a negative, but none the less a living force. If permitted, it will make its presence felt more and more frequently until by and by, it gives us no rest.

If one cannot locate the cause of fear for himself, then someone versed in the Chemistry of the Forces that Operate in Life should be consulted and all of one's habits and experiences told without reserve. Personally, I have depended upon myself alone in all my experiences with fear. I find that a lack of "good spirits" and of initiative strength is at the base of fear, and if we would outgrow fear, as I have done, we must note all the factors, both present and absent, that cater to, or enter into, the phenomenon of fear and its operations.

I was helped much by remembering times when everything went smoothly and happily. There were things I once enjoyed but now I dreaded—there were things that good men enjoyed then and do now, but then I had dreaded because I did not know them. I held before my mind's eye the ease of action and tonation of other men, and I saw the enjoyment they experienced under the very conditions that I had dreaded and feared. I tried and did feel the way I knew these other men felt and as I had always felt when fear did not have hold of me, and thus fear was stamped out—for I kept at it. I

often thought of my "best friend," my mother, and this was a powerful source of inspiration to me, giving me new strength to fight. My heart would seem to come up into my neck and my whole spirit would vibrate with initiative strength. I was afraid of nothing then, and I make it my goal to feel that way at all times. The plan is a success.

THE LAW OF MENTAL ATTRACTION AND HOW IT WORKED FOR TWO CHILDREN

BY VIRGINIA HART

▽ ▽ ▽

THE use of the "Law of Mental Attraction" has become an established fact in the Camell family. The straw that broke the big Camell's back was bicycles.

Mrs. Camell had long been idealizing with the hope of realizing, through the use of mental pictures, various pieces of furniture for her home.

Mentally she decided upon what she ought to have which might happily combine beauty and utility. She then visited the stores, sifted the market and settled upon a choice.

This was followed by picturing such selection mentally, and dwelling upon its possession in her thoughts for a specified time each day, which included the pleasant feature of adjusting with her imagination, to its waiting place in her house, the coveted piece of furniture.

Gradually but surely the various desired articles materialized.

Mrs. Camell's little boy and girl, noting the success of their mother's habit, decided to pursue the same method for obtaining bicycles.

Confidently, systematically and scientifically they set about it.

They talked of them to each other continually, as though they already possessed them. In imagination they rode like corsairs through the town streets. Always and whenever they had the opportunity they were full of the joy of make-believe and happy anticipation.

Their father, who had heard a good deal of these wheels in their heads, but who had no faith in their realization, was yet much impressed with his children's desires, and determined within himself to get the bicycles for them, as soon as he could afford it.

Meantime he thought to use the threat "not-to" as a whip.

One day at the breakfast table when the two of them were particularly careless as to their manners, he became very much annoyed.

"If you children can't behave yourselves at the table," he reprimanded severely, "I'll not get those wheels for you that you want so much."

"But, father," the boy spoke up quickly, "we are going to get our wheels by the 'Law of Mental Attraction.'"

This was too much! "I don't care if you see them around here six deep," Mr. Camell exclaimed, hotly, "You won't get them."

But they did, and before their father had the chance.

I WILL, IF YOU WILL

BY JANE PORTER WILLIAMS

▽ ▽ ▽

I WILL, if you will
devote my Christmas giving to the children and the needy,
reserving only the privilege of, once in a while,
giving to a dear friend a gift which then will have
the old charm of being a genuine surprise.

I will, if you will,
keep the spirit of Christmas in my heart,
and, barring out hurry, worry and competition, will consecrate the blessed season, in joy and love, to the One whose birth we celebrate.

—Quoted.

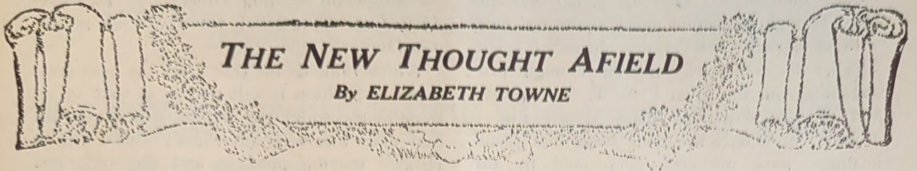
THE BUILDERS

BY JANET THURBER

▽ ▽ ▽

TOIL upon toil unceasing,
To fashion and mold and plan,
To pay with a meed of suffering,—
Doing your work as a man,—
And ever before your eyes
To see tall cities stand,
And know you have borne your part
In the making of a land.

For God, the master-builder,
Needs hands to accomplish his work,
But only a man can work with God,
While any caitiff can shirk!
So carry your heart to the working,
Give it your brawn and brain,—
To stand with God as creator
Is worth a measure of pain!



THE NEW THOUGHT AFIELD

By ELIZABETH TOWNE

SATURDAY, September 4, was Children's Day at the International New Thought Congress in San Francisco. First came a children's festival at ten o'clock in the morning, Miss Blanche Ayles presiding. Saturday noon there was a session for healing and consecrating children, conducted by Harriet Hale Rix and others. From one o'clock until four came a children's lunch party and games.

Saturday afternoon at two o'clock there was a meeting for parents, teachers and other adults interested in child development. Harriet Hale Rix presided. Robin McQuesten played a violin solo, and Miss Gabrielle Anderson sang two of her own charming songs. There were numerous ten-minute addresses on child welfare, physical, mental, moral and spiritual, by Miss Blanche Ayles of Berkeley; Mrs. McQuesten, Alameda; Mrs. Lintine Skinner, San Francisco; Miss Josephine Hopkins of San Francisco, followed by an interesting discussion from the audience.

Mrs. May A. Wiggins presided at the Saturday night meeting. Mr. Raymond White played a piano solo and Miss Grace Dundas sang a song. The speakers were Dr. Granville C. Lowther of North Yakima, Washington, his subject being, "Religion: Intuitive, instinctive and Organic." Following him came an address by Miss Helena J. Martin of San Francisco on "Practical Thinking."

The Sunday morning service came at ten o'clock, Mr. R. C. Douglass presiding. After a piano prelude by Miss Imogean Paey, and an invocation with silence, came two brief addresses on "Spirituality," by Mr. William Farwell of San Jose, and Mrs. Elsie M. Randall of San Francisco. After a song by Miss Mildred Wilson Hilton and a closing song by the audience came a healing benediction.

At the Sunday afternoon service, three o'clock, Mrs. Mary E. T. Chapin presided. Mrs. Myra Frenyear-Wiseman of San Diego gave an address on "The Perpetual Resurrec-

tion" followed by a solo by our own Miss Grace Wilson, radiant and charming and efficient secretary of the I. N. T. A. Then came an address by Mrs. Chaffe Chase of San Jose, and a closing song by the audience, and the benediction. Miss Florence Miriam Johnson opened this session with a piano prelude.

And Sunday evening, September 5, at eight o'clock, came the last meeting of the congress, a very happy and successful one, with the hall crowded to its capacity. Mr. William Farwell presided, and the opening number was a piano prelude by Miss Steinhauer, followed by invocation and silence. Mr. Edgerton spoke on "Christ or Caesar." Mr. Sam L. Foulds of the *Now Folk* sang "The Lord is Mindful of His Own," Miss Lavon Wagner accompanying. Dr. Julia Seton spoke on "Man and His Mind." Then came a great feature, the grand choral repeated, conducted by Mr. A. L. Artigues. This was the choral with one hundred and fifty voices that was given at Festival Hall at the exposition on New Thought Day. Following the choral came a song by the audience, "Onward, Comrades, Onward." After this came the benediction, 1 Thes. 5:23.

Thus ended this epoch-making congress of the International New Thought Alliance.

METAPHYSICAL HEADQUARTERS.

The Metaphysical Headquarters at 220 Post street is the hub of the New Thought universe for the year 1915. Everything revolves around that; revolves most harmoniously as well as efficiently. This headquarters was opened by the California New Thought Exposition committee, Mrs. Militz president. She was also vice-president of the I. N. T. A. She organized a large committee of western coast people who raised the money to finance the big Alliance congress, and opened up the headquarters with Miss Grace Wilson in charge.

The work of Mrs. Militz and Miss Wilson in managing and financing the congress has been nothing short of wonderful. The way they have "demonstrated" over limitations of all sorts, including the natural inertia of a

wholly unorganized body of people like the New Thoughtists, could never have been done without a realization of the power of spirit. The whole forty weeks of New Thought propaganda, with the great I. N. T. A. congress, and the beautiful headquarters, are just a miracle; in exactly the same sense that Jesus' healings were miracles, performed by the same power of spirit.

Metaphysical headquarters is centrally located, only a block from the St. Francis Hotel and the little park. An elevator carries you to the second floor of the big office building, and you step into a spacious, well-lighted reading room, with Miss Wilson's desk facing you. Her smiling face or Mr. Baird's is the first to greet you. On one side of the room is much New Thought literature for sale, on the other is a circulating library. The center is occupied by a long reading table and a number of chairs. Two or three smaller rooms open off the reading room, each used for private consultation and healing. To the left a large double door opens into the very attractive auditorium which will seat about two hundred and fifty persons without crowding. With the folding doors open and a temporary platform set between the two rooms, the reading room itself can be partly filled with temporary chairs. This was done when I delivered my six new lessons on "The New Thought Science of the Infinite in the Individual." One hundred and fifty extra chairs were put into the room and over four hundred persons came to my lessons each night.

Fifty or sixty teachers and healers of the New Thought movement of every shade and description had given lessons in this auditorium before I gave mine, and the same week that I spoke Mrs. Myra Frenyear-Wiseman delivered lectures every afternoon, and someone else gave a lesson nearly every morning, besides the success sessions held every noon.

SAN FRANCISCO AND THE EXPOSITION.

Considering William and me as one, we saw a great deal of the Exposition and the city of San Francisco in the two weeks which we spent there. To say we were delighted is to express it tritely. That exposition is a marvel of beautiful architecture, lovely coloring and unsurpassed setting. I rejoice to know that it is to be perpetuated in Howe's moving pictures, and I note with pleasure that Springfield is now exhibiting a cyclorama of the exposition, in all its natural colors and with

its wonderful lighting effects. So the wonderful art educational value will be perpetuated for all time.

Which reminds me that after the next great world exposition it will not be so easy to get by with the statement that it is the finest one that ever was held anywhere!—there will be Howe's moving pictures and the cyclorama to prove this one by.

And there are the wonderful post cards, hundreds of views, beautifully colored, that can be run through any stereopticon that will take in post cards. So the art value of that great exposition will not be wholly lost to the millions who could not visit it. I rejoice in that more than in anything else; the spirit within me has no desire to monopolize anything on this earth. It wants equality of ownership and enjoyment!

One of the interesting things in San Francisco is their municipal street railway, the first in this country. Anybody who says a municipality can't run a railway should go and ride on that one and look into its financial statements. It makes oceans of money for the city, and it is the best-run street railway that we have found anywhere. There is never a hitch in its service so far as we could discover.

The cars are large, commodious and convenient, and you may just depend that the employes are both efficient and courteous. Down on the main street there is a guard stationed at every street corner, to make change for you so that you can be prepared to drop your nickel the moment you get into the car, and also to help the baby on and the old lady off. Incidentally he gives you any information which you may desire about the streets. He is dressed in blue like a policeman, and he is strictly business and courtesy. These municipal cars take you from the ferry at the foot of Market street and carry you up Market, branching off at all the main streets. They land you at the fair grounds without a single change.

Try to get out to the fair grounds on the old privately-owned railway that runs by the St. Francis Hotel and note the difference!—you will have to change cars the third time to get out to the exposition grounds. The ordinary dilapidated cars and inefficient service of the privately-owned railway are conspicuous in contrast to the wonderful municipal-owned railway that runs out Geary street by the other corner of the St. Francis. The

(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.

Executive Board:

MRS. MARY E. T. CHAPIN,
MISS EMMA GRAY,
MR. J. M. MCGONIGLE.

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ELLA WHEELER WILCOX,
MAY WRIGHT SEWALL,
EDWIN MARKHAM,
ELIZABETH TOWNE,
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EDGAR LUCIEN LARKIN,
WILLIAM WALKER ATKINSON,
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REV. THOMAS PARKER BOYD,
FLORENCE CRAWFORD,
JUDGE HENRY H. BENSON,
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GEORGE WHARTON JAMES,
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LILIAN WHITING.

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.
Southern California-Arizona
MISS ELEANOR REESBERG,
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Kansas-Oklahoma
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Nebraska-Iowa
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1448 N. 18th St., Omaha, Neb.
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Illinois-Wisconsin
MRS. SARAH C. MORSE,
1045 E. 47th St., Chicago, Ill.
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 E. 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, England.

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,
1, 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 HAMMER-
TON,
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, 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.

The Constitution and By-Laws of the International New Thought Alliance will be found on page 41 of November, 1915, Nautilus. For news of the I. N. T. A. see "Little Visits" department of this magazine.

Netop Notes

By William E. Towne

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

DRAMATIS PERSONAE

JOE: Chauffeur.

SAM: High School Boy Who Tidies Up Offices After School Hours.

RACHEL: Assistant to W. E. T.

MARGARET: Second Assistant to W. E. T.

HAZEL: Flexotypist.

M. WILLIAMS: Subscription Department.

MR. BAILEY: Husband of Mrs. Towne's Secretary.

PEARL: Order Department.

(THE SEVENTH OF THE SEASON.)

Did you ever see bitter-sweet berries?

As a matter of fact they are not berries at all. The seeds are wrapped in a beautiful yellow husk, making what looks like a round yellow berry about the size of a small cranberry. When a branch of bitter-sweet has been picked for a few days the yellow husk folds neatly and tightly back, revealing what appears to be a very brilliant scarlet berry, but which is really the aril or inner covering for the seeds.

The bitter-sweet is a climbing shrub and grows along woodland borders and in shady roadside nooks by old stone walls.

We discovered an additional lot of bitter-sweet the other day on the edge of Netop woods down by the car track.

And on the afternoon of the hike some of the girls went down by Maple Brook, near the Byron Smith farm, and came back with big armfuls of bitter-sweet.

Others gathered large bunches of yellow and scarlet tinted autumn leaves, mixed in some instances with evergreen pine boughs.

Our walk on the afternoon of the hike lead up through the woods toward the mountain. It was a trail that we have often followed before, but some of the girls had only been in the office a short time and had never attended one of our hikes, and many of the others didn't remember the path.

As usual, there was lots of fun and snapshooting during the walk. When we came to the big granite stone that marks a corner of the boundary line between Granby and South Hadley Center, Margaret and Rachel



were hoisted to the top of the stone, with Joe's expert assistance, the others gathered around the base, and several more pictures were added to the collection.

In one of these pictures Joe reminds me of a cartoon of Jack London recently published, I think, in *The American Magazine*. The artist was that funster, James Montgom-

ery Flagg. He represented Jack as a titanic, towering, overpowering figure, standing forth proudly and boldly with expanded chest in the bow of a very small and insignificant boat, his hand resting carelessly upon the minute steering wheel.

Our Netop official photographer, named Hazel, posed Joe in the whole of the foreground in the Netop picture referred to, while far in the distance were a few insignificant trees, shrubs and girls.

After a while we came out of the woods on the top of quite a high hill, where there was a splendid view of Mt. Tom in the distance.

On one side of the trail was a barbed wire fence and beyond a few mild mannered cows were quietly feeding. I was carrying a big bunch of pine boughs and autumn leaves belonging to M. Williams, and in order to make me forget that I was getting my hands covered with a thick coating of pitch, she told me a harrowing tale about a cow she met in the country while on her summer vacation. It seems the cow looked at her and shook "his" head (so M. said), whereupon M. ran for the nearest fence, which happened (like the fence beside us) to be of barbed wire. M. was hastily climbing be-

tween the upper and nether millstones of wire when her waist caught and was ripped almost from top to bottom. All because an innocent cow simply shook "his" head at her! It reminded me of the small boy who hit another boy in the eye and started a fight because he was "almost sure" the other boy intended to hit him.

After we got back to the cabin Elizabeth harvested the seven big Hubbard squashes from Netop garden and stowed them safely away in the new Franklin car. Chester and I were going up into New Hampshire on a hunting trip and she wanted to make sure they didn't freeze before our return.

Others of the party marked off a course in the road and started some hotly contested sprinting. Margaret beat Pearl in a sixteen-rod dash, and I beat Margaret in a shorter sprint. However, at the time she was out of breath from the first race, so I didn't get much glory. Then Joe and Sam ran a race. Sam was all dressed up in his best clothes (this is his first hike, you see), and didn't want to get any dust on himself, so Joe was an easy winner.

Next, some of the baseball fans started a game in the road with a soft ball and a bat made from a pine board. Every few moments, usually in the midst of a home run, a warning cry would be raised as a jitney or touring car whizzed around the corner from Amherst, and everybody made for the side of the road.

Meanwhile the entertainment committee, with the help of Rachel, who is too conscientious to play much, were working like beavers to butter the sandwiches and make preparations for the picnic supper by the open fire.

Elizabeth made the coffee over the oil stove in the cabin. She used a big twenty-quart pail for the purpose. A full pound of coffee was sewed up in a cheese-cloth bag, the pail was nearly filled with water—two cupfuls for each person present—the coffee placed in the pail, and the water brought to the boiling point.

When Elizabeth announced that the coffee was nearly ready, Joe and Sam carried the wooden benches out under the hemlock tree by the garden, while I kindled the fire. We had some wood from a dead pine tree which was heavily loaded with resin and which burned with a bright, steady flame like a torch. Everyone gathered around the blaze and toasted "dogs." A few had strips of bacon fried in a small pan held over the open blaze. There were ham sandwiches

and plain sandwiches, pickles, olives, crackers, salted peanuts, gum, raspberry jam and crullers. And perhaps the coffee and cream didn't taste good!

After supper came the regular program of the evening. Some leading numbers were omitted because several girls couldn't come on the hike—the date having been set forward a week on account of the weather.

There were games and congregational singing—not to mention several solos by Mr. Bailey, who has a fine baritone voice and sings in a church choir each Sunday, and a gem of a song by a quartette of our most distinguished artists.

In closing everybody sang the Netop song (words adapted by W. E. T. and music discovered by Mrs. Bailey).

Then the benches were hustled into the cabin, two pails of water were dashed over the glowing embers of the fire, the girls ran for their bunches of bitter-sweet and autumn leaves, and I took the lantern and lead the procession down the dark path to the car line.

When the last laughing girl was safely aboard the car I returned to the cabin, locked up, loaded the picnic paraphernalia into the car, and Elizabeth, Mr. and Mrs. Bailey and myself enjoyed a most beautiful moonlight drive back to the city, making a detour by Bourbonnais' mill because the road was torn up just below Netop.

FOR WORLD PEACE

BY ELIZABETH TOWNE.

WE, THE Rising Generations, want a World Agreement for Universal Peace.

We want our war vessels and battleships utilized in times of peace for a Public University of Travel, a White Fleet that shall tour the world every year.

We want these ships manned with the best instructors in Art, Literature, Travel, History, Modern Languages, Sociology, Human Nature and Universal Brotherhood.

We want the students selected according to all-round merit from the graduates of Public High Schools and Industrial, Vocational and Technical Schools of all the States.

We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically with a minimum naval crew, in all work done aboard ship.

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this end.



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 unlocking 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 not 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. 548.

Two years ago I was logging in the Canadian woods, and in camp was personally associated with one of the crew who was a crank and a pessimist. He would criticise the faults of others, and night after night he would denounce conditions and agitate to the effect that both religion and society was opposed to us, and that as working men we had no chance; we were wage slaves of the master class. This man received four dollars per day, but was constantly changing jobs and worked only one-third of his time.

I told him that with his attitude he was actually afraid to succeed. I said to him: "You carve your own destiny. No matter what the past, the future is yours for you to make it what you will. Begin constructive

thought—the kind that builds up—and don't go around looking to the dark and gloomy side of life. Don't fear responsibility; it will make a power of you. The world admires those who stand upright and who demand the best there is. If you weakly accept whatever may be offered you, however unsatisfactory it may be, the world will take you at your word and you will not receive much that is worth while. Remember, you can if you will," and I handed him a copy of *Nautilus*—and he called it "soft stuff." I said it meant a positive power for good in his life, if he would only give it a trial.

Last week a gentlemanly fellow accosted me with the remark, "New Thought certainly does hit the spot"—and I recognized in the man my old-time friend. He had been working and thinking since I gave him that *Nautilus*—had paid up on a valuable piece of land and as a side issue purchased shares in a prospect for Canadian oil, and made good abundantly. He was smiling and happy, on his way to the old country. But there was nothing narrow or selfish about his success. He wanted to help the old folks and intended to make it possible for his sisters to gain an education.

There is ever with true success that desire to share, to lower the bars and let all come into green fields and pastures new.

Generosity in one's thought keeps open the door for the constant replenishment of good, and the expression of appreciation opens the way for the entrance of greater blessings.

There is but one world to conquer, one conquest worth the struggle—the conquest of self, the world within.

Self-conquest means self-control. Man lib-

erates himself when self-control he gains. By setting up right causes, which have truth for their foundation, by exercising the mind and putting the whole being into a state of peace with Universal Law, by cultivating harmony and serenity of mind, by constant self-discipline, early and late, in season and out of season, in thought and action, we become conscious co-workers with God. Thus we obtain imperishable happiness.—WILLIAM STEVENS, 212 Huron St., Spokane, Wash.

Success Letter No. 549.

How I am Working Out of Debt: Without any preliminaries I will say that I was the daughter of a very improvident mother. Always buying what she did not need, and spending more than her income, in consequence we were always in debt and having an accumulation of unrequired things. For a long time I realized the unwisdom of it all, and why we were never able to get ahead. A strong desire took possession of me to correct our manner of living. Mother was strong willed and would not give up the reins, so I seemed powerless to effect the change, when an answer came in a most unlooked for and unpropitious way. Mother was taken ill and the management of the purse fell to me. Here I had to face illness, extra expense and debt at the same time. Common sense and reflection told me to retrench, economize, cut off all superfluities, dress, etc. I had a frank talk with my creditors; told them honestly the state of affairs, asked them to be patient and be content with just what I could give them and when I could give it. One and all agreed, and now, after seven months I am seeing my way clear with many of the larger bills materially lessened, the smaller ones wiped out, no new ones created, and mother on a fair way to recovery.

The experience has been worth its weight in gold in the development of character and understanding, besides an increase of self-respect and an extension of sympathy to all struggling for freedom.—H. S. L., California.

Success Letter No. 550.

A beautiful young girl of fifteen came into my home. Her father was sick and the mother was having a hard struggle. This girl needed a home, and I opened mine to her. My husband paid her a great deal of attention, probably because I was always too tired to have company or entertain in the evenings. This young girl played and sang—

I did not. My three children had taken all my time in recent years. The fourth was expected. Soon the greeneyed monster, jealousy, was aroused in me. I had a great desire to kill the child I was to bring into the world, or myself, my husband or the girl. Then came the fight. I was letting the enemy get the best of me, when right about, I faced the enemy, conquered him, put love in its place, and claimed my own! I simply arranged a better home for this young girl, and she is with us today. She, my husband and I have become good friends. My husband spends his evenings with me, and I am no longer tired but, instead, I feel sure I am growing more beautiful every day for my children's sake, my husband's sake and my own sake. And all on a very small salary. This is what I call success. Overcoming obstacles when they appear, and claiming that which we most desire.—MRS. C. J., California.

Success Letter No. 551.

Efficiency is really the key to success in this world and in all the worlds to come. If there is anything you can do well—better than someone else can do it—the world will pay you your own price. If you are a good mother, a good housekeeper, the world has its arms open for you, and home, love and comfort await you. Anyone who thoroughly realizes the responsibility of any position, be it small or great, and can train themselves to fit it, need not worry about their daily bread, it will be forthcoming. A man who is a good husband, a good father, who really loves and cares for his household, reaps the love and care of its members. Those who fail in the assumption of responsibility, who do not study any situation, who cannot grasp what is demanded of them, and cannot fill the bill become the outcasts. There is always room for one fitted and capable of giving to those who need them the care, the work, the help, that is required. Learn by training along practical lines to be efficient in that particular field, that seems to you, your vocation. If you are a husband, be a good husband. If a wife, be devoted in that. If an employe, make your employer's interests yours.—ROSE M. WARD, Bradford, Pa.

THE PRIZE WINNER for November is Clarence C. Ludy, who wrote Success Letter Number 547. We shall be glad to send the prize of two subscriptions wherever the winner directs.—C. H. S.



A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE

*"Oh, wad some power the giftie give us,
To see oursel's as ithers 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 *1001* 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 your 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.

H. M.—Don't be content with your present wisdom—get wisdom enough to inspire love and obedience in your child, no matter what his father may say or do. There is a way. It is the way of *putting yourself in his place*—in the place of the child and in the husband's place—*until you feel and see and know with them as well as with yourself*. Lack of true sympathy is at the bottom of all these things, and the only way to cultivate true sympathy is to make yourself one with the feelings and motives of other people. You don't do this unless you can *FEEL* with them, until you can see their point of view in such a way that you really agree that there is sense and reason and comfort in it. THEN you are in a position to express that agreement with them and be able to influence them to some higher plane that you recognize and which they have not thus far. Don't talk about being justly and rightfully angry! There is no just and right anger. There are excuses for being angry, but anger itself is neither just nor right. Anger is always unjust and unright and it will always vent itself on those who happen to come within your ken while you are indulging in it. Be absolutely honest with yourself and with others. And be sure that the thoughts of your mind and the meditations of your heart are such that your honesty with others will be always the expression of loving kindness.

M. R.—"Faith without works is death." It seems to me that you are long on faith and short on works. You are too much given to fear, I think, and do not *practice* your New Thought enough. It is far better to forget all about the thing you desire "between times." Make your affirmation and then get busy about something else and forget all about it for the time being. No one can be healthy or happy unless he has some regular occupa-

tion—something to occupy mind and hands and to give him adequate self-expression. This is the first great necessity for a happy life. You alone can decide whether or not your desire is strong enough to bring about its own fulfillment; whether or not you feel you can give the necessary work to make its realization possible. For nothing is brought to us on a silver platter. Nothing drops down upon us from the skies. We get what we get because of what we *are*, and we make *ourselves* what we are.

Perplexed.—I certainly would find out how the young man felt. If he does not care for you the sooner you forget about it the better it will be for you. The difference in ages should cause you to be very careful in contracting an alliance. If your deepest instinct says yes, however, you had better follow it; but make up your mind beforehand that you will not allow yourself to be badly disappointed if you fail. There are plenty of happy marriages where the age difference is even greater than in this case. Use your tact and your intuition in the effort to find out his views. If he doesn't care for you you certainly will be no worse off than you are now. You are old enough and sensible enough to be able to give him the needed encouragement without appearing giddy. If he does not respond it is safe to say he does not care for you in that way.

C. W. B.—If you "will not give him up" you must make up your mind to undergo a great deal of unhappiness and inharmony in your life. By making such a decision and acting up to it you will be steering your course directly contrary to the law of the Universe. The law of the Universe is change. We cannot settle down and live in a little rut. We must expect to get ourselves jarred loose from our rut every once in a while. Life is in a constant condition of flux. It is never static. We must learn to adjust ourselves to changing life. All of these difficulties that seem so great to the limited personal self, to the mortal mind consciousness, can be harmonized if we can learn to turn away from the confusion and inharmony without the Divine Principle that is seeking expression through us.

M. E. B.—The only thing I know of that will make editors reach for their check book is to supply them with something that they want! Perhaps you have been getting into a bit of a rut in your writing. Perhaps you have been producing what you thought the editors *ought to want* rather than what they really supply to their public. Instead of concentrating upon some particular way of influencing editors to send you checks for what you produce I would suggest that you concentrate on your work itself. My own idea is that it is much better to write about some of the simple things right near at hand—something with which you are thoroughly familiar. And I think you will find more of a market for prose than for poetry. Almost every magazine has ten poems submitted for every prose article. See answer to W. F. W.

J. L.—The Spirit is your own intelligence *within*. Do you expect to sit idly by and have the Spirit do everything for you without any effort on your part? The very fact that the vacation period had been changed before was a warning to you that it might be changed again. Why were you not on the lookout for such an emergency? Don't lay it on to the Spirit! It was simply a mistake of the head on your part. The Spirit, or your intelligence within, did guide you in accordance with the conditions which were governing you. *You yourself failed to make sure of your FACTS.* Grow in spirit-wisdom and in knowledge-facts.

You depended upon *facts* first and Spirit second; and you failed to *verify your fact*. And you knew that very fact had been changed once before!

M. R. M.—When you feel yourself becoming self-conscious turn your thoughts away from yourself and take a few deep full breaths. Do this before you commence to sing. After that keep your thoughts away from yourself, and concentrate upon your work. Almost everyone who does public work is more or less troubled with stage fright until they become accustomed to appearing before the public. Do not think that your experience is unusual in any way. Just keep at it and you will overcome it. Suggest to yourself beforehand that you are not going to be afraid, that you are just going to relax and let go and forget all about yourself. If you will practice regularly the deep breathing exercises as described in "How to Wake the Solar Plexus" I think they would be of benefit to you.

D. M. H.—I think that the foreign mission work of the churches is a good thing, especially because it helps to bring the nations closer together and aids them to understand each other better. Of course it is easy to criticize the manner in which mission work is carried on in many instances. The teachings of the missionaries are, no doubt, often narrow and sectarian. Nevertheless, there can be little doubt that the educational work of the missionaries is of great value and worthy of support. I may add that I am quite as much in favor of India and the other eastern nations sending their missionaries over to America as I am in favor of the work which our missionaries are doing there.

*We followed you right along in California, and even when we stepped off the train in Salt Lake City, who should be walking along by the train but William and Elizabeth, getting a breath of fresh air. We left you there, however, and that was the end of the trail for us. I was sorry not to have heard you in San Francisco. I attended two of the day sessions of the Congress, and enjoyed many of the speakers muchly, particularly Mrs. Chapin. She was great! Also Mr. Gaze.—*DAISY W. LUCAS, 3837 Harrison Blvd., Kansas City, Mo.

Circle of Whole-World Realization

Conducted by THE EDITORS

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

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

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

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

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

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

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

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

KEY THOUGHT FOR DAILY MEDITATION:

THE FUNDAMENTAL TRUTH
OF NEW THOUGHT IS THIS:

I Am the Sun Of God Radiating Love.

—Elizabeth Towne.



Friends, the Wind Blows toward the new heaven on earth! We are all wafting 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.

Controller of the Currency, John Skelton Williams, is being quoted as saying, in his speech at Frankfort before the Kentucky Bankers' Association, that national banks were charging all the way from ten per cent to two thousand per cent, on loans, according to their own reports. Here you have the most unescapable sort of slavery that has yet been devised. Think of it. Then remember how clearly Eleanor Baldwin's Money Talks teaches the ethical principle of one payment and one payment only, for the one thing or the one service. A money system based on that principle—Pay for Nothing but Once, would actually liberate the human race from poverty. As matters stand, everything is paid for many, many times over in what we call "interest." It is not only wrong but unnecessary.—B. E.

A woman member of the Chicago morals commission, Dr. Anna Dwyer, approves the plan and operation of New York's dance halls, and will favor their adoption in her city. This is highly gratifying testimony to the wisdom of an experiment in a field beset with peculiar difficulties.—*Springfield Republican*.

Henri Fabre, the distinguished French naturalist, whose death has been noted, was a poet rather than a scientist, though his wonderful powers of observation and his thoroughness of research and correlation enabled him to make valuable contributions to science. As an interpreter of nature, he will be thought of with Maeterlinck, and even with Kipling of the Jungle Book. His interest was in humanity and as he studied the ways of the minute creatures which he knew so well he saw reflected the world of his own kind.—*Springfield Republican*.

Tho, altho, thru, thruout, thoro, thoroly, thorofare, program, prolog, catalog, decalog and pedagog, twelve words proposed by the simplified spelling boards, have been endorsed by the Illinois Daily Newspaper Association.—*Exchange*.

It will not have escaped attention that the prohibition candidate for governor of Massachusetts, Mr. Shaw, borrowed the progressive tactics when he declared that the republican party must declare for prohibition or suffer disruption. This plan of campaign failed to accomplish its purpose this year, but there is little reason to doubt that the purpose is to try again next year. Possibly the time may come when the republican candidate for governor can be beaten in such a manner as to make it appear that the defeat was directly due to the dominant party's rejection of prohibition. Recognition of the purpose of the prohibitionists to harass the party that is now to assume power lead Governor McCall and the republican legislators into a more friendly attitude toward proposed temperance legislation.—*Springfield Republican*.

A woman mayor of an American city of more than half a million inhabitants. That sounds like somebody's prophetic peep into the next century, but as a matter of fact it actually happened last month in Los Angeles. Mrs. Estelle Lawton Lindsey is a member of the city council, and when Mayor Sebastian went up to San Francisco to look at the big fair she was made president of the council, therefore acting mayor.

"What would you do if you should become permanent mayor of Los Angeles?" a reporter asked Mrs. Lindsey.

"That is a big question," Mrs. Lindsey responded. "There are hundreds of things I would like to do, but whether or no I would succeed in doing them is the question. The mayor's hands are tied. There are many things he might wish to do, but unless he had a majority of the council with him, he would be powerless. Here are some of the things I would like to do, however, if I were permanent mayor:

"Devise some system for ridding the city of the necessity of charity; give employment to hundreds of unemployed but capable men by having the city do its own paving. This paving work alone amounts to \$1,000,000 a year.

"Then I would have all streets lighted by city power, and other public service utilities under city control. I would abolish the city jail, and establish a large, healthful farm, where delinquents could earn their own living in the open air. Products from this farm could be sold and almost made to support the institution.

"I would establish many comfort stations. "I would scatter throughout the city twenty or thirty milk stations, where nothing but scientifically inspected milk would be given consumers.

"On the east side and in some of the poorer districts I would establish schools for mothers. I would have mothers taught how to care for babies and make them strong and healthy children.

"That is all for now, for I see a man over there asking for the mayor, and he won't believe I'm it until I tell him so in person."—*Springfield Republican*.



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

What Becomes of the Roycrofters?

Almost as soon as the news had spread over the country that Elbert and Alice Hubbard were killed in the Lusitania massacre, the remark was heard: "The Institution—the Roycroft institution—will go down. There is no one who is able to carry it on." The people who made this remark had forgotten that Elbert Hubbard had a son, Elbert Hubbard II. If those people were at the memorial services on the Fourth of July, and saw Elbert Hubbard II and heard him speak, they have changed their minds decidedly by this time. Indeed, the young man surprised everyone. He has been in closer touch with Elbert Hubbard than anyone else now living, and, so far as the real work of The Roycroft Shops is concerned, no one—not even Hubbard himself—knew the details so well as this young man. Now that this catastrophe has thrown him to the surface, he is proving himself master of the situation. The majority of people who were at the memorial services will agree with me that there is no reason why this work shall not go on as well, and even better, than it has ever gone on before.

Elbert Hubbard II has all of the lovable traits of his father, but the patrons of the institution need not look for the spectacular and iridescent, for it is not in keeping with Elbert Hubbard II's nature. But he certainly has all of his father's excellent traits. Those who have patronized the institution in the past will continue, and those who have, for some reason, sloughed off the subscription file should get back on. I am not a prophet, nor the son of a prophet, but I am absolutely safe in predicting that the Roycroft Shops, as an institution, are just now on the eve of their greatest prosperity.—DR. J. H. TILDEN, editor *Stuffed Club*.

More About That Black Cat:—

I have something too good to keep, and as the old saying goes, "Thoughts want air and spoil like bales unopened to the sun," I've got to tell you or burst. Anent the publication of my "cat letter" in September *Nautilus*, this morning I received a sweet, most generous offer (from a widow sixty-six years old, living in Alberta, Canada), of a piece of land upon which I might build my log cabin, stones for a fireplace, a place for chickens, and milk for myself and cat (this latter at present doesn't exist).

Wasn't that lovely? What grand, noble

souls there are in this world right now, and New Thought HAS made and is making many more.

The dear woman took it that I was very poor, I think. Now we are neither poor nor rich, except as we look at it, but by careful planning have sufficient means to see much of this world and find it good. We have just returned from a delightful summer at the Muskoka Lakes, Ontario, Canada. Upon being asked "where we lived," I have often remarked that "we were tramps," but a good English woman said this summer, "No, you are birds of passage." I like that term, because birds always disseminate seeds and cause much good fruit to spring forth.

Henceforth I shall see what good deed I can scatter.

But even "birds of passage" have a *homing instinct*, and for that reason I wrote you the "cat letter."—ALBERTA M. CARTER, 95 W. 2nd St., Mansfield, Ohio.

P. S.—This address always finds me.

A Good Word From Dr. Warman:—

Since you were here so many persons have said to me: "Tell me honestly just what you think of *Nautilus*."

Do you care to know my answer? Well, here it is, straight from the shoulder:

If you cut out all the editorials and all the articles written by all the best writers, and all the excellent poems and then turn to the latter part of the magazine and read the "Object Lessons" and especially "Things That Make for Success," you will be money in pocket in subscribing for *The Nautilus*.

Why? Because you will get the PRACTICAL APPLICATION of New Thought principles—not mere theory; not words, words, words; but incentives so strong that you will buckle on your armor anew and go forth with a determination to win—and win—you will. Vigorously yours—EDWARD B. WARMAN, Los Angeles.

Mrs. Chapin Writes News from San Francisco and Boston:—

I have been doing a tremendous work here, and have given over fifty lectures, to crowded auditoriums. It has kept me and two secretaries busy all the time, to keep up with the lectures, classes and healing work.

I have spoken in Berkeley, Burlingame, Palo Alto, Alameda, and San Jose. In that week when I spoke twice a day at 220 Post street, I lectured, in spite of the fact that I had no advertising, to such large audiences that many had to be turned away nearly every time I spoke. I was surprised and delighted. I have been invited to speak at Mrs. Militz's Center, Mrs. Wiggin, Miss Harriet Rix and other centers.

I have spoken a number of times at Golden Gate Commandery Hall which, as you know, holds about a thousand, and I have given three courses, of six lectures each, in the ball room of the Palace Hotel, which has attracted large audiences of prominent people, the governor's wife, the mayor's

wife, the governor and mayor, the Crockers, Havens, Powells, Eastons and many others, and I have stayed on, until here it is October 10, and I am about to leave for the northwest, and shall speak in Portland, Seattle, Vancouver and Chicago, and other cities, on my way home.

November 3: I was quite heart-broken to find that you had been in Boston for the equal suffrage parade and I was still on the Pacific Coast. I would so much have liked to see you. When are you coming again?

I am really just back; have been home only since Friday. Have had a very wonderful and successful trip.

I gave a course of lectures in Oakland, in the big hotel, also in Berkeley in the Hall of Education. I lectured in Palo Alto and San Jose. They wanted me to stay all winter, and I could have done a very good and prosperous work, as nearly everyone who heard me was anxious for me to remain. I could have had classes in Los Angeles, Pasadena, Berkeley, Oakland and several other places, where I was invited to speak. Rev. Perry Green, of Portland, Oregon, wrote and wanted me to speak in his society, which I did.

I stopped off in Seattle and met Mrs. Lucy Ris, of the Federation of Women's Clubs, who invited me to speak before the Woman's Club there, which I did, and they were anxious to have me remain longer, so as to speak before the different clubs. I had a delightful visit with Mr. Cooper, who is superintendent of the public schools, and who introduced me to a number of the members of his directorate, and was anxious that I should give a talk to his teachers. I regretted that my time would not allow me to remain there longer. I stayed at the New Washington Hotel. Met Governor Lister and a number of delightful people.

From there I went to Vancouver, Lake Louise and down through the wheat fields of Saskatchewan to Minneapolis and St. Paul, where I remained two or three days.

I had the pleasure of an interview with Archbishop Ireland, who is a strong and very progressive man, in fact, is considered the strongest man in the northwest. I also visited Mr. and Mrs. J. J. Hill. He is the president of the Northern Pacific Railroad Company. They have a beautiful home in St. Paul. I enjoyed their art gallery, which is among the finest, if not the finest in the northwest.

From there I went to Chicago, stopping at the Blackstone, which is a gem of a hotel, and I was beautifully cared for there. Mr. Louis Block, who is president of the Lincoln School in Chicago, took me to the Cliff Dwellers' Club, the Authors' Club and out to the Chicago University. Mr. and Mrs. Faversham were playing in the Hawk. I entertained them at a supper with some other friends, at the Blackstone. I was invited to stay and give some lectures in Chicago, but could not, as I must press homeward. From Albany I went to New York City and put up at the Biltmore Hotel, where I am to open

on November 7 and 14, where I was all last year.

On November 21 I am to open up at the New Theatre Francais, which was the old Berkeley Theatre in New York, entirely remodelled in white and gold with blue velvet hangings, and is a lovely, charming place, and I shall remain there from Saturdays to Mondays all this year. It is the same place I have spoken in for the last four or five years. I shall have the same studio I have always had.

I am going to have a Sunday Evening Salon, every Sunday at 21 West 44th street, and have an entire new plan this winter. Shall have various authors, poets and musicians, who will be invited to say something, I being hostess, and refreshments will be served. I did that last winter, and it was very popular and very largely attended. I think this year I shall be able to do still better and accomplish more good in the way of bringing these varied interests together. I have been invited to speak at a number of women's clubs and educational clubs this winter.

I intend to get up a congress here very soon, as I was appointed to enlarge the work, and given the whole of New England. I shall get up a union service in New York City also.

I shall begin my Monday afternoon and evening lectures November 8.

I presided last Friday at the Metaphysical Club (Boston), as president and proposed that every Wednesday evening the club be open for a short address and for a social time. I am giving my services Wednesday evenings in November for the benefit of the club.

We are to have a Board meeting Thursday when I shall give to them some plans that I have laid out for the enlargement of the work, in a broader way than ever before.

Now, dear Elizabeth, I have given you all this detail with the idea in mind that you are deeply interested in the work and in the success which I have met with these last three months.

I hope this season to get more subscribers to *Nautilus*. A number of people in the West promised to subscribe for it through my suggestion. A great many people asked me what magazine I wrote for and where they could find things from my pen, and I told them in *The Nautilus*.—MARY ETHERIDGE T. CHAPIN, 158 Newbury St., Boston.

An Appreciation and a Comparison:—

"How do you like our new cover arrangement and colorings?" Very, very much. It is so characteristic of *The Nautilus* as a whole. To me it is not so much the color as that which it represents. Red shows the comprehension of the higher vital tie of the universal brotherhood of man, always denoting power, courage, resolution and ability to take the initiative.

I admire not only the color arrangement, but every page. I love to think of it as a

(Continued on Page 56.)

New Way in Typewriting Doubles Stenographer's Pay

Hundreds Formerly Earning \$8 to \$15 Weekly, Now Receive \$25, \$35 and Even \$50 with Work Easier than Ever Before.

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What is it that holds so many down to long hours and hard work at a salary of only a few dollars each week? In ninety-nine cases out of a hundred, it's because they can't turn their shorthand notes into finished letters or other typewritten material quickly enough—it's because they are too slow on the typewriter.

Results are what count. Stenographers are paid, whether they know it or not, for the *quantity* and the *quality* of their *finished* work.

Talk to any stenographer who is making \$25 or more a week and he or she will tell you that in large measure the secret of his or her success has been speed—*great speed*—and *accuracy* on the machine. This is getting to be more true each day. Business men will no longer put up with slow, bungling work on the typewriter. They gladly pay two or three times the former salaries to stenographers who become expert typists, because they have found it is genuine economy to do so.

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The Tulloss New Way, radically different from any other system, is conceded to be the greatest step in writing efficiency since the invention of the typewriter itself.

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Don't confuse this new way in typewriting with any system of the past. There has never been anything like it before. Special *Typematic Finger-Training* exercises away from the machine bring results in days that ordinary methods will not produce in months.

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his or her speed and accuracy, and the salaries have been increased from \$8 to \$15 a week, their former salaries, to \$25, \$30, \$40, and even \$50.

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We cannot describe here the secret principle of this new method. But we have prepared a book which tells all about it in complete detail, which is *free* to those interested. It is a big 48-page book, brimful of eye opening ideas and valuable information. It explains how by this unique new method you can in a few short weeks transform your typewriting and make it *easy, accurate and amazingly speedy*—how you can *surprise yourself* by the increase in salary you can gain.

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The New Way in Typewriting is not for stenographers alone. We are teaching it to ministers, lawyers, reporters, advertising men, writers, business men—to men and women in every profession who use the typewriter, and it's amazingly easy to learn, no matter how little experience you may have had.

What Students Say



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There is nothing in the field of typewriting instruction that can at all be compared with the Tulloss New Way. It works upon an entirely different plan. The Special Finger Training is a revelation. Formerly I never exceeded 50 words a minute, but since taking up the Tulloss Method have

R. R. MARTIN,
Norval Bros. Law Office, Seward, Neb.



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Yours of the 8th. I certainly know that the Tulloss Course produces accuracy and speed—the two great essentials of good typewriting—and puts the student in a position to demand a higher salary. Since writing the letter you saw, telling of a 40% increase, I have had another increase of 20%.

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Success Forces

(Continued from Page 25.)

by the "vortex method." Universal Mind is the infinite, everywhere present energy and the *all-intelligent and always responsive spirit*. Man being one with the creative spirit can himself create on all planes. He is a Spirit and *has* a body. Entering into partnership with God is a real transaction. Spirit whose *good pleasure* it is to "give us the kingdom," works by law and is therefore always to be depended upon.

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I recognize Spirit as the only substance and the only creator. I am one with that Spirit as the sunbeam is one with the sun. I share its intelligence, its power, its creativeness, and am therefore myself a creator on all planes. Let (whatever you desire) come into actual form and substance according to the thought-pattern which is my matrix to be filled in by Spirit Substance. I and my Father, the Spirit, are one, and I cannot be denied.

The next article in this series will be "The Force of Love."

Healing Thought

(Continued from Page 22.)

reign with me in the kingdom of thought.

It must be your own glory, your own honor, your own immortality, your own eternal life. It is the free spirit within you appropriating and making your own all of the thought that you can assimilate. Let it circulate through your own mind until you become one with it.

This is the Way, and the Truth, and the Life. There is no other way and no other truth and no other life. The healing thought is your own thought.

Realization

(Continued from Page 26.)

constructively the things which they have included.

(Continued on Page 54.)

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Realization

(Continued from Page 32.)

There are many who are learning their first lessons of real inclusion and selection, and there are times when these stand in dumb indecision, knowing not what to select, fearful of its effect upon their life should they include it, and dreading the subjective effect upon their feelings should they pass it by.

There are hundreds in this preparatory stage of life; they cannot go on into full power except some elder brother on the path stands beside them, and seeing their life in all its desires and needed lessons, speaks to them saying, "choose this, and this."

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Truth comes to him through the experiences he contacts with the material he chooses. *Worship* grows out of the inborn knowledge that no matter what he selects in the last analysis, "ALL IS GOOD."

Love evolves from the knowing that whatever comes is our *life's own law*.

As man advances in cosmic consciousness, all laws become revealed unto him. He learns to live more and more in the transcendent states of his own being, passing with each hour of life into deeper cosmic experiences and observations, until at last, becoming one with all laws, he finds that he is *the law* itself; then he lives and speaks as one having authority.

The New Thought Afield

(Continued from Page 40.)

privately-owned railway company was trying to force the municipal line off of Market

(Continued on Page 56.)

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W. F. YOUNG, P. D. F.

463 Temple Street Springfield, Mass.



The New Thought Afield

(Continued from Page 54.)

street while we were there, and we noted with glee that the Supreme Court of California has enough respect for the people to decide in favor of the municipal railway.

San Francisco is a wonderful city on many hills, with gorgeous views of the water. The bay is from four to eight miles wide and seventy miles long, and from the exposition grounds you see the golden gate and the hills on the other side. It is a glorious view. We thought at first we didn't like those brown hills, but we came to the conclusion that we would fall in love with them after a while. As it is, we left early enough so that we still believe there is nothing equal to the green and gorgeous hills of New England.

Little Visits

(Continued from Page 50.)

wonderful and beautiful electric motor; with an expert chauffeur who knows just how to operate it, taking us on such helpful trips, "As the swift seasons roll," to the stately, mental and spiritual mansions of its hosts of contributors; in company always with Elizabeth and William. Sometimes I exalt the machine; then again the chauffeur, but I wish here to express my appreciation of the Master Spirit, owner and creator, knowing the three are one.—MRS. L. M. A. COUGHLAN, 3710½ Fifth Ave., Oak Park, Sacramento, Calif.

An Actress Demonstrates Health:—

I have purchased several of your books and can't tell you how much they have assisted both my career and my health. I am an actress and had a severe breakdown last February which meant stop playing immediately. I had specialists in almost every town I played, and it was the same cry from all of them: my lungs were affected, and I must go to a sanitarium.

Inasmuch as my home is in the suburbs I knew that I could get all the good air and nourishment I needed, so, with perfect concentration and faith in one of your books, "The Life Power and How to Use It," and with plenty of open air exercises, I obtained excellent health, and am today playing with more energy than ever.

I wouldn't be without the books, even at the theater, because they have helped me so wonderfully. With best wishes for your success, Mrs. Towne—I owe mine to your teachings.—ESTELLE LOIS MAXWELL, Roselle, N. J.

Paul Ellsworth on Equal Suffrage:—

Some good friend sent me a copy of a Holyoke paper containing your article on suffrage in the west; also one alone the same

(Continued on Page 58.)

Diet and Digestion

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Little Visits

(Continued from Page 56.)

line by Mr. Towne. I am inclined to think this is one of the most practical things the twentieth century is doing.

Here in Washington we have had many practical examples of the fact that giving women, not the right to vote, which, of course, is theirs without any fool law-makers giving it to them, but the opportunity to vote, has changed rotten social and political conditions almost over night. It hasn't brought the millennium, of course, but it has given us a new and mighty tool for hastening its coming. —PAUL ELLSWORTH TRIEM, 143 22nd St., North Seattle, Washington. (I sent him our Holyoke Transcript Equal Suffrage edition. We have a few copies left. You may have one for 25 cents, and we'll send the profits to Iowa!—E. T.)

Be Passive to Pain:—

This morning after breakfast I was conscious of something which as a boy I would have dubbed "*sick at my stomach*."

Instead of my erstwhile attitude of *overcome it* I instantly and almost automatically said to myself, *be passive; relax your entire being; be at poise*, and immediately I was a different person—believe me, lots quicker than it took to think the placid but positive "*be passive*." Necessity and relief were one. The sensation of being relieved suddenly of a tiresome and heavy burden.

Do not, in the cognizance of a claim, think overcome in any sense. Anything to be overcome implies struggle. Struggle means usually, and especially in this case, expenditure of nervous energy, which exhausts and weakens without necessarily relieving. **BECOME PASSIVE!** In doing so, one's mind is not employed pro or con on the claim, and the *becoming passive, relaxed at poise*, is "automatic." A thought flash and the claim and all knowledge of it is gone.—L. Y.

Why Not Just Vote?—

As I was reading a little article in *The Nautilus* entitled "One Reason Why I Want to Vote," it occurred to me to wonder why you don't vote. Certainly our constitution gives us the right. Why are the suffragists petitioning the Congress to give us that which we already possess? Why, rather, when they march in great numbers, march to the polls and vote? Why leave the whole matter in the hands of the usurpers? No president of the United States has ever been constitutionally elected. Why not demand that no president shall be elected without *all* the people having the right to vote? Let women take their rights. You, Mrs. Towne, have the means at your disposal for waking the women of this country up to their rights already granted by the constitution of the United States. Please do us this great service. I am seventy-six years old and cannot take an

(Continued on Page 60.)

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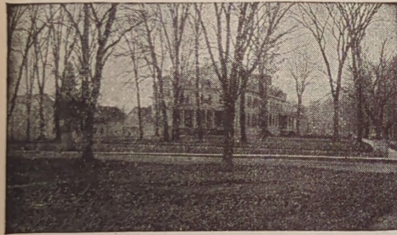
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Little Visits

(Continued from Page 58.)

active part, but should like to see women have their rights in this matter.—MARTHA T. HAMILIN, I. S. S. H., Lafayette, Ind.

From a Woman Voter in California:—

Since women have had the privilege of voting here my husband and I talk over all big measures. Sometimes he votes for my candidate or I vote for his, if we can convince each other that it is best for the community that we do so. But I have just as much right to my opinion as he has, and we never really quarrel about it, simply vote as we think best. I know that I personally am a better wife and mother for having the ballot and I hope to see every woman in the United States have the privilege of voting on every question.—Mrs. J. E. MARTIN, Corcoran, Cal.

Distribution of Labor:—

You may be interested to know that I accord most heartily with the views which you express on the subject of physical labor. In writing on sociological subjects, I have always tried to emphasize the need of increasing the material reward of the man who does the rougher work of the world, because his living conditions, at present, are so obviously deplorable. In so far as these conditions are the result of economic injustice they undoubtedly must and will be corrected. But in working towards the end that every human being, including the common laborer, shall have the benefits of true culture, we are brought plump up against a stone wall in the shape of two incontrovertible facts.

The first is that, most of us being fitted by nature for physical labor, it is consequently deserving—from the human viewpoint at least—of less reward than mental work, proficiency in which results from close and continued application. The second fact is that physical work, when it is made the sole means of one's livelihood, is in itself a bar to what we may conceive to be desirable cultural development. Let a man follow the plow or dig ditches all day long, year in and year out, and the surroundings of a palace during his leisure hours can exercise but slight leavening influence. The conclusion, which you voice so admirably, is, therefore, inevitable that we must divide and equally share the mental and physical work of the world.

The rough work could be accomplished by asking each man to devote two years of his life to farming, mining, railroading, etc. Such a period, spent in such a manner, would immensely benefit the human race from the moral as well as from the physical standpoint. Women, I believe, should never be required to spend more than a small portion of each day at the lighter tasks of home and industry. The way that many farmers' wives and women of the poorer classes are now overworked is one of the most flagrant crimes of our so-called civilization.—EDWARD W. VAN VALKENBURGH, Philadelphia.

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In this department we notice as many cloth bound books as we can find room for. Lack of space forbids reviewing music. Publishers, please give selling price and address when sending books for review. Under the new postal law these book notices are regarded as advertisements. Reviews are written by William E. Towne, unless otherwise signed.

—Here are two beautiful children's books that I wish could go into every family in America where children abide. They are written by Mrs. Therese O. Deming, with numerous full-page color plates after paintings in water color, together with illustrations in black, by Mrs. Deming's own husband, Mr. Edwin Willard Deming. The first one is "Indian Child Life," a fascinating primer of Indian folk lore. The second is "Red Folk and Wild Folk," both illustrated with dozens of full-page water color illustrations and plenty of smaller ones in black and white. These two books have been evolved by Mr. and Mrs. Deming, first of all, for the edification and education of their own little folks. The Deming children have Indian costumes and their mother has taught them to dramatize these Indian stories, and create others. Mrs. Deming believes that children do not know how to play unless some grown person lends a guiding hand, inspired by sympathy and imagination. After their children had heard these Indian folk-lore stories it came to the minds of their parents to put them into book form for the benefit of the other children of America. In a letter Mrs. Deming says this: "We hope to get out enough of such books to show the little American child that we have, in our own country, a mythology that will surpass even the Grecian. 'Indian Child Life' is written to show the little white brother that Indian children play and are human like themselves. 'Red Folk and Wild Folk' is a collection of twelve little folk tales." Those who believe in seeing America first and knowing America first, and who want to inculcate in their children a love of animals and nature, and, above all, who wish to awaken the imagination of the child, will do well to consider these two books. They are published by Frederick A. Stokes Co., price \$1.50 each net, or \$1.65 postpaid.—E. T.

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(Continued on Page 66.)

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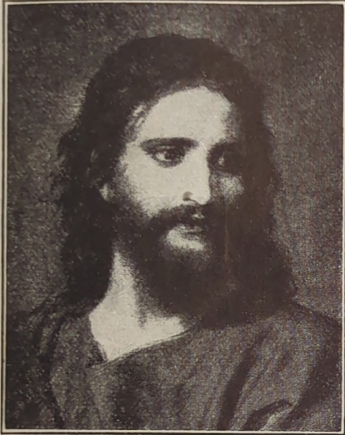
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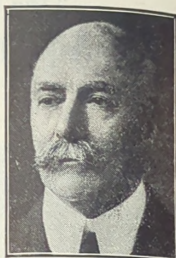
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