

NAUTILUS

MAGAZINE OF
NEW THOUGHT

EDITED BY
ELIZABETH TOWNE
AND
WILLIAM E. TOWNE

Shows You
How to Get
What You
Want

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20
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SEPTEMBER - 1917

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.

- ADAMS, Mass.**—Miss Nina Walker, 33 B street. By appointment. (M)
- ATHOL, Mass.**—Mrs. Gertrude A. S. Derby, 383 Main street. (M)
- BOSTON, Mass.**—Mrs. Mary E. T. Chapin, 158 Newbury St.
- BOSTON, Mass.**—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue. (M)
- BOSTON, Mass.**—Astrological & Occult Book Centre, Room 201, 687 Boylston St. (M)
- BOSTON, MASS.**—The New Thought Library and Reading Room, 120 Boylston street, Room 247 Walker Bldg. (M)
- BOURNEMOUTH, England.** Higher Thought Center, Library. Mrs. Helen Rhodes-Wallace, Wyndham Lodge, Tregonwell Road, West Cliff. (M)
- BUTLER, Pa.**—"Truth Seekers," Forbes Inn., 321 McKeen St. Mary E. McGonigle, teacher. Tuesdays, 7.30 p. m. (M)
- CAIRO, EGYPT.**—The Keep Smiling Center, Mr. J. H. Perez, Box 769. (M)
- CHESILHURST, N. J.**—The New Life Fraternity, Mrs. Grace Collins, Atlantic and McClellan Avenues. (M) (Colored)
- CHICAGO, Ill.**—Divine Wisdom Advanced Thought Center and Circulating Library Violet White Smith, Leader, 1024 Oakdale Ave. Lectures Sundays, Tuesdays, Fridays, 8 p. m.
- CHICAGO, Ill.**—International New Thought Center, Mrs. Sarah C. Morse, 1045 E. 47th street. (M)
- CHICAGO, Ill.**—Frisella Knox McArthur, 1340 North La Salle avenue. (M)
- CHICAGO, Ill.**—Mrs. A. Weir, 2439 Moffat St.
- CHICO, Calif.**—New Thought Headquarters, cor. 5th St. and Normal Ave. Mrs. John Daly. (M)
- CINCINNATI, Ohio.**—The New Thought Temple, 927 Union Central Life Insurance Bldg. (M)
- CINCINNATI, Ohio.**—New Thought Temple, corner Grandview and McMillan, Walnut Hills.
- CODY, Nebr.**—"The Speedwell." Mrs. F. Hayhurst and Mrs. Barton Nicklin.
- DETROIT, Mich.**—Higher Thought Assembly, 213 Woodward Ave. (M)
- EDINBURGH, Scotland.**—Edinburgh New Thought Center, 85 Hanover street. Classes and lectures, library and reading rooms. (M)
- ELYRIA, Ohio.**—Mrs. C. W. Granger, 710 West Ave.
- FITCHBURG, Mass.**—Unity Center of Truth, The Safety Fund National Bank Building, 470 Main street. Mrs. L. E. Hodgman.
- FITCHBURG, Mass.**—Mrs. C. H. Ellis, 426 Main street. (M)
- GANN VALLEY, So. Dak.**—Mrs. Nettie Fraser.
- INDIANAPOLIS, Ind.**—Church of Silent Unity Library and Reading Room, 512 Odd Fellows' Bldg. Phones, Main 7934, and Wdf. 860. (M)
- LA FAYETTE, Ind.**—Martha F. Shulties, 14 Grant street.
- LONG BEACH, Cal.**—Branch Metaphysical Circulating Library, 6 and 7 Laughlin Theatre Bldg. (M)
- LOS ANGELES, Cal.**—Metaphysical Circulating Library, 909-914 Black Bldg. (M)
- LOS ANGELES, Cal.**—Branch Metaphysical Circulating Library, 6th Floor Brack-Shops, 7th and Grand avenue. (M)
- LOUISVILLE, Ky.**—Life Culture Society and Metaphysical Center, 552 So. 9th street. (Colored.) (M)
- MATTOON, Ill.**—The New Thought Christian Library and Reading Rooms. Mrs. M. D. Murphy, 3200 Prairie avenue. Phone 607.
- MEXICO CITY.**—Las Nuevas Ideas, Edificio "Mexicana," Primer Piso 7. P. O. Box, 60 Bis. Thursdays, 9 1/4 P. M. (M)
- MINNEAPOLIS, Minn.**—The New Life Fraternity, Dr. Amelia A. Randall, 2744 4th avenue, south.
- MONTREY, Tenn.**—Mrs. Anna M. Fleming.
- MT. VERNON, N. Y.**—Mrs. K. Henries, 70 Valentine Street.
- NEVADA, Mo.**—Weltmer School and Sanitarium, 206 South Ash street, New Thought, Metaphysical, Psychological and Medical Free Library. Public Lecture by Sidney A. Weltmer daily except Saturdays and Sundays, 9 a. m. (M)
- NEW YORK CITY.**—Mrs. Mary Etheridge Chapin, Studio, 25 West 44th street, Saturdays to Tuesdays. (M)
- NEW YORK CITY.**—The Higher Thought Center, 2228 Broadway (between 79th and 80th streets). Open meetings Sundays and Friday evenings at 8.15. W. Frederick Kener.
- NEW YORK CITY.**—The Divine Science Reading Rooms, 113 West 87th St. (M)
- NEW YORK CITY.**—First Nautilus Center of Practical Christianity, 100 Claremont Ave. Experience meetings Thursdays, 3 p. m. Agnes Mac Glasgow. (M)
- NEW YORK CITY.**—New Thought Church Reading Room, 108 and 110 W. 34th street. (M)
- NEW YORK CITY.**—The Unity Society of Practical Christianity, 28 W. 72d street. (M)
- PHILADELPHIA, Pa.**—Dr. Elizabeth M. Clark, 1411 North 13th street.
- PHILADELPHIA, Pa.**—The New Thought Center of Germantown, 6043 Germantown avenue, Germantown. (M)
- PHILADELPHIA, Pa.**—New Thought Unity Centre, 1713 Sansom street. Library, 11 to 4. Daily meeting, 12.30 to 1 p. m. Wednesday, 8 p. m. Sunday, 4 p. m. (M)
- PHILADELPHIA, Pa.**—New Thought Book Shop, 1524 Chestnut street. Room 421. Happiness Talks, Margaret Cutting-Ives, daily, 12.10, Wednesday, 3 p. m., Thursday, 8 p. m. (M)
- PITTSBURGH, Pa.**—Aquarian Truth Seekers, 7237 Bennett street, E. E. Mary E. McGonigle, teacher. (M)
- PITTSBURGH, Pa.**—Pittsburg New Thought Alliance, 628 Wabash Bldg., J. M. McGonigle, teacher and healer. (M)
- PORLAND, Ore.**—New Thought Library and Reading Rooms, Florence A. Sulenberg, Main and Broadway streets. (M)
- ROCKFORD, Ill.**—Unity Truth New Civilization Center, 216 S. Main street. Rev. Nannie V. Simmons, Pastor. (M)
- SAN DIEGO, Calif.**—Mary C. Perkins, New Thought Teacher and Healer, 3405 5th street. (M)
- SAN DIEGO, Cal.**—Metaphysical Library, 1024 Broadway. Mrs. Cella B. Slocum. (M)
- SAN FRANCISCO, Calif.**—Metaphysical Library, 126 Post street. Noon Talks. (M)
- SAN FRANCISCO, Calif.**—California Gift Shop, 1040 Polk (at Post street). Olivia Kingsland.
- SAN FRANCISCO, Cal.**—Church of the New Civilization, 26 O'Farrell street, Room 804. Virginia McClaren, secretary. (M)
- SANTIAGO DE CHILE, S. A.**—Instituto de Ciencia Mental "Armonia." Catedral 1872, Casilla, 468 P. O. B. (M)
- SEATTLE, Wash.**—Raymer's Old Book Store, 1330 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. (M)
- ST. LOUIS, Mo.**—Society of Practical Christianity. 3617 W. Myron street. H. H. Schroeder, Pastor. (M)
- SYDNEY, N. S. W. AUSTRALIA.**—Mrs. Veni Cooper-Mathieson, I. O. O. F. Temple, 138-140 Elizabeth street.
- SYRACUSE, N. Y.**—Miss Katherine Carter, New Thought Reading Room, 527 South Warren street. (M)
- WASHINGTON, D. C.**—Nat. New Thought Centre. Miss Emma Gray, Dr. George E. Ricker, 902 F street. (M)
- WASHINGTON, D. C.**—Oriental Esoteric Society, 1413 O street, N. W. (M)
- WESTFIELD, MASS.**—Life and Light Circle, H. G. Rockwell, 32 Hancock street. (M)
- YOUNGSTOWN, O.**—Mrs. Flora G. Whiteside, R. F. D. No. 2, Pleasant Grove. (M)

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NAUTILUS NEWS

BY THE EDITORS

How to Think For Prosperity And Health.

How to think for prosperity and health will be the keynote of the October number of *Nautilus*, and the leading feature is a symposium giving the personal experiences of three men and one woman in realizing prosperity and health through New Thought.

The first in the symposium is the story of Frederick Elias Andrews, giving the original method he uses in demonstrating prosperity in his Church of Silent Unity in Indianapolis. Exactly the same method can be applied by any person, in raising money for a specific purpose. Practically the same idea is used successfully by the Unity people in Kansas City, and this is the first time, so far as I know, that the technique has been given in print.

The second experience is that of Nathaniel Bacon Howard, who tells just how he realized a home, a job, and his dearest wish; and incidentally he tells how he went about it to get the co-operation of his wife in a move he had planned and she opposed!

The third experience is that of Landon James, who worried himself into tuberculosis and then applied New Thought to oust the T. B.'s, and along with them the worry and the non-success with which he had been suffering for years.

To show that what is good New Thought sauce for the goose is equally appropriate and effective for the gander, I included in this symposium the story of Mrs. Charles Clemm, on "How I Cured My Husband with Suggestion." She describes a splendid method, warranted to preserve the family peace and prosperity.

This is a tremendously practical symposium for men and women, and besides being practical and easily applied by any individual who really wants to, tries to and keeps at it, the experiences are as interesting as the high-priced short stories in the *Saturday Evening Post*! So I think.

The Effect of Fear Upon Children.

Not to neglect the children while we are enjoying good things for men and women, *Nautilus* for October will carry a very fine treatise on "The Effect of Fear Upon Children," by Charlotte Sherwood Martindell, kindergartener extraordinary, whose personal experiences of a varied nature involving years of close contact with children in the kindergarten, have been the foundation for this most practical and interesting article.

(Continued on Page 2.)

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

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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 mail. 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 HIS ISSUE, WE WILL CREDIT YOU WITH 13 MONTHS FOR \$2.00.** We can afford to give you an extra month for prompt renewal.

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NEWS STANDS.

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

- CANTON, Ohio.**—Ralph W. Young, 307 Tuscarawas avenue, west.
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.
CLEVELAND, Ohio.—Burrows Bros. Co., 633 Euclid avenue.
HARROGATE, England.—Talisman Publishing Co., 526 Station Pde.
LONDON, W. England.—Maurice Dobson, 146 Kensington, High street.
LONDON, E. C., England.—L. N. Fowler & Co., 7 Imperial Arcade and 4-14 Imp. Bldgs., Ludgate Circus.
MEXICO CITY.—Luis Leal, Edificio "Mexicana," Primer Piso 7. P. O. Box 60 Bis.
NEW YORK CITY.—Goodyear Book Concern, 29 East 22d street.
NEW YORK CITY.—Onward Pub. and Book Sales Co., P. O. Box No. 9, Washington Bridge Sta.
NEW YORK CITY.—New Thought Bureau, 2228 Broadway.
OAKLAND, Calif.—Hardy's Bookstore, 915 Broadway, between Ninth and Tenth Sts.
PHILADELPHIA, Pa.—The Curtiss Philosophic Book Co., Inc., 1731 Chestnut street.
SALT LAKE CITY, Utah.—Shepard, the Magazine Man, 237 S. State street.
SAN DIEGO, Cal.—Webster's Book Store, 945 Eighth street.
SANTA BARBARA, Cal.—Ramona Book Store, J. M. Harbour, Prop., 707 State street.
ST. LOUIS, Mo.—H. H. Schroeder, 3537 Crittenden street.
THE AMERICAN NEWS COMPANY supplies *Nautilus* on a returnable basis to all newsdealers.

Good Morning, Mr. Business Man THIS MEANS YOU!!!

Abundance is The Law of Life. Have you your share? One of the richest brokers in New York offers to pay my rent six months so as to enable me to teach all who need my help for just half my usual terms. Why not take advantage of this offer? Send 25 cents for everything I have written. The Masterful Man and Christ as a Business Man particularly. Agnes Mae Glasgow, Nautilus Center, 100 Claremont Ave., New York City.

Nautilus News

(Continued from Page 1.)

"Getting in Tune With the Best in You."

Among the other good things coming in October *Nautilus* are these:

"Getting in Tune With the Best in You:

Or Thinking by Wireless," by our ever popular and beloved Dr. Orison Swett Marden, which will show our October readers how to orient themselves to the glory and Enjoyment of Good.

"Counting Your Household Gods" is a delightful chapter by Lida A. Churchill, number three in her new series on "Using Your Occult Powers."

In October *Nautilus* will appear number six of T. J. Shelton's new series on "Mental Action," entitled "Sickness." You would not expect him to be talking about sickness! He defines it, and then expresses an attitude of mind that makes sickness impossible.

There will be another of those delightful little essays by James A. Edgerton, this one on "Self-Help."

And Edwin Markham contributes "Rules for the Road," a new poem that charms us with its beauty and nerves us with its affirmatives.

William's Views and Reviews for October will contain a practical lesson on "How to Live Efficiently," and my editorials will include a series on optimism real vs. optimism as a pose, and how to "protect" yourself from the satanic or destructive thoughts of others.

The Editor Goes Lecturing.

On our way to the International New Thought Alliance Congress in St. Louis, September 16 to 23 inclusive,

William and I are going to stop over one day in Philadelphia. Mrs. Margaret Cutting-Ives has invited me to come and speak for her at the opening of her Fall work. This will be my first lecture in Philadelphia, and I am looking forward with a great deal of pleasure. I am very grateful to Mrs. Ives for giving me this opportunity to meet New Thought Philadelphia and deliver my message on what the New Thought is and what it does. This is the way Mrs. Ives herself announces the event of my lecture:

Philadelphia, rejoice!

Your time has come, and Elizabeth Towne lectures for US.

The date is Thursday, September 13th, at 8 p. m.

So mark your calendar NOW.

The place is Philadelphia's foremost woman's club.

The New Century Club, Twelfth street, at Sansom street.

This lecture is under the auspices of the New Thought Book Shop and Center, 1524 Chestnut street, room 421.

Open daily, 12 to 4 except Saturdays and Sundays. Beginning Wednesday, September 5th, Thursday evenings at 8 p. m.

Tickets may be obtained at the Book Shop or by phoning Filbert, 3614J after 6 p. m. Under direction of MARGARET CUTTING-IVES, 1327 Spruce street, Philadelphia.

Speaking of Lecturing.

Speaking of lecturing, William and I enjoyed the week-end of July 22d at Mrs. Louise Perry's summer school,

and I gave the Sunday morning address for her school, and a goodly audience gathered from Worcester and vicinity.

Mrs. Perry's two cottages stand on Gates Terrace, Sterling Junction, overlooking a lake, with Mt. Wachusett in the distance. Our meeting was held under the trees. The tree-shaded grove and cottages stand on rolling land next door to the Methodist Camp grounds, called Camp Sterling, some ten miles north of Worcester, and perhaps fifteen miles south of Fitchburg, and the place is easily reached by trolley. Mrs. Perry is holding the thought and sending out the word for a permanent summer school of New Thought, and she invites other teachers and all students to avail themselves of the opportunities she has to offer. She is giving several courses of lessons, and she has gathered about her quite a group of earnest students and friends. She is an unusually good teacher and speaker who is advertised by her loving students. I have heard about her work: she makes her home in Springfield, and is a member of our Hampden County Woman's Club, where I have met her. And she has a successful New Thought work in Springfield, which she will take up again in the Fall. Also she has given two or three addresses in Holyoke, where a New Thought Center has recently been established, under the direction of Mrs. Stella L. Dickinson, 263 Suffolk street. Success to Mrs. Perry and her work and her various Centers in Massachusetts.

Punishment in Kind

(Continued from Page 29.)

a white lie marking their place of rest. If the naked truth were put on most of our tombstones, how many posthumous reputations would be shattered! And if such unadorned facts had been chiseled on the slab over the last sleep of Jerusha Winks the inscription would have read something in this wise:

"Here lies a victim of worry. She complained of the good that God gave her and called it evil, till at last her own state of mind brought the evil upon her."

Can't you put your July editorials in booklet form? I want a few. After 20 years of effort to get the ideas you so perfectly express in that classic before the world you may realize how good I feel to see how you have taken the kink out of Christian Science and made it as "straight as a string."—DR. GEORGE W. CAREY, Los Angeles, Calif.

The Laws Of Health And Prosperity

A New Book

By

Clara C. McLean

Part of Contents

Subconscious Mind and
How to Use It.

The Two Minds and
Their Relations to Each
Other.

Intuitive Mind.

Beyond the Five Senses.

How the Subconscious
Mind Works and How
to Work It.

The Life-Giving Attitude
of Mind.

The Power That Works
and How to Use It.

Auto-Suggestion for Health and
Prosperity.

Suggestion for the Healing of
Others.

Hypnotism.

A Simple Definition of Hypnotism
That Robs It of Its Terrors.

Stilling the Objective Mind.

The Method of Physicians and
Psychologists.

Also of Spiritual and Mental
Healers.

Hypnotic Suggestions and Auto-
Suggestions.

Suggestions for Children.

Suggestions for Healing Dur-
ing Sleep.

Telepathy.

A Lucid Definition.

Examples and Thought Trans-
ference.

Absent Treatment, How to
Apply It.

The Technique for Absent
Treatment.

The Best Time to Give Absent
Treatment.

How to Do It.

"Calling the Name."

This book contains 12 practical lessons on the laws
of life and health.

The lessons are designed for beginners in New
Thought, but the book includes an advanced course, all
in one volume.

Affirmations. Each chapter closes with a special
affirmation showing just how to apply the lessons for
results.

**How to Make Your Subconscious Mind
Work for You.** The book explains the phenomena
of the conscious and subconscious minds. How to
instruct the subconscious mind for self-healing and
growth. How to connect yourself with the building
power within.

Hypnotism. A rational, simple
explanation of Hypnotism and its
laws. Removes all fear of the phe-
nomena.

**Telepathy and Absent Treat-
ment.** How to heal and help friends
who are absent.

**Effect of Emotions on the
Body.** How to treat fear. Treat-
ment for worry, etc., etc.

**How to Concentrate for Defi-
nite Results.**

**About Love, Marriage and
Divorce.**

**How to Teach the Laws of
Life to Children.**

These are just a few of the sub-
jects dealt with in this new book.

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bound. Order quickly to get a
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Part of Contents

Details of the Author's
Method of Absent
Treatment.

The Effect of the Emo-
tions on the Body.

Irascible, Malevolent and
Depressing Emotions
Generate in the System
Injurious Compounds.

Agreeable, Happy Emo-
tions Generate Chemi-
cal Compounds of
Nutritious Value.

The Proofs in Scientific
Research.

Vicious Propensities Eliminated
from Children, How It Was
Done.

A New Brain Structure in Three
Months.

The Control of Emotions.

Treatment for Fear.

Treatment for Anger.

Treatment for Worry.

A Cause of Insomnia, How to
Cure It.

Concentration.

How to Practice Concentration.

How to Make Monotonous
Things Interesting.

What Concentration Is and
How to Learn It.

Concentration for Definite Re-
sults.

Controlling Our Thoughts or
Becoming Masters of Our-
selves.

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new book, "The Laws of Health
and Prosperity."

Name

Address

Redding's Prophecies Excite Intense Interest

The following is from an editorial that was voluntarily published Sept. 2nd, 1914, in the *Christian Herald* with its 300,000 circulation:

"Students of prophecy are pondering the present war, undecided whether or not it is to be identified with the great war of the nations—the Armageddon of Scripture.

"Some 18 years ago William A. Redding, a student of prophecy, wrote a book entitled 'Our Near Future,' which he dedicated as 'A Message to the Governments and Peoples of Earth.' This was in 1896. The author in his little volume gave his own interpretation of prophetic times, and computed that the 'times of the Gentiles would end in 1896 and finally disappear 18 years thereafter,' or in 1914.

"That this greatest of all wars must have a deep significance to students of God's work must be conceded. Preceded by 'famines and earthquake in various places,' it has burst suddenly upon the nations, spreading, like a mighty conflagration, until it has now in its grasp, involved in actual warfare, nine nations. Meanwhile the united prayers of the whole Christian world are rising that God will shorten the period of this great affliction and that he will eventually bring out of the world-wide chaos a better humanity and a deeper and closer dependence upon his guidance of all nations on earth."

Ocean Park, Calif., Oct. 1, 1914.

The book, "Our Near Future," for which I sent, was received nearly two weeks ago. For two days after receiving it I simply lived in another world, coming out in this only to perform my routine duties automatically. I was ready for the Message. It answered many questions which have come before me this summer.—H. H. F.

Ontario, Canada, 10-14, 1914.

I have read a little of "Our Near Future," and it is certainly wonderful, so wonderful that I cannot find words to express. I am so glad I have got to know you, as you are such a help to me.—A. P.

"What I Say Unto You I Say Unto All, Watch"

—Mark 13: 37.

**Over 20 Years Ago a Startling Book
of Prophecies Concerning the Present
World Upheaval was Written by
William A. Redding, Published and
Copyrighted at Washington, D. C.**

In this book the author (Redding) predicted correctly the time of the beginning of the present war.

He predicted the Balkan War. He predicted that England and the United States would fight together in this war.

He predicted that "the nations of the earth," at home and abroad, would be in the war, that it would be a "general whirlwind of terror," and that the land where the fighting takes place would be "soaked with blood."

This book is entitled—

Our Near Future

By WILLIAM A. REDDING

New Age Now Here

According to "Our Near Future" the New Age is already here. Out of this terrible slaughter and turmoil is to arise world-wide peace. Following the war the millennial condition will come upon the earth until death itself will be banished from the world.

No part of this strange and wonderful book is more interesting than that which describes this New Age when the people

of earth shall no longer be spiritually blind.

According to Redding, the 2,520 years of "Gentile Rule" are now finished, and a new and powerful kingdom is to be established in Palestine through the return of the Jews to Jerusalem.

Rise of One Language

"Our Near Future" predicts the rise of one language (which is named) to almost universal use. One people, says Mr. Redding, will rule over most of the world.

In a wonderfully vivid, interesting way the author connects the present events with Biblical prophecy to show that the direct fleshy descendants of Abraham are to find themselves at the head of all other nations and peoples and are to be the real world rulers. (See pages 117, 122 and 125.)

"Our Near Future" is a big book of 216 pages, gilt stamping, cloth covers. **Special price NOW \$1.00, postpaid.** Price soon to be advanced. **USE COUPON NOW.**

**WILLIAM E. TOWNE,
Dept. 1, Holyoke, Mass.**

A Special Offer

I have published a special booklet of strange prophecies concerning the present great war. It includes Tolstoy's famous prophecy, first recorded in 1910, and that of Father Johannes, said to have been written over 300 years ago.

Send \$1.00 NOW for "Our Near Future" and I will include the War Prophecies booklet FREE.

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Holyoke, Mass.**

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Prophecies booklet FREE.

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NAUTILUS

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CONTENTS:

Editorials	Elizabeth Towne	11 to 16
We Labor With the Vision It Shall Be (New Poem)	Edwin Davies Schoonmaker	17
A New Fountain of Youth	Orison Swett Marden	18
Richness of Mind, Body and Environment	Kate Atkinson Boehme	22
Using Your Occult Powers: No. 2, Taking Command of Yourself	Lida A. Churchill	24
Mental Action: No. 5, Nothing	Thomas J. Shelton	26
How to Treat Negative Thoughts, Statements and Conditions	Clara Chamberlain McLean	28
Punishment in Kind	James A. Edgerton	29
Views and Reviews	William E. Towne	30
Worry Worked Out in New Thought Ways: A Symposium		
How I Stopped Going Blind	Addison Hickox	33
How I Outgrew the Worry Habit	Agnes Mae Currie	34
Exterminating the Worry Weed	Mary Boyd Hill	35
How I Strengthen My Faith	A. Z. Mahorney	36
How I Invited Prosperity Through New Thought	Louise Letra	37
Safety Treatment for Soldiers and Others		39
Netop Notes	William E. Towne	41
The International New Thought Alliance		42
Departments of Ways and Means		
Things That Make for Success		45
Circle of Whole World Realization		47
Psalm of Protection		47
The Family Counsel		48
The Way the Wind Blows		49
For World Peace		50
Little Visits		51
Nautilus News		1

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THE NAUTILUS

ELIZABETH TOWNE
WILLIAM E. TOWNE

The Editors.

CHESTER HOLT STRUBLE, Managing Editor.

Edwin Markham
Orison Swett Marden
Christian D. Larson
Thomas J. Shelton
Horatio W. Dresser, Ph. D.
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The Nautilus
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Others
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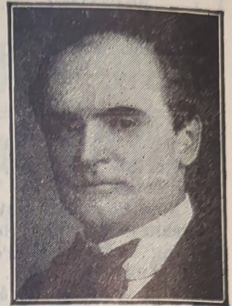
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By Yogi Ramacharaka

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The **Journal** writer says that **one exercise** alone in this book, if we followed it, would "make sickness a curiosity"; that it would prevent colds and pulmonary troubles, improve the quality of the blood, cure narrow chestedness, relieve dyspepsia, etc.

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How real success comes through self development.

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How a poor seamstress built up a successful business of her own through the use of initiative.

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"It teaches that the forces which make for success are available for all, and the practice of the laws governing the same will lift from poverty to power."

which can unlock the secret chambers of success and throw wide the doors which seem to bar men from the Treasure House of Nature. This may seem "too good to be true," but remember that within a few years science has placed almost infinite resources at the disposal of man, is it not possible that there are other laws containing still greater possibilities. Get the Master Key and find out for yourself.

"I have found the Key and with it each day am opening the storehouse of wisdom and success, of which for many years I was utterly ignorant."

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The NAUTILUS MAGAZINE

Self-Help Through Self-Knowledge

MONTHLY
\$2.00 a Year }

SEPTEMBER, 1917.

{ VOL. XIX
No. 11



*"Build thee more stately mansions, oh, my soul!
As the swift seasons roll!
Leave thy low-vaulted past,
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
—Holmes' "The Chambered Nautilus."*

THIS MAGAZINE

**Affirms the
UNITED STATES
of the
WORLD**

The Whole World Awakes.

THE Whole World is being whipped into an understanding of its Oneness.

Not until every nation wins by defeat, will the Great War give way to The Great Peace.

Not until food speculators and other economic pirates of all nations are conscripted and made to serve the People's Good, will the nations be ready for peace.

World peace cannot be realized without national peace, and national peace can never materialize until government establishes fair play between capital, labor and ultimate consumer.

Not until 100 per cent of the "excess profits" of all business is taxed into the public treasury, will The Great Peace come into sight.

And not until 100 per cent of the "rental value" of all land is taxed into national treasuries, will The Great Peace be established.

How long, oh Man, how long before you wake up en masse and take over autocracy in the interest of Good Will among men? *Must* it take two years more?

However long it takes, and however hard we fight, The Great Peace will be worth the price.

Was it Emerson who said, "Our enemies are our best friends"? Then we ought to love the U-boats and canonize the kaiser for waking the world to unity. (S-s-h-sh, who said "can" for "canonize"?)

On with the war until the United States of the World is born!

Blessings be upon the United States of the World *which is surely forming in the thought* of the world, and which must in due time express.

EDITORIALS *by* Elizabeth Towne

The Processes of Realization.

REMEMBER that affirming a thing for a few days or weeks does not make firm the attitude of mind that you want. Your affirmations must become habit, so that they say themselves in your sub-conscious without your thinking about them. Then you will begin to find things changing on the outside.

First comes recognition; then repetition of the thing recognized; then realization within your own soul; and after that comes manifestation, like the shadow following the substance.

REALIZATION IS THE SUBSTANCE, and by affirmation and visualization you create it.

Practice makes perfect, and nothing else takes its place.

The commonest hindrance to realizing what you desire is the habit of filling your thought-spaces with the already-manifest, which seems to contradict what you desire, but which is in truth only the shadow of things previously realized.

It is as if the "consciousness" of a green apple were all absorbed in its green skin, instead of being busy at the center, affirming the Life-Pattern-and-Power, or ideal of the ripeness it "desires."

Realizing With the Swiftess of Thought.

ABSORPTION of thought-power in the already-accomplished, is the secret of our slow progress in realizing our ideals. In proportion as we realize that all power and wisdom to create lies in MIND, not in the material world, in that proportion we find our WORD or affirmations manifesting quickly.

When we REALIZE ourselves as we really are in spirit and in truth we shall find our decrees coming to pass with the swiftness of thought! It is because we think in terms of things, that our manifestings are slow!

Let us affirm ourselves omniscient, omnipotent, omnipresent NOW!

Let our decrees be made in the present tense, not the future!

I am the creator of heaven on earth now.

BY MY WORDS I CREATE.

I decree Peace and Prosperity to every soul and every nation now.

COMPLETE WORLD DEMOCRACY IS NOW REALIZED!—and it is quickly manifesting to every creature.

▽ ▽ ▽

A Treatment for Success.

GOD is your supply. Be still and know.

Every time you think of your financial conditions, refuse to think about them—press them out of your mind by repeating over and over to yourself the following statement of truth:

God is my supply. He works in me to will and to do of his good pleasure, which is my health, happiness and prosperity.

I recognize God as my supply and I repeat this recognition of truth until I realize it.

My supply comes from God, in New and Unexpected ways; nothing goes out of my life but to make room for something better; all things work together for my prosperity.

Things are the shadows, God in me is the substance of my supply. I lift up my eyes to God and rejoice.

God in me is wisdom to know new things to do and new things to say.

EDITORIALS *by* Elizabeth Towne

God in me is power to choose and to do and to say the right thing.

God in me is manifesting himself as health, happiness, supply and prosperity.

God in me gives me New Ideas about my work and how to do it better.

God in me is success NOW.

God in me is Love, and I express him in loving service and loving thoughts. What God is in me, He is also in every member of my family. God loves, works and succeeds in them and in me.

God is our supply limitless NOW. I believe, I *receive*, I express success NOW. I give thanks and go to my work rejoicing.

▽ ▽ ▽

A New Thought Creed.

WE AFFIRM that God, the All Wise, All Powerful, All Present Spirit is the Life, Wisdom and Power of every human being.

We affirm that all humans are "members one of another"; that in and through each, God "works to will and to do of his good pleasure," which is the Good and the Pleasure of each and all.

We affirm that the Desire for Good, and the Desire to Do Good, found in every human soul is God's Will working in him.

We affirm that by constant recognition of God in all and through all, man co-operates with God to fulfill his destiny, his individual desires for Being Good, Doing Good and Having the Good Things of the world.

We affirm that God's Nature is Love and His Universe One Living Organism, all its individual members made to function in Freedom and Lovingkindness, each after its own pattern.

We affirm that through constant rec-

ognition of man as One with God, man comes to realize and manifest God, or Love, in increasing measure, each after his own soul's pattern.

We affirm that in truth all soul patterns are equally indispensable to the working out of God's Good Pleasure for all; that all souls are equally valuable to the world, equally entitled to the world's Opportunities and Good Things.

We affirm that man's nature is Love and that Self-Expression in Loving-kindness is the Way of Enjoyment of Peace and Prosperity, of mind, body and conditions.

We affirm that, as God is the Infinite One, so mankind is Infinite, and One, able through recognition, realization and manifestation of God within, and by co-operation with all men, to think out and work out on this earth heavenly conditions such as are beyond those dreamed of in the imaginations of seers and prophets.

▽ ▽ ▽

The Definition of An Idea.

SOMEBODY says, "The closer we define a thing the more we limit it." This is only a half truth—or less. For instance, take the statement that "God is," and define it a little more clearly, thus: "God is One Life manifesting in and through all mankind." Do you mean to tell me that the latter statement is not a better definition, and also a more complete one? Now suppose I add to it this phrase: "And he is the Life of all the lower animals as well." Then I have still further defined God, and in doing it I have *not* limited my statement. I have expressed a larger measure of what God really is, have I not?

Words are symbols with which we re-

EDITORIALS *by* Elizabeth Towne

veal a personal conception of truth to other personal intelligences. The better the words we choose, and the better we organize those words into sentences, the more completely we will reveal the conception of truth which we are trying to pass on to another. For instance: there in our statement of principles "we affirm the infinitude of the Supreme One." But there is absolutely nothing in that statement to prove to the seeker just what we mean by the Supreme One—what is there to prove that our idea of the Supreme One is not a person instead of a principle? What is there in our statement of belief that shows plainly that we are not a band of Germans referring to the Kaiser? We must define our terms so that any ordinary person can get somewhere near an idea of what we are driving at, and in doing that defining we must see to it that we give to our words exactly the same meaning that Webster gives to them. That is what the Alliance is aiming to do.

The New Thought Movement is a spirit or soul which is expressing, or "defining," or "incarnating" itself in the International New Thought Alliance body. The *Movement* is Infinite Spirit and Life, and cannot be confined or organized. The Movement or soul is *creating or organizing a body* through which to express itself to all individual intelligences.

Why a New Statement of Principles for the I. N. T. A.?

THE object of the International New Thought Alliance as given in its constitution is this:

The purposes of this organization are to teach the Infinitude of the Supreme One; the Divinity of Man and his Infinite Possibilities through the creative

power of constructive thinking, and obedience to the Indwelling Presence, which is our source of Inspiration Power, Health and Prosperity.

This good and brief purpose or object was adopted by the Alliance Congress of 1915, with not more than one or two dissenting votes, if any.

The only trouble I can find with that statement is its brevity. It is too brief to satisfy the new beginners who demand of every teacher of New Thought, What does the New Thought Alliance stand for and teach?

Because of ceaseless queries from those who are now outside but are considering coming into the Alliance *there was an insistent demand at the last convention for a more complete statement.* To satisfy this demand a motion was adopted—unanimously, I believe—to appoint a committee, to report on the matter at the next congress, at St. Louis, September 16 to 23 inclusive. Not until this was done did the people at the congress quit bobbing up every once in a while with a demand for a more complete statement of principles. And everybody who got up and talked about it stated that they wanted it to satisfy the questions of outsiders.

The committee was appointed by the president, and it called for statements from various members of the Alliance, most of which have appeared in *Nautilus* from time to time, and all of which are to be printed and distributed to all those who attend the congress. The committee's report will recommend a statement for adoption, and *every member* of the Alliance present will have an equal vote in the adoption, rejection or amendment of the proposed statement of principles.

(Which reminds me to remind you that members only will be present at

EDITORIALS *by* Elizabeth Towne

this and other business sessions, and that members are not counted until they have paid their \$1 for the year's dues.)

This will be the first time in history, so far as I know, that an organized body of this nature has given every member an equal voice in burbanking as well as adopting its statement of beliefs.

▼

The Soul and the Body of New Thought.

THE statement that the ideas of the New Thought Alliance are tending toward rigidity, fixity, stability, firmness and formalism, is equally true of the body of any new born infant.

The New Thought movement heretofore has been formless, without a body. The New Thought movement is a soul *which is now forming a body* through which and by which it can make itself felt among the other *bodies* that are already formed in this world, including social bodies and individual personal bodies.

If it is "bad" for the New Thought soul to form an alliance body, organized and actuated from within as any other body is, then it is wrong for the individual soul to be conceived, gestated, born and brought up in a body.

The question is NOT whether or not the New Thought Alliance shall "organize": the question is *what kind* of organization we shall have. At the present time our solar plexus has taken form—as it does in the lowest orders of organized communities of cells. We are just beginning to grow *members* of the body, with which to reach out into the world, *through* which to communicate with the world.

In other words, we are organizing a *body* to carry the New Thought message into all the world and preach its gospel to every creature.

And with this body we will *prove out* what parts of our gospel are unworkable, and what parts will meet the needs of human life.

We are building a greater body than we know, and the message that we are carrying into the world is far greater than anyone of the individuals has realized. Perhaps it is greater than any one individual will *ever* realize. *That is why we have a democratic organization:* the message that we carry must be the message burbanked from the souls and experiences of *all* the New Thought people, the New Thought teachers and students. For every human being is a teacher of that which is within him.

The New Thought One Soul *has already* INCARNATED as the I. N. T. A. ORGANIZATION. *Why should anyone try to abort its growth? Simply because they have not faith enough in God who is expressing through each and every unit soul that is organized in the Alliance.*

In other words, they are looking upon the outward appearance of things and judging unright judgment! If they believed in God the One working through the many to organize an Alliance body that can express The One, God, in increasing measure—if they really believed that the One God is moving and willing and working in the many, to express Himself through THEIR MAJORITY VOTE—then they would not be so busy with the *differences* that appear: *they would be rejoicing in the correspondence.* They would be so full of faith in the One God working and willing in the many, to do "his good pleasure," that they would hardly notice at all, and certainly would give no weight to, the little cross currents that seem to be working against. These would be as the plays of children!

EDITORIALS *by* Elizabeth Towne

Oh, ye of little faith, be not afraid that New Thought cannot keep its soul on top.

▽ ▽ ▽

Bully for Blanche.

BULLY for Blanche Shelton! She hits the nail pretty squarely in August *Scientific Christian*.

All about organization and my July editorials about it.

And the Joy of Being Alive.

And getting into the Game of the Gods: the game of organizing the Alliance, and the World, for freedom.

She says: "*Get into the Game! That expression appeals to me and it may take me to St. Louis to the International New Thought Congress in September. It is getting into my blood. It is the Joy of Being Alive! It is Active Service!*"

Hurrah for Blanche Shelton! Come along, and talk to us in St. Louis!

And bring T. J. and the Olive Branches!

Blanche is right: it is ACTIVE SERVICE that will satisfy, and nothing else can!

Come in to win, Blanche and T. J. and all New Thinkers!

No New Thoughter who believes in ACTING OUT HIS NEW THOUGHT can afford to stay away.

Come in to win and stick to it!

Don't be a quitter and a quibbler!

Don't dance on the outskirts and thumb your nose!

Come into the Game and help make the world over: that is the Joy of Living, and there is no other joy like unto it.

It is the Divine Urge pushing for expression through us, and there is no well done within our souls unless we get into the Game and SEE IT THROUGH.

God is the original organizer: he organized man out of dust-beings or cells and breathed LIFE into him.

"Said I not *ye* are Gods?"

New Thought is organizing human beings into One Body to free each and every part.

It's the game of the gods!

It's the game in which we learn how to act AS ONE!

Come on in and play God's game after him.

It's fun, as Dr. Julia says!

▽ ▽ ▽

How to Grow Money.

HERE is the way to grow money to pay for your subscription to *Nautilus*: Put one penny in an envelope and mark it "For *Nautilus* Subscription."

Bless it and remember that God giveth the increase.

Bless it every morning and every night.

Every time *extra* money comes to you, you will remember that envelope. Put the extra money into the envelope, thank God for the increase, and keep on blessing it. You will be surprised to see how quickly the increase will come.

As soon as you have the two dollars, send it for *Nautilus*, and start another envelope in the same way for the next thing you desire. Read *Nautilus* and practice its suggestions, and your next envelope will fill still faster.

This is the idea condensed: Plant the money-seed for a definite purpose; water it with your blessing, warm it with your Good Will soul shine; pour in all the extra money that comes to you, as the spirit reminds you of the envelope; thank God for the increase! So shall your savings account grow according to your heart's desire.

Try it!

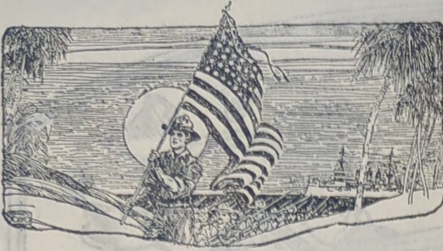


WE LABOR WITH THE VISION IT SHALL BE

BY EDWIN DAVIES SCHOONMAKER

WE labor with the vision it shall be;
 Else how could life endure? How could the loom,
 Guided by man, keep his perpetual hum
 If down the years he saw not all men clothed?
 Or farmer, if he saw not all men fed?
 How could the mason climb the scaffolding
 And daily pour the mortar on the wall,
 Or artist toil above the marble block
 With patient chisel till the face appear
 Or set the lamps in order in the hall,
 If they saw not within the finished home
 Bridegroom and bride, the joyous race of man?

We labor with the vision it shall be;
 Else whence the courage still to battle on?
 Would we not falter and make terms with wrong,
 Break from the yoke and seize the strong man's part,
 But for the voice within that says, "Not so;
 If weary, pass the banner to thy child?"
 Who would have heart to paint the beggar's face?
 Or gladness, to put light upon the sea?
 Or wherefore music; if it be not so?
 Wherefore the poet's song above the world
 Where still starvation takes her daily toll,
 Or wrong triumphant keeps his ancient seat?
 Could we lie down upon the summer grass
 And watch serene the sailing of the clouds
 Or play with children on the ocean shore,
 But for the vision that it yet shall be,
 That all shall dwell at last in that great house
 Whose walls are plenty and whose dome is peace?



A NEW FOUNTAIN OF YOUTH

By

ORISON SWETT MARDEN

▽ ▽ ▽

"AT Herald's Cross, Dublin," says the author of "Pretty Girls," "there is a curious sign: 'Grinding Young.' The subject is taken from the old ballad of a miller's maid grinding old men young.

"Come old decrepit, lame or blind,
Into my mill to take a grind."

"We have seen old prints of this mill showing decrepit old men climbing up a ladder with a glass in hand, who smile at the prospect of having their youth renewed. A young maid is turning the handle of the mill, and from the bottom the patients come out young, fresh and new.

"Pretty girls stand at the side ready to receive the rejuvenated creatures and walk off with them. Their arms affectionately wind around their neck, and evidently prepare to play the old game over again, for the cordial drop of life is love alone."

This legendary mill of the old ballad typifies the rejuvenated power of the New Thought Philosophy. The New Thought is the modern Fountain of Youth to

which people may come to be made over, to be renewed, to be ground into youth again. Here is where you will renew your half-forgotten dreams, your faded visions, where you will find new beauty, new joy, new gladness, new hope, new promise of a glorious future.

If you have grown old in the fear thought, the old age and the worry thought, the photograph taken of you when you come into the New Thought and that taken after you have had the benefit of it will show a marvelous contrast. You will look a quarter of a century younger. The wrinkles will be gone out of your mind. Joy, hope, gladness, will speak from your eyes as never before. You will be rejuvenated.

Dr. Harvey W. Wiley says that chemistry will solve the problem of old age by finding a way to prevent people from growing old. He holds that old age is a matter of chemical decomposition, and that chemistry will discover some means to stop this decay of the tissues.

Science is already doing a great deal toward prolonging life, and will doubtless find some way to eliminate wrinkles and other physical marks of advancing years, but there is only one thing that will keep a man forever young, no matter what his years count, —mind.

St. Paul's heartening injunction, "Be ye transformed by the renewing of your minds," contains the gist of the New Thought philosophy on keeping young. The body follows the mind. The wrinkles begin first in the mind. The body does not age until the spirit grows old. The dragging step takes form in the mind. The drooping form is a reproduction of the downward looking pessimistic, mental attitude.

Pessimism is the great enemy of youth because it depresses, and whatever depresses ages. On the other hand, whatever stimulates, whatever encourages,

bids us to look up, helps us to retain our youthfulness. Keeping the right spirit, the right mental attitude, the optimistic outlook on life will have everything to do with your retaining your youthfulness. Just as surely will a hopeless, pessimistic outlook age you very rapidly. Cheerfulness, hopefulness, youthfulness go together.

Sarah Bernhardt says that the reason she remains young is that she positively refuses to be anxious about anything, absolutely refuses to worry. She did very little worrying when the surgeons told her that her leg would have to be amputated. She made the best of it, and gave herself the benefit of the right thought, the cheerful thought, the hopeful thought. In consequence, she stood the operation well and was out of the hospital sooner than most younger women would have been under the circumstances.

To keep young, to keep wrinkles from the face as Bernhardt does, you must keep the wrinkles from your mind. The worry thoughts, fear thoughts are the great wrinkle makers. Worry and wrinkles go together. Fear and wrinkles go together.

"Be ye transformed by the renewing of your minds." By the renewing of our minds we stay the aging process in the cell life of the body. By the renewing of our minds we build health, strength, life. By the renewing of our mind's new cells, we keep the thought young, expansive, resilient, buoyant, we keep the new cells young. By obeying Paul's exhortation, we renew our bodies and our characters. By the renewing of our minds we can literally transform ourselves.

The ideals which we hold in mind will find expression in our outward appearance, in our lives. The body is built up of our beliefs, our convictions, our faiths, and these are stamped upon every

fiber of our beings. What we believe, what we think, what we feel, that we are; so, people who remain young in spirit never grow old.

Thomas A. Edison, John Burroughs, Amelia E. Barr, Marian Harland, William Dean Howells, and scores of others who have long passed the sixtieth, seventieth and, in some instances, even the eightieth milestones, are still working with all the vim and enjoyment of their younger days, and producing as good work, too.

To expect old age, to think of yourself as "too old" to do this or to do that; to get into the habit when asked to do any unusual thing, of using such expressions as, "Oh, I am too old for that," "It is too large for me to attempt it," "I could have done that years ago, but not now," "I can't stand what I used to," "I haven't the staying power," "These things will have to be left to younger people," "I am getting too far along for that," you are very seriously affecting the renewing powers of your cell life. Instead of helping the building rejuvenating forces of your body you are antagonizing, hindering them.

The majority of people who have passed sixty are like old apple trees which have ceased to bear fruit. The old trees sap the ground, they take sustenance from the atmosphere, the sunshine, the chemical forces of nature, which absorbed by younger, more vigorous trees, might produce luscious fruit. Outwardly they still look like apple trees, but they are of no earthly use; they bear no fruit; they are slowly decaying within, and merely cumber the earth.

Now, you cannot afford to be like one of these useless old apple trees that sap the forces out of the sunlight, the earth, and the air, and give nothing in return. You must be a producer clear up to the last or you cannot re-

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Now, you cannot afford to be like one of these useless old apple trees that sap the forces out of the sunlight, the earth, and the air, and give nothing in return. You must be a producer clear up to the last or you cannot re-

tain your youthfulness and enjoy the fruits of a ripe autumn. You should be doing your best work at sixty. Speaking of Dr. Osler's age of compulsory retirement at sixty, M. Finot, the famous French author, said, "When men retire at that age from active life, active life begins to retire from them. Life can be shown to be equal potentially to one hundred and fifty years or more."

But for our race belief of the necessity of a practically useless old age, the conviction that at a certain fixed time we reach the period of diminishing returns, and that thereafter we go down hill, we could accomplish wonderful things clear to the end of life on this earth. I believe that the conviction of old age, which is so thoroughly ground into our very existence not only diminishes power, but also cuts off a great many precious years of useful activity, of life itself.

When I hear a man say he has finished his work, that he realizes his life is practically completed, and that it is time for him to retire from active life, I feel sorry for him. I feel sorry for him, because retiring from activity is usually retiring from life, from real living. It is activity, mental and physical alertness, that keeps us alive, that keeps us young, that keeps us fresh, that keeps us growing.

I do not object to a man retiring from business at the proper time, but to give up all work is a different thing. When a man's work is done he is practically done, too. The retiring business man should take up some useful work, something which will help his fellowmen, something that is worth while, and that will keep his interest in life fresh, sympathetic and active. To retire to idleness or mere pleasure hunting is senile decay, death.

Herbert Spencer said that the major-

ity of Englishmen over seventy had softening of the brain, not from over use, but from under use. The brain was not used enough. The majority of people not only in England, but throughout the world, who live to be sixty or seventy are not really alive. Many of them, though they still breathe and walk around and eat three meals a day are not more than half alive. They have become breathing automata. They do not think. Their brain cells are only half alive. Their interest in life is dead. There is just enough activity in their brains, in their physical symptoms, to keep their hearts beating, to keep them breathing, and that is about all. Like the dried up old trees, they are merely cumbering the earth.

This is only the appearance of life. Real life is more than mere animal existence. It is activity of the higher consciousness, activity of the higher brain. Real living is real thinking, actual producing or creating. When we live really we live mentally, we live spiritually. We may be alive as an animal at twenty, at thirty, at forty, and be dead mentally and spiritually, which is not living, but merely existing.

It is not just or fair to rank people's age by their years. We need a new system of age classification. Years do not measure life or growth. People should be judged old or young by their spirit and enthusiasm, their mental condition, their desire for growth, their interest in, their zest for life, their youthful or aged thought. If they face toward youth and optimism, if they are progressive, engaged in useful work, if they feel the thrill, the glory of life, if they are hopeful, healthy, cheerful, enthusiastic, they are young, no matter what their years may say.

Edison who recently celebrated his

seventieth birthday is a splendid illustration of this. He is as youthful in spirit today as when he was in his twenties. His enthusiasm in his work increases rather than diminishes. He says he rarely gets tired, and that after long periods of work, without sleep or rest, he can drop to sleep at a moment's notice wherever he happens to be and get refreshing sleep, even in his chair. It is said that he thinks nothing of running up and down stairs, two steps at a time, and doing all sorts of stunts which he used to do when a young man—counting youth by years. He is as responsive to all that is best and most progressive in life today as he was when he started on his great career of service to mankind.

If men like Edison and women like Sarah Bernhardt, can defy the years, can by their mental vigor rob them of their destructive powers, certainly others can. And there are many and remarkable instances of people who preserved their physical energy, their mental robustness and creative vigor into the eighties and nineties and sometimes even beyond.

Victor Hugo worked almost up to the hour of his death. He was engaged in writing a tragedy when at the age of eighty-three the final summons came. Our own Franklin at seventy-seven negotiated the treaty with France which secured American independence, and at eighty-four, when death came was writing his autobiography. John Bigelow, famous author and statesman, who passed away when well on toward the century mark, was actively engaged in literary work to the last. Pope Leo XIII was intellectually active when death came at ninety-four. Herbert Spencer, Tennyson, Gladstone, Goethe, Browning, Whittier, Oliver Wendell Holmes were all octogenarians, and busy to the last in creative work.

Hundreds of other famous men and women might be cited to show that it is not the years so much as dissipation, old age thought, or mental inactivity that causes people to grow really old and uninteresting.

No one is old until the interest in life is gone out of him. As long as he touches life at many points, he cannot grow old in spirit. On the other hand, a man is old, no matter what his years, when he is out of touch with the spirit of his times; when he has ceased to be progressive and up-to-date.

Emerson says that when we commune with that which is above us we do not grow old. It is spiritual apathy, senility or decay of the soul qualities, that makes people old, that fills them with dread at the thought of advancing years.

People who live in constant union with their Infinite Source, who are in touch with divinity, have no horror of approaching age. This is one reason why they retain their youthfulness. Conscious that they are branches of, and inseparably connected with the Eternal Vine, they know that their real life can never be cut off, that what we call death is but a transition. They know, too, that the Power which has created them, and preserved them every instant of their existence, and which has done for them infinitely better than they could possibly have thought, planned or done for themselves, will never withdraw its protection. They know that the Infinite Intelligence will take care of them in their last moments, just as it has in their first. They have no fear of death, and when it comes they do not hesitate to take that leap in the dark any more than a child hesitates to jump into its father's arms. Because they have no fear of life or death, their spirits remain forever young.

(Continued on Page 52.)



RICHNESS OF MIND, BODY AND ENVIRONMENT

By

KATE ATKINSON BOEHME

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SHAKESPEARE said: "'Tis the mind that makes the body rich," and I echo the thought. A rich mind produces a rich body and a rich environment, and on the contrary famine extends from within outward, for such is the law of expression. In the words of Prentice Mulford, "Rags are in the mind before they are on the body." Mulford gives you the negative side of Shakespeare's positive proposition. One shows you what a ragged mind will do to the body while the other shows you what a well-dressed mind will do. You see the alternative and you take your choice. It is for you to experiment and see what follows.

A stream moving from center to circumference will carry to circumference what it bears from the center. Whatever the stream floats gets to its destination unless it is beached on its way there.

We may start with rich thought and it may be beached before it arrives at the circumference of the body and en-

vironment. We must see to it that it gets a clear passage.

What do I mean by this? Simply that we cannot stop with merely thinking Opulence. We must also carry it along through ACTION to FRUITION.

We must ACT from an opulent spirit. To think Opulence and act like a beggar is to strand our opulent thought on the beach of unfulfillment.

"The world is mine and the fullness thereof. Mine are the cattle upon a thousand hills." That is the Word of Opulence, the Voice of the Spirit speaking through God and Man, for if Man be one with God-Substance, then the world is Man's and the fullness thereof.

You cannot see this if your mental habit is to see yourself as separate from God. Realize that you are one with God and you will see that the world and its fullness are yours.

The world is not yours to the exclusion of your neighbor, for it is his as well as yours. The fullness or richness of the world is sufficient for all. It holds stored away riches for all who seek them.

Much is said of crowding applicants for work, of men out of work, but I notice that there are those who steadily press on to plentiful supply. There are strong patient souls who do their work so well that they hold their positions in spite of competition, and whose places cannot be filled by other than themselves. The voices of such are not heard in the outcry against hard times and poverty. The world treats them well because they deserve it. Moreover they are cheerful and agreeable in their service.

I once listened to a boastful conversation between two clerks in the War Department in Washington, telling of pranks they had played on the chief clerk of their division. It occurred to

me at the time that those two clerks would be discharged, and they were in spite of the fact that both were capable men and gave efficient service. The chief clerk was averse to practical jokes of which he was the victim, and justly so, hence the dismissal. The clerks were aggrieved and thought they had fallen upon hard lines, but in my opinion they received their just deserts. Much that is called ill fortune or bad luck can be traced to either inefficiency, unfaithfulness, dishonesty, scant service or a flagrant breach of discipline. It takes people a long time to learn that in giving service to others they must give generously and freely what is demanded of them, instead of giving just what they see fit to give.

A rich mind gives generous and abundant service, and is not afraid to yield more than is due in the way of over hours and over exertion. The rich and generous servers are those who make their way to places of responsibility and they earn thousands of dollars, where the poor "ragged mind" servers earn pennies.

The man with the hoe is not in such a bad way, but his mind is not rich in expedient. If it were he would rise to a better occupation. The richer the mind the richer the environment. Cause and effect are thus adjusted to a nicety.

The mind can become rich through Conception, Endeavor and Organic Formation. That is—the mind must conceive the right ideas, it must put them into endeavor, and it must arrange them in organic formation.

Very few minds are organized. Nearly all lack spinal column, and are still in the jelly-fish protoplasmic stage. The human body is fairly well organized, although Helmholtz once said that if any one sent him an optical instrument so poorly constructed for its purpose as the eye, he should return it as un-

satisfactory. Since this is the case with the eye we may infer that it is the same with other functions of the body. In fact I believe that man will consciously reconstruct his body in the future, making it a more perfect instrument for the expression of the mind. It has already been shown that the brain can be rebuilt or remodelled. This has been done with defective children, and if the brain can be thus changed, any part of the body can be.

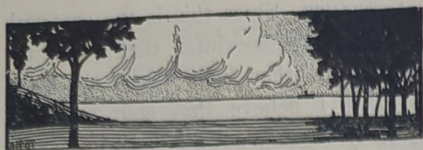
But I started to tell you about organizing the mind, and how it is done. This is best seen by noting how the body is organized. You will observe in the body many functions, all working together to preserve the body, to keep it in health, and to prolong its existence, also to maintain and increase its efficiency. If one function gets out of running order, the other functions try to take up its work and perform it. If the kidneys cease to act the skin attempts to exude the uric acid. If the pores of the skin are closed as in a cold, other functions attempt to eliminate the poisons that usually pass out through the pores.

All the functions of an organism seem to work unanimously to a given end. The same holds true of the mind, for it maintains its life and integrity by well regulated functioning of its various faculties. It must have a central thought or purpose, and around this central thought its other thoughts must act harmoniously, each in touch with the others, and all together working to the same end.

As a central thought is essential to organization we must select one that is strong enough to build upon, so that in the activity of functioning our building does not topple over in ruins.

Could there be a stronger central thought than that of our one-ness with

(Continued on Page 54.)



USING YOUR OCCULT POWERS

By

LIDA A. CHURCHILL

2. TAKING COMMAND OF YOUR FORCES.

"**H**AVE you any theories of life?" asked a clergyman whose interest had been awakened in a brilliant but most erratic member of his congregation?

"Lots of them," replied the erratic one, "but not a *working* theory among them."

"What shall we do to be saved?" is the conscious or unconscious cry of those who year after year run after teachers and preachers hoping to snatch from them a working theory of life, and of the inarticulate, negative, too-patient ones who ask no questions, seek no advice, but who numbly and dumbly hope that some way, some how a way will be indicated to them. What shall we do to be saved from drabness, from the scant patterns that make insufficient garments, the hall bedrooms that typify the pent up, suffocating spaces of minds, souls and bodies? What shall we do to be saved from "spending our money for that which is not bread and our labor for that which satisfieth not?"

We hear a great deal about common sense, and among the so-called "legitimate" teachings they who speak of the

larger life and freer soul spaces and garments which demand and command plenty of cloth are said not to have it and to promulgate "vain things." Can it be common sense, or any sense at all, that will not put an hour's thought or a few days' investigation into finding out by personal test whether the wonderful methods recommended by these "vain" teachers are true or otherwise? Whether what a few have undoubtedly done was accomplished by a hit-or-miss process or by a law that may be used by all? Whether the possession by some of virile power and operative force is accidental and occasional, or a general endowment which may be universally utilized for man's emancipation and uplift, his freedom from every form of bondage?

Before Cecil Rhodes and his competitors discovered the diamond deposits of South Africa children might be seen in and around Kimberly playing carelessly with shining stones, picked up from the surface of the earth by some relative or friend, which though prettier in looks, were of no more value to them than the common pebbles among which they flung and often lost them. And none of the "practical," "common sense" vine growers and fruit raisers of the district took pains to see if these beautiful bits of stone were of any special value or if more were to be had in the spots from which they came. It is more than probable that if one had come among them and declared, "These little ones hold in their hands, unrecognized, unvalued, unutilized, that which without stress or labor, would provide for them and you comfort, beauty, satisfaction," that he would have been pronounced a "crank," a "visionary," and would have been ignored or assured that his hearers had no patience with vagaries and no time for nonsense.

It was when there appeared a man who on the supposition that where a few stones that he had taken the time and trouble to prove were diamonds had been found more were likely to be had, and who thrust in shovel and drill and instituted adequate working apparatus, that the earth so yielded her treasures as to make the operators millionaires and to flood the market with precious stones.

No one can honestly and really reflect for five minutes without becoming convinced that he is the possessor of *some* mental and spiritual diamonds, of some real and valuable and workable occult (hidden) power; that showing through the surface sufficiently to prove their existence are qualities, capabilities, possibilities which are capable of adding, and should be forced to add, to his possession of comfort, beauty, satisfaction. Why were those diamonds of no use except as sometimes-used, sometimes-neglected playthings to the people of Kimberly? Because they did not recognize them as diamonds, probably "took no stock" in the assertions of any one that they were diamonds, and ignored their privilege and opportunity to prove them of worth and to put them into circulation as producers of things which they needed and desired.

Nothing ever has been, is, or ever will be valuable until it is put to the use which evolves and demonstrates value.

Thousands are playing unconsciously and carelessly with real diamonds; others are already informed that they have real diamonds but are allowing the statement to go unproved while they pursue new teachers and repeatedly listen while old ones tell the same tale, hoping to discover some way to bring forth the reputed gems and give them lustre and market value without using their own utilizing polishing abilities.

Such are wasters of time and prohibitors of coveted things. Not thus can they find the everyday way of emancipation, which is the only sensible and desirable way.

Let us get down to this everyday way by adopting a reasonable formula, working according to a provable principle and with the things that *belong to us and are subject to our command.*

Let us set about our work serenely, sensibly, intelligently. The matter which most vitally and deeply concerns us now and must always so concern us, since it touches and tinges all our affairs of spirit, mind and body, is the one which we are apt to go about with the least clearness of design and faintest determination of continuance. If a cook were to begin making a cake with as vague and hazy an idea of what the finished product was to be or what was to go into its making as most of us set out to make a life, she would almost inevitably turn out something which would come as short of the thing desired as is the outcome of the vague and hazy occult conception of life.

The soul that clearly, intelligently, firmly wills how things shall be is taking command of his occult forces, drawing his map of the field of their operations, and if he keeps this command and puts his forces to work according to his plan his campaign cannot fail to be a successful one. That this can be done is no mere dream, hope or guess, but something that has many times been proved and every day is being proved again.

This statement is denied by two classes of people: those who are so "blown about by every wind of doctrine," by whomsoever the breeze is set in motion, that they are like the balloon that may be punctured by land-

(Continued on Page 56.)



MENTAL ACTION

By

T. J. SHELTON

▽ ▽ ▽

V. NOTHING.

SIN.

What a little word!

And the root of the word in Hebrew is "nothing"; and in the Greek it means "to miss the mark" in shooting at a target.

Sin is what the boy shot at. The youngster shot at nothing and missed it. And we adults have been shooting at nothing and missing everything. All the hullabaloo of humanity has been over nothing.

And what a time we have had with nothing for as soon as we learn how to shoot at nothing we turn our guns on each other. We have been improving on our shooting and our guns from the time that we shot arrows up to the present time when we are shooting liquid fire. All of it is nothing and does not amount to anything and we are not getting anywhere until we find out that we are mental beings in a mental universe.

But we are learning how to shoot. There is a kind of education in our mechanism. It has taught us many things and we are learning how to think and when we get into thought we will get into everything there is in the universe. As a man thinks so is he. And that truth makes us understand,

when looking at mortality, that we are a race of rogues and rascals. We are all the time thinking the wrong thoughts.

Now we have seen that the defection is a defection and that we are perfect beings in a perfect universe. It could not be otherwise. Just as soon as you stop to think you know that truth is the only reality. There is no reality in a lie. All of our mortal experiments are nothing more than moving pictures in matter. Matter itself is thought in a certain rate of vibration. It is thought that we can handle. If it did not move slowly we could not handle it. Our thought slows up in what we call matter and gives us a chance to rest our souls in peace.

This is all that matter does for us and we are all the time ready and willing to rest for it is a part of our activity.

The unreality of matter as a substance separate from thought has been demonstrated over and over by the great thinkers of the world. When we say great thinkers we are not thinking about the fighters. The fighters have made history but they have not contributed much to our thought. When we talk about great thinkers we are talking about men of vision. The prophets have told us over and over that matter is like clay in the hands of the potter. It is something that we handle. It is not our master and it has no real existence in the sense that we have been recognizing it.

Now sin is nothing. And yet it is the foundation of our so-called civilization. On this foundation we have made all of our wars and gathered all of our armies. It is sin, which is nothing, that has caused all of the hell in humanity and hell is a good thing for humanity. It helps us on our way and we have to keep going for there is no place for us to stand still except in matter and mat-

ter itself is all the time moving for it is mentally in a low rate of vibration. Now you can throw chunks of matter around to suit yourself. It is clay in your hands.

Jesus Christ taught us that we could pick up mountains and cast them into the midst of the sea by our thought. And he meant this literally for he was talking to men of vision who were students of the truth. If mountains can be picked and thrown into the midst of the ocean by our thought they are simply thoughts in a different rate of vibration from our own active mentality. The higher rate of vibration controls the lower rate and so we handle matter by mind. You know this is true or else you must give up the whole of Christianity for Jesus Christ did as he pleased with matter.

He called substance out of the ether in the form of fish and bread and fed thousands of people. It was not hypnotism but the very opposite of hypnotism for it was the reality of being. The creative act is always and forever mental and there isn't any stuff out of which to create things except thought for there is only thought. Then the thought of fishes brought the fishes and the thought of bread produced the bread. You can see this as soon as you come into cosmic consciousness.

What Jesus Christ did any other man can do in the same mentality.

You must get this into your mind before you can recognize and realize the consciousness of the universe. To set one man up with authority over other men is sin. This is what has kept us fighting each other and wasting our time with words. And in religion we have made one man a god and then made him a man to shed his blood for other men. We have said Jesus had to come and die on the cross to save us

from sin. It means that Jesus died on the cross to save us from nothing.

Now Jesus was a prophet among other prophets and all of the prophets have told us the same truth. We have heard it from every man of vision who has ever appeared in the history of humanity. The truth of being that we are eternal and immortal units in a universe that is perfect in its vibrations and its movements. Jesus told us this and then commissioned other men to go out into the world and tell it to others. But he did not write it in a book or put it on paper. He said that the Spirit of Truth would teach us all of the truth. Now the Spirit of Truth is the Cosmic Sense and is open to all men for we all live and move in that sense.

There is no other sense. And all of our make-believe in what we call matter is a moving picture show. There is no time nor chance in the truth of being. And there are no laws in the sense that we have used the word law for the universe is alive and intelligent and conscious of its own existence. Let us remember that our little history is only a few days and a very small space in the measure of eternity. The truth of being is eternal and immortal.

Are you ready to accept Christianity as the illumination of the individual and not as an institution? If so recognize sin as nothing for God cannot commit sin or even recognize sin as having any existence in reality. So what Jesus or any other prophet did you can do in the same thought. And what is this? The handling of matter as you please and doing what you will to do with it. Sin is something that can be washed away and blotted out and Jesus recognized all our ailments as symptoms of sin. He made the forgiveness of sin and the healing of disease one and the same thing.

(Continued on Page 58.)



HOW TO TREAT NEGATIVE THOUGHTS, STATEMENTS AND CONDITIONS

By

CLARA CHAMBERLAIN McLEAN

THE old idea was, that there were two forces in the Universe, one Good, or God, the other Evil, or the Devil, and that life was a continual warfare between these two. That we are naturally, from birth, inclined to be bad, and that following the evil force was easy, and to follow the good force or God, was difficult. This mistaken conception of the law has retarded man's spiritual growth. We now know scientifically that there is but ONE force in the Universe, and that force is Good, or GOD, which is in all, through all, the Life of all, from the rock to the highest manifestation of man. That the force that SEEMS evil is only the lack of good, brought about by ignorance, and therefore misuse or abuse of the laws of the Universe, which are all JUST and dependable.

The Truth is, that the WAY of the transgressor is hard (not the end) because he is out of Harmony. It is easier to be good than to be bad, for when we are manifesting good we are in Harmony. Now, when we know there is no

real entity in evil how shall we treat it? Shall we waste our strength fighting a shadow, thereby making it more real?

Good, being the real, is of course, stronger than evil, the unreal, therefore, when any one says or does anything which SEEMS evil to us, the best and quickest way to help them and protect ourselves is to think or say mentally, "There is no truth, or reality in that; you are a child of GOD, manifesting in the best way you can with the light you have at the present moment. I see you as you REALLY are (potentially), perfect, a part of the Divine Whole, and as such I love you and know that you will some time unfold and manifest that divine.

We must never fear the adverse thoughts of others. The moment we acknowledge that the thoughts of others, directed against us, cannot hurt us *unless we allow them to*, we are creating a Devil, which is worse than the one we are just getting away from. No thought, from one nor any combination of persons, can hurt us, if we do not choose to let it. The affirmative is *always* stronger than the negative. If we are strong and firm, on our own foundation of truth, that ALL IS GOOD, we can stand like a rock, and the rains may descend and the winds blow "but we will not be touched." When we so stand we must be filled with LOVE, as where love is no evil can enter.

Let us impress on our subconscious minds these great facts, "That truth is stronger than falsehood, light than darkness, good than evil—in fact that there are no negative laws, all we call so are only shadows, to be put aside and quickly forgotten. With our eyes to the sunlight, our feet planted firmly on the rock of realization of the all good, let us go forward, and if any person or condition seems to question our conduct, remember what Jesus' answer was, "What is that to thee, follow thou me."



PUNISHMENT IN KIND

By

JAMES A. EDGERTON

▽ ▽ ▽

THIS is a tale of Mrs. Jerusha Winks, who had the worrying habit.

I do not know for sure that Jerusha was the original of the poem, "And She Worried About It." Yet I have my suspicions. If the reader never encountered that doleful bit of doggerel, don't hunt it up. It is not worth while. It merely recounts how a certain woman worried about everything on earth and some things not on earth, but that she feared might be. Now that was Jerusha Winks to the life. She worried when it rained, for fear it would be too wet. She worried when the sun shone for fear it would be too dry. She worried in winter because it was cold and in summer because it was hot. She worried about the brindle cow called "Speck," for fear her milk would fail, and about the setting hen for fear she should leave her nest. She worried about the garden because of the cut-worms, and about the fruit trees because she had read somewhere of the scale.

Jerusha worried about the hired man because he did not work enough, and about the cook because she occasionally broke a dish. Then she worried for fear

both the hired man and the cook might leave, until her very worrying and fault-finding made them leave. She worried and nagged at her husband, old Sam Winks, until she drove him to drink, and then worried because she saw his feet pointed straight toward a drunkard's grave. She worried at her son until he left home, and then worried for fear she would never see him again. She worried in the dread that her daughter would become an old maid, and seemed so overanxious that she drove the girl's suitors all away, and the poor thing actually did become an old maid. Thus Mrs. Winks' worries produced the things she feared, which in turn became causes for still more worries, till her complaints were an endless chain that encircled her life.

One of her chief sources of disquiet was the specter of poverty. She worried about prosperity till it ran out of the door, and about health till it flew out of the window. Every disturbance of digestion was a sign of early death, and the slightest twinge was a harbinger of swift decay. Thus she at last worried herself actually ill, the sickness of her mind begetting sickness in her body.

In law there is a sort of penalty that is termed punishment in kind. The layman calls it poetic justice or "being paid in one's own coin." In the eternal law, the law not made by man, punishment in kind is the rule. Thus the man or woman who worries over fancied ills will at last bring real ills.

When Jerusha Winks at last worried herself out of fortune, out of friends, out of family and home, she then worried herself out of health and out of life.

Over her grave was placed the conventional headstone with a few trite verses and an angel pointing upward. Perhaps it is in keeping that people who deceive themselves in life should have

(Continued on Page 2.)

VIEWS & REVIEWS

BY
William E. Towne

Personality and Success.

When Emerson wrote, "An institution is but the lengthened shadow of one man," he gave voice to a profound truth.

Back of every institution or organization of value is some one personality from which it derives its directing force.

Do not be afraid to put your personality into your work. Your personality is the peculiar distinction of your work or business.

The other day I received a very interesting looking invitation to the graduating exercises of The Hillside School for boys. I was immediately attracted and interested, but I had never heard of the Hillside School. Immediately I wondered who was behind it, who was responsible for it and what they were trying to accomplish. If the name of the directing power of the school, and a brief statement of what he had accomplished had been included, even though the name was unfamiliar, I would have felt more confidence and might easily have been enough interested to attend the graduating exercises, which are, of course, made the occasion for advertising the school and its work. As it was, the invitation simply went into the waste basket.

The public is always reasonably interested in the personality of any man who does original work. Your personality is the trade-mark of your work.

What would Mary Elizabeth's candy and lunch business amount to without

the clever advancement of Mary Elizabeth's personality in bringing her business to the attention of the public? The Standard Oil Company owes much to the personality of John D. Rockefeller, even though the public's acquaintance with that personality touches for the most part, that which is unfavorable and unattractive.

The legend of the Rockefeller name and reputation carries far and is based upon personality. The very name of Morgan draws investors and financiers as honey draws flies. Would an institution with only a name and no personality behind it, with which the public was acquainted, ever acquire the same drawing power? Of course not. It was the financial personality, backed by great ability of a sort, of the elder Morgan which made his name a name to conjure with in the world of money.

How much power would there be in Billy Sunday's message if it were reduced to a cold, bare statement of facts and deprived of his personality?

Putting your personality before the public must be *incidental* to your work or business or it will serve no good purpose. The egotist who simply seeks to exploit himself is foredoomed to failure and ridicule. Your work must be *first*, and your personality should be put forward only as it relates to your work. The public is not interested in Solomon Smith simply as an unknown man. But if the public is going to buy something that Solomon Smith



manufactures, or hire him for some service, then it wants to know something of his personality. If it is going to buy a book which he has written, the public is interested to see his picture, to know something of his life, how many years he has lived, what his tastes are, in a general way, what he believes and what he is trying to accomplish, etc., etc. His personality is the connecting link between his work and the public. Some knowledge of his personality creates interest and confidence on the part of the public.

It is good for you to reveal yourself, in moderation, to that part of the public from which your work receives its support. By so doing you attract needed criticism. The man who tries to keep his personality entirely out of his work is building upon an artificial foundation and deceiving himself. He is in danger of becoming an ignorant egotist who because of his presumed intimate relation to God has no duty in particular toward his fellowman. Let the sun of a reasonable publicity illumine your work and it will develop on sound lines and you will grow strong by the experience. Hide your personality and you develop abnormally like a potato plant sprouting in the darkness of the cellar.

Hypnotism and New Thought.

There are some who seem to feel that there is no relation between hypnotism, with its allied phenomena, and New Thought.

To me this view does not seem to accord with fact. Hypnotism is only one form (a minor form) of suggestion,

and suggestion is the *method* by which all Christian Science, Divine Science and New Thought healing is accomplished.

Affirmation for healing and self-development is simply self-suggestion and is most effective when the conscious mind is passive.

Hypnotism is simply a condition of induced sleep, during which the conscious mind is in abeyance and the subconscious mind is free to carry out suggestions and manifest its powers.

In the hands of the trained physicians of Saltpetriere Hospital in Paris, hypnotism has produced many almost miraculous cures, and modified and developed to a wonderful extent the nature of some of the criminal patients treated there. Many intelligent physicians in our own country have employed hypnotism in special and peculiar cases with success.

You may say that it is the Truth which accomplishes the healing. But *how* does the Truth heal? First there must be an *acceptance* of it on the part of the patient. This is usually brought about by the appeal of the printed statement, by the affirmation of a healer or by self-made affirmation. By one or more of these methods the subconscious mind of the patient is led to accept, and hence act upon, the statement of Truth thus submitted to it. The principle in each of these methods is suggestion. Suggestion does not heal, but it makes the healing possible.

It is a fact widely recognized that one method of mental therapeutics will often succeed where others have failed. New Thought should be broad enough to recognize all mental healing methods that can show satisfactory results, especially

those methods which are based upon a common principle.

It seems to me that most of the objection to hypnotism arises from a fear or prejudice against the name itself and from misconception and misunderstanding regarding its power (or rather lack of power) to produce harmful results. The best authorities have found that suggestion may be made quite as effective while the subject is awake as by the use of hypnotism, except in some peculiar and unusual cases, but there is no reasonable ground for the denial or condemnation of hypnotism by New Thought people.

Since beginning this article I have received copies of two New Thought magazines containing articles which coincide with the view I have just expressed. I take pleasure in quoting the following from Dr. Winbigler's *Christian Healing* magazine.

"SUGGESTION IS THE METHOD OF IMPARTING IDEAS THAT CARRY POWER AND HELP TO THE WHOLE PERSONALITY, whether it is normal or abnormal in manifestation.

"Hence when cults or persons say, 'We do not use suggestion in treating and recovering people from an abnormal condition,' THEY TELL WHAT IS NOT TRUE. Every cult, class or person who treats the afflicted uses suggestion in some form by which to get the mind centered on the object of help or to bring the mind to a full realization of its own power which is augmented by the incoming of a new potent idea carried by suggestion. When either thing occurs the mind commences the work of realization and so a healthy normal condition of the body follows and other corresponding effects.

"It is an untrue conception on the part of some cults that in using suggestion the one treated either loses or sur-

renders his mentality to another. IT IS A BARE ASSUMPTION WITHOUT A FRAGMENT OF TRUTH. Another assumption is that the recipient loses his will-power. One can hardly understand how any reasonable persons can make such statements.

"The arguments presented, as arguments against the use of suggestion, are arguments against rendering any assistance to those in need, or sick, or controlled by adverse conditions."

And Henry Harrison Brown in July *Now* has this to say upon the subject of "Suggestion the Only Law":

"From its inception *Now* has stood upon the One and Only Law:—Suggestion and its personal side of Affirmation.

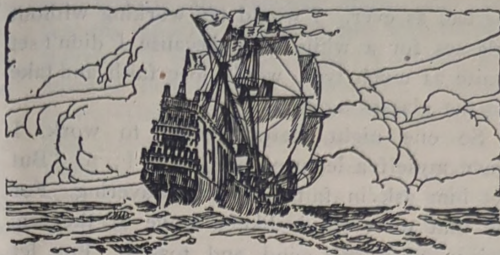
"Hypnotism is the bugbear of the average teacher of New Thought. I affirm that no person is in reality a Truth teacher that has not had a drill in the conscious use of Suggestion, as taught by those who understand the Hypnotic Law—*'I am that which I think I am.'*

"This knowledge will forever disabuse the mind of the belief in evil influences, evil spirits, evil thoughts and their power to obsess another person, and that bugbear of Christian Science, malicious animal magnetism (M. A. M.). Evil thoughts have power, terrible power, over the one who holds them, even as good thoughts have awful power for good over him that holds them. But neither good or evil thoughts of one person have any power over another until that other has accepted them as his own, then they have all the effect of his own thoughts *because he has made them his own.*

"One person's power ceases when he has given the Suggestion. The other person's power begins when he accepts that Suggestion as Truth, and affirms that it is so.

"So the *real* Mental Science teacher teaches his student to affirm that which

(Continued on Page 60.)



WORRY WORKED OUT IN NEW THOUGHT WAYS

A SYMPOSIUM OF PERSONAL EXPERIENCES SHOWING WHAT WORRY IS
AND HOW TO THINK AND LIVE WITHOUT IT AND ITS EFFECTS; INCLUDING
THE STORY OF A MAN WHO STOPPED WORRYING AND GOING
BLIND; AND THE INTERESTING EXPERIENCE OF A WOMAN ARTIST
WHO MADE HER WAY AND DEMONSTRATED HEALTH AND PROSPERITY
THROUGH NEW THOUGHT

ADDISON HICKOX

A. Z. MAHORNEY

LOUISE LETRA

AGNES MAE CURRIE

MARY BOYD HILL

HOW I STOPPED GOING BLIND

BY ADDISON HICKOX

WILL you let me make a suggestion in addition to your own good advice in your editorial, "How to See Clearly," in December, 1916, *Nautilus*? I believe I am in a position to add a bit to it.

I am a printer, and have been using my eyes at night under all kinds of conditions for over thirty years. Some eight years ago I harbored the false belief that my eyesight was failing and began to wear glasses, but always with a protest in my heart that such a procedure was not necessary. For some years I followed almost exactly the advice you gave and my eyesight improved to the extent that under the most favorable condition I could read newspapers, but the minute I tried the same thing at the office at a machine, the glasses were brought out. I saw there was something wrong with MY method.

The men at work with me knew I was trying to lay aside glasses and made all kinds of fun with me. This helped some, of course, to discourage me. But I have a brevier Bible with a pearl concordance set solid. This had been laid aside and a minion leaded Bible used in its place. I couldn't read the brevier Bible and had to use a magnifying glass to consult the concordance. And the thought struck me one day that here was the source of my failure—the fear of that Bible.

So I set myself a course of reading in that brevier Bible, with the thought that "with God all things are possible," but with the idea I must make a practical demonstration of my faith—for "faith without works is dead."

The response to this direct appeal to the Divine Mind was immediate. The amount of reading was regularly increased, always with the above thoughts in mind, and in a very short time I could read all day without effort, and needed no magnifying glass for the concordance.

The trouble at my work, however, seemed

as bad as ever. I would try working without glasses for a while, then because I didn't set quite as much type, would lose faith and take to the glasses again.

So one night, before going to work, I gave myself a lecture on (James I.: 6) "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive anything of the Lord." I then started to work without glasses. All went well for an hour, and things began to get blurred. So I stopped and gave myself another lecture on (2 Chron. xx: 15-17), "For the battle is not yours, but God's. Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you."

I started to work with renewed vigor and resolved that job or no job I would hold to my faith. With the exception of one or two places where the "copy" was bad I had no further trouble. Since then no glasses have been used. The eyesight has gradually improved until it is again normal. And, sad to say, instead of rejoicing with me, this rather confounded my critics, who predict totally ruined eyesight.

You say "desire is the fulfillment of its own prophecy." That is excellent. Desire is also a silent prayer, and the one who prays must have absolute faith that there is a power to grant his desire. I believe to get a response to any prayer you must demonstrate your faith, and demonstrate on the *thing you are afraid of*.

Get the idea in your mind that once you have invoked the aid of Supreme Mind the battle is no longer yours, but God's. Let go and manifest your faith by your work. Instead of continuing to use glasses and waiting for the error to disappear, accept the perfection of God's creation as an accomplished fact and "fear no evil." In other words, turn from the prayer of desire to the prayer of acceptance. Until you have reached this point one's prayers are more or less in bondage to fear and doubt and will not bridge the gulf between theory and practice.

To my mind, this is not will power or suggestion, but reliance upon the divine promise (Luke x: 19), "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you."

HOW I OUTGREW THE WORRY HABIT

BY AGNES MAE CURRIE

▽ ▽ ▽

I NEVER did. If it were a question of simply losing the habit as I grew older—as I did that of sucking my thumb when a baby—I should still be worrying.

What happened? Well, one day, instead of sneering as usual at the well-known and oft-repeated statement that "Worry is a foolish and useless waste of time and energy," etc., a dim flicker of light forced its way through to my inner vision, and I saw all the possibilities for truth in what had at other times seemed to be an absurdity.

What is worry? I don't mean the dictionary definition, but what is it to you, or in you, or of you, for truly it seems to become a part of one's own self. If you figure it out as I did you will define worry as a lack of, faith—faith in yourself, your fellowmen, your God.

Suppose we expect a certain friend to do something for us and then worry and fret all the time for fear he isn't going to do it, or won't do it soon enough, or won't do it right, or that any other of the dozen things that might happen will happen. Aren't we lacking in faith, both as to his ability and his friendship? And when he does everything all right, haven't we simply wasted our time and energy in worrying over it? And even if he doesn't do all we expected, did our worry help that either? More likely he felt our lack of confidence in him and it hindered him to a large extent.

If we are ill, will worry make us any better? Would not our energy be put to better use in building up the cells of our bodies? Let our faith in God bring a great peace and contentment to our souls as we remember that we are to cast all our care upon Him. We can help Him so much by just doing cheerfully all we can possibly do for ourselves, and then surely we can trust Him to do the best thing for us. And how in this world do we expect that worry will make Him change His plans for us! Cheerful co-operation with His plan looks better to me. Does it not to all of us?

How often we have said, when worried over a scheme that failed, "That's just what I expected, and now I haven't a spark of energy to take up that work again." Why did we not expect it to succeed? Just lack

of faith in ourselves that we could attain success. Then we used up the energy *worrying about* it that should have gone into *working for* it, so it is no wonder we have none left to begin all over again.

The only people who have the right to worry are those who are not doing their best. So if we are worrying, we are not working. Supposing we work, and leave the results of our labors in higher hands; face each new proposition squarely and say, "If I do my part honestly the results are mine to have faith in, not to worry over." Do we make mistakes? Yes, and worry because of the result of those mistakes, too. What use? Whether careless mistakes or those made in the honest effort, they are things of the past and should be remembered only as we use the memory for stepping-stones to a better future, a future where those same mistakes will not be allowed to enter.

May I pass on a suggestion that has proved very helpful? We have all seen those pretty mottoes which read, "Don't Worry," and haven't they always called forth the same old petulant query, "How can I help it?" Well, when you want a new motto, have it read, "Why Worry?" You will be astonished at the train of thought it will suggest. You look at it and say, "That's so. Why?" You sit down to reason out "why." In the office where I work we have a "Why Worry?" motto in green and white stretched across one wall, and we believe that motto has done more good than all the "Don't Worry's" you could find in the town. Of a vast number of callers there are very few who do not make some comment—all favorable comments, too. The office staff gets inspiration there with each new day, and it is as truly one of the office fixtures as is the manager's desk or the bookcase filled with volumes from the pens of our cleverest and most talented writers.

Sit down *right now* and ask your own soul—"Why Worry?"

EXTERMINATING THE WORRY WEED

BY MARY BOYD HILL

ALMOST everyone of the various modern philosophies give some recipe for handling worry. I tried a number of these prescribed methods,—gave them, in fact, long

and faithful and repeated trials,—and found that my tendency to worry had been increased thereby. I became an expert worrier. I discovered that practice makes for proficiency in worrying the same as in other occupations; and through worrying over my seeming inability to cast out worry, and worrying for fear I would overlook the right method, or else that I would take up one that would make matters worse, I surely had practice.

I tried with all my might to stop it, but found, as a recent writer truly says, that "the more you try to do a thing—if you don't know how—the worse off you are."

At last I made the happy discovery that there is a way to handle worry successfully. And the way to handle worry successfully is not to handle it at all.

I found that when I applied my mind determinedly to some interesting work, or engaged in pleasant or spirited conversation, or read an absorbing book, I could for the time being laugh at my worries. Indeed I could fully realize that I had nothing to worry about. I really had not. I had simply become expert in inventing all kinds of fears and imaginings. That's what the vast majority of people's worries are anyway.

And the more interested I became in my work, and the more completely I kept my time filled with enjoyable activities, the more the hold of the worry habit weakened. You see I was applying a *Nautilus* idea. I had been very strongly impressed by a paragraph in Mr. Towne's "Views and Reviews," which read to this effect: "If you want to get rid of your troubles, ignore them and get interested in something else."

And now, since I am applying this very practical *Nautilus* idea in my life, I see it constantly confirmed in the experience and writings of others.

Luther H. Gulick, M. D., in his book, "The Efficient Life," which is really a very practical sort of New Thought book, says this:

"The more a man braces himself against worry, the more worry will get its grip on him. He even begins to worry lest he is going to worry. He worries over his good resolutions, and worries because he is not living up to them. . . . Nobody ever stopped worrying by making good resolutions. It is contrary to the first principles of psychology; the mind does not work that way."

The Reverend Dr. Charles H. Parkhurst thus illustrates the idea in a recently published article, in which he speaks of our "be-

ing able to accomplish, by indirect means, certain things that cannot be done by a straight pull."

"This idea," says Dr. Parkhurst, "I was early made familiar with by an incident that occurred in my own life as a boy. My father had set me to work to clear of a certain vicious weed a plot of ground lying adjacent to the house. I knew of no better way of doing it than to go over the ground, inch by inch, plucking up the weed and leaving it to wither and die. . . .

"Leaving home directly upon the completion of the job, my father wrote me a couple of months later that the lot was as green as ever and densely populated with the same weed that I had been exterminating. With an agricultural wisdom superior to my own he let the weeds remain, but sowed the ground with some kind of grass seed possessing an expulsive vigor that gave it the advantage over the weed, and let the two fight it out between them. And the grass seed won. There was not room for both and the weaker gave way."

Since reading this apt illustration, whenever I observe a tendency in my mind toward entertaining worry thoughts, I remind myself that it is time to sow grass seed. The temptation to uproot the worry weeds is often very strong, but I know that while I am uprooting one, others will only spring up in its place. Therefore I sow bountifully of the grass seed of interesting occupations, merry words, happy thoughts. And the grass seed is winning. The weeds are giving way.

HOW I STRENGTHEN MY FAITH

By A. Z. MAHORNEY

DOES a retrospective view of the "New Thought Movement" justify continued faith in its promises?

That is a question I will answer with respect to myself.

First a short history of my "case": I was born and reared in the usual orthodox beliefs. Life was supposed to be a haphazard affair. Chance and luck were large factors, having to do with health and sickness. Some people believed doctors could help guess what to do and thus add to the chances in favor of health.

Having grown to almost man's estate in

this mental environment, I was not surprised when I became sick with pneumonia and pleurisy. From this an abscess developed in my right lung which kept me on my back for five years. Doctors could see for me only invalidism followed by death. I was therefore in a proper frame of mind to be willing to make a thorough study of New Thought when it was brought to my attention.

I gave my entire time to the study of a few books that presented the fundamental principles of idealism and self mastery.

I memorized affirmations and poured the subconscious so full of new beliefs that my entire point of view was so modified as to compel a new bodily expression. Within a week the discharge from the abscess was arrested, and within six months I was relatively well and strong and was regaining flesh.

During the twenty-five years that have elapsed since then, I have been well and happy and prosperous and have done a man's work in the world.

The momentum gained during the first few years of zeal and enthusiastic effort, fixed the tendency of the subconscious mind so strongly towards harmonious functionings, that I allowed myself to get careless with regard to making demand for new knowledge. I had taught myself to believe that men can learn to conquer decrepitude and death, and I knew that to do so the pioneers must be almost fanatical in singleness of purpose. I knew that a man who is drifting down a river towards a waterfall must not wait until he reaches the brink before he begins to pull for the shore if he would avoid going over.

The analogy is easily seen in connection with life and death. We are in the rapids when we reach the full tide of maturity, and if we have not begun teaching the cells a new inheritance, we will soon be "past all surgery."

As I said, I became careless in my mental drill for personal mastery. I kept in touch with all the publications I could find that were working on these lines, but I allowed many distractions.

After I was forty years old I saw that if I did not hold my faith and continue to work with the same zeal as before, I would only be another proof of the futility of "Dreams of Immortal Youth."

I am writing this to explain my method of bolstering up my faith.

Adherents to a belief in the principles of New Thought have been multiplied many thousands during the past twenty years.

When millions of people write to achieve something, means can be found to accomplish that thing even if it was considered "crazy" in the beginning: Witness aviation.

If people believed that they can live as long as they desire without the usual weakness of old age, the knowledge will develop by which this can be attained.

Observation of plant life and animal life shows that intelligence adapts itself to surroundings under the law of its desire. Climate, soil, etc., are the factors that determine the methods of plant immortality. Animals are another proof to me that the mind can do anything it may wish. If a horse breaks a tooth, the tooth grows from its root until it is soon as good as before. The reason man does not do this in a similar case is because man has not broken his teeth often enough in the last 100,000 years to keep in practice.

A study of biology will furnish many examples that can be used as a proof for a belief in personal bodily immortality. But most books are written with the limitation of a belief in death as a fixed fact, hence must be read with due allowance.

I have always felt that I could do anything if I had time enough.

Therefore, until I can demonstrate that I have all the time I want to use, there is nothing else of as much importance to me as to learn how to side-step the decay of old age and death.

Under the present round of birth, growth and death, any progress is necessarily slow.

In view of this I keep my eyes open to hunt for every fact that promises any aid in the matter of gaining more time to work for permanent life and strength.

One of the arguments I use to convince myself that I am justified in believing in man's power to learn to be immortal in the body, is the fact that the Life Principle itself is immortal. The cells composing any bodily form are continuously renewed by division, and the reproduction through birth and death is only one method of possible transmutation. Organized life in the body is now confined to narrow limits only because of lack of knowledge. More time to gain more knowledge will give greater flexibility to adapt life to a wider range of conditions with a less well defined sequence of growth and decay.

The equilibrium of the forces of life in holding their integrity against the devastation of decay, is not to be forever overthrown in man at seventy or eighty years, when a tree can hold out for three thousand years and longer.

Why cannot man appropriate air and food to keep up the balance of renewal and repair at three thousand years of age as well as a tree?

Another fact that helps me keep the faith: Man changes the characteristics of animals in a few years by selection in breeding. He takes advantage of a factor that makes for variation in the organism. He has heretofore failed to take advantage of this fact to teach his own mentality new processes of adaptability.

I think it finally simmers down to this: Life is a matter of adaptability. If we want to live in the body indefinitely, we must so thoroughly reorganize the whole being that the new cells will inherit a belief in the possibility of perpetual renewal in the present organism. Our bodies are composed of cells that for the most part are less than one year old, but they inherit a belief that decay and dissolution must ensue as a necessary result of a specific period.

Until we have an example of a person several hundred years old with all his powers in the perfection of maturity, we cannot claim to have demonstrated our theories to their ultimate.

But I do not regret coming as far as I have climbed the mountain of knowledge by the road of mastery. I intend to continue to comb the universe for facts that have a tendency to activate an optimistic faith in the promise of a saving knowledge and in more life.

Then if I get put out of commission at the age of two hundred or sooner, I will have the satisfaction of knowing I did not overlook any bets.

HOW I INVITED PROSPERITY THROUGH NEW THOUGHT

BY LOUISE LETRA

FOUR years ago, when I came to Los Angeles, I was full of ambition and dreams of how I would make a fortune in California with all my talents as a musician and artist! Of course California was represented

to me as the land of sunshine, flowers and gold, when I was in the East. And naturally my enthusiastic artistic nature was easily influenced to leave New York, where I had been well established and had a large class of students. Well, I found, as predicted to me, plenty of sunshine, and beautiful flowers here in Los Angeles, but when it came to look for the gold—it was not such an easy matter. Oh there is plenty of it, as I see in the papers, the L. A. National Bank Deposits amount to \$81,740,000—!! But—to whom does it belong?

I was never foolish enough to imagine that the "roasted chickens would fly into my mouth," as the saying goes, by merely wishing it, for I am always willing, and always was willing to work for everything I got. But I did think that I could surely get a nice class of pupils in a short time, as I did in other parts of the world. Alas, I soon found out that there were over 500 music teachers in Los Angeles, and the people were prejudiced against newcomers. Everybody wanted references from Los Angeles people, and, in fact, they made it pretty hard for those who arrived lately. My funds were getting very low, and I was living in an apartment house in a locality where there was absolutely no hope of getting pupils. Of course I found this out only after having spent considerable money for advertisements.

I began to worry, and, sure enough, it brought on disastrous conditions! Oh, had I known that dear *Nautilus* then!! But, unfortunately, I did not.

Being an accomplished singer as well as a teacher, I decided that my voice should earn some money for me; but again it was a discouraging task! The clubs and various societies offered me to sing for them for nothing, claiming that a public appearance would advertise me and bring some pupils. I tried it; gave several recitals, and the result was plenty of compliments; but no m-o-n-e-y, for the good people always forgot to introduce me as a teacher! My little bank account was almost entirely gone when I tried to sell some of my hand-painted articles (my own work), or to get orders for some. All in vain. All the stores had long lists of artists waiting for orders. Then I offered my talents as a singer and pianist to moving picture theatres, only to be told that my music was too high-class for those places; that they did not need nor care for operatic songs. Well, I had joined the Y. W. C. A. and resolved I might find

a position as governess through that organization. But, alas, they were always so busy and had no positions for people who had no Los Angeles references! Finally I tried in every store in town to get a position as milliner (which trade I learned before becoming a professional musician), or as a saleslady! "Where were you working before? Any references from Los Angeles?" was the sternly-asked question of each and every manager, until, finally, I was so tired and discouraged that I did not know what to do. I realized that if I continued much longer to run around looking for work with an almost empty pocketbook and often an empty stomach (for every penny had to be counted twice before spending it), I would surely land some day in a hospital. So I said to myself, "Hold on, there must be a way out of this dilemma."

Just then I found myself right in front of a library, stepped in, and thought some good literature would make me forget my misery, and some dear, invisible helper led me right to the shelves with the New Thought books. The first one that I opened was by H. W. Dresser! Well, I realized then and there, that my system was totally wrong, and I began immediately to change my way of thinking! I was evidently ready for that knowledge, for I accepted New Thought as the only sensible and rational truth! It was as though a new world had opened itself to me, and I began to live again, after weeks of despair. I began to make good auto-suggestions, although at that moment I had only a few cents left. (I had been living on one dollar, \$1.00, a week for several weeks then!) Impossible, you say. Oh, no, nothing is impossible in this world. A bowl of rice for five cents in the morning, and a cup of coffee, five cents, in the late afternoon, and two and three glasses of pure water a day, or five cents worth of beans, or some cereal, or a little fruit can sometimes keep a person from a total ruin and starvation for quite a while!!

I am not ashamed to acknowledge my condition at that time, for I am thankful for having been strong enough to resist all the numerous temptations of being helped by some kind(?) friend(?) with silver tongs! Most of you, dear readers, know that when want is greatest the devil tempter is nearest, especially when a young woman is attractive. God bless every teacher of New Thought, for it has taught me to face the world bravely.

I began to think peace, serenity, happiness and prosperity! Although weakened consid-

erably physically, I felt quite strong mentally, and I kept right on, saying and SINGING praise to the Infinite Spirit of Good for all the good things which would be coming to me from the limitless source of supply of this glorious Universe! And, behold! After a few days (of course I did not stop looking for suitable work), I received an offer to play the piano with a small orchestra in a little café restaurant at the amazing salary of \$10 a week for six hours' work daily! Did I, the former opera singer, refuse that engagement? I should say not!!! For I commanded my pride to hush, realizing that this was a test, if I would stand for humility—and telling myself all progress, no matter in which direction, starts on the bottom. And I realized that this was the very first step on my new ladder of success.

While I was walking the fifteen blocks to and from my work six times daily, I kept on singing my new thoughts and words of praise, until they became a part of myself, and after a few weeks another engagement opened itself for me with \$5 more salary, and in better surroundings.

My courage having returned completely, I advertised again, and got my first pupil for the voice. I rented a studio in an office building, and after a few months of gradually built-up business I was able to rent a small apartment and began to teach at my residence. Again gradually I was able to buy a few pieces of furniture of my own, and finally a piano on the instalment plan.

After several months of faithful perseverance in my new thinking (many tests and trials came up to test my strength and patience) I rented a small bungalow in midst of a garden, where I do all my own planting of flowers, and I am truly thankful for that privilege, to live among flowers and trees in the sunny California; although I have not yet progressed far enough to possess my own beautiful little home (the dream of my life). I know that I will get it as soon as the Lords of Karma see fit for me to have it! For know ye, dear readers, we cannot expect to have our wishes fulfilled unless we lead the Christ life; that is, an unselfish, pure life of love, true brother and sisterhood, and helpfulness towards our fellow beings.

Once more I wish to say God bless all the teachers of New Thought, who give their knowledge to the world through the medium of such excellent magazines as the *Nautilus*. I can only regret not having met *Nautilus* earlier, for it is a jewel. I would not want to be without it any more. What makes this magazine so valuable is the variety of subjects, which enables the beginner to understand readily, and yet there is plenty of brain food for the very advanced thinker.



SAFETY TREATMENT FOR MEN IN THE TRENCHES

LONDON DOCTOR SAYS HE MAKES SOLDIERS BULLETPROOF.

LONDON, December 14—Shellproof and bulletproof soldiers have been discovered on the European battle fronts!

Heroes with "charmed lives" are being made every day, according to Frederick L. Rawson, a London scientist, who insists he has found the miraculous way by which they are developed. He calls it "audible treatment." "Practical utilization of the powers of God by right thinking" is the agency through which Dr. Rawson declares he can so treat a man that he will not be harmed when hundreds of men are being shot dead beside him. This amazing treatment includes a new type of prayer. It is being administered to hundreds of men audibly, and to hundreds more by letter. Nothing since the war began has aroused so much talk of modern miracles as have many of the statements of Dr. Rawson.

In one case, he said, a whole regiment was given the prayer treatment for an hour before being rushed to a struggle on "No Man's Land." In the fiercest possible encounter not one man was knocked out.

WHOLE REGIMENTS UNSCATHED

An officer reported that his regiment was eight weeks under fire, without a man being touched, while other regiments were losing men daily.

"All the other officers have been killed. I am the only one left," is another report from the front. "Men were mown down like corn under a scythe, yet I came out when everybody else went under," is included in the contents of another letter which Dr. Rawson announces he has received. To these strange, most astounding reports, is the further statement, "Causes the nonbursting of an immense number of shells. It even dematerializes bullets."

Dr. Rawson gave a demonstration of his method to a newspaper reporter the other

day. Fixing his gaze, as though looking into space, he apparently became absorbed in deep contemplation and said aloud: *"There is no danger; man is surrounded by divine love; there is no matter; all is spirit and the manifestation of spirit."*

The treatment is the complete negation of all tangibility. In the interview Dr. Rawson produced many letters he says he has just received, which are full of most astounding reports. Some of the most startling incidents have been specially selected for reproduction.

"Perhaps one of the best proofs of the results is that I have over two hundred cases a week," Dr. Rawson said, "and over one hundred assistants. Each week I have two or three 'hopeless cases.' I have just received this note: A relative of a man who has had an amputation, telephoned from the hospital requesting immediate treatment, as the patient was given only one hour to live. That was last Friday. One treatment was sufficient, and he is now doing well.

"Capt. ——— will be here tomorrow. At the taking of a wood there were five hundred yards of 'No Man's Land' to be crossed. Our troops could not get across. Then Capt. ———, who practices this method of prayer, treated them for an hour before they started, and not a man was knocked out. He was the only officer left out of eighty in his brigade. He simply held on to the fact that man is spiritual and perfect and could not be touched. A bullet fired from a revolver only five yards away hit him over the chest, tore his shirt and went out at the shoulder. But it never penetrated his chest. He was frequently in a hail of shells and bullets which did not touch him."

Dr. Rawson referred to a letter from Col. McGregor at the front. He had his regiment eight weeks under shell fire without a man being touched, when all the other regiments were losing men daily. He since has been promoted direct from captain to lieutenant colonel for his work on this occasion, a most exceptional thing. Dr. Rawson then said, "Read this letter," and showed the interviewer a letter from the mother of a man at the front, giving a copy of a letter from him as follows: "Have just come out of the 'big push' without a scratch, quite safe and sound. All the other fellows in my company were killed or wounded. I am the only one left. The ——— took all before them and pushed the Huns back for miles. We suffered heavy casualties, but my life seemed to be charmed; shrapnel and bullets whizzed all around me, but did not seem to find a home in my body."

"Now read this," and he handed across a second letter, lately received, in which the same officer writes as follows: "We were absolutely surrounded by Boches, and in order not to get taken prisoners we had to make a dash for it under cover of darkness, amidst a veritable hail of lead. Hell on earth isn't the word for it. Anyhow, we have finished for a bit now, as the brigade no longer exists, to all practical purposes. Our men were mown down like corn under a scythe and yet we pushed the Huns out of it. I am still

dazed, and don't know what really happened. Four days and nights without sleep, and no food could be got to us. When we came out of it we were like raving lunatics. I can't say more because it makes me ill when I think of the lads that went under. Only two officers came out unhurt, a captain and I. You and I know the reason why I got through when everybody else went under."

"The nonbursting of shells around me was so remarkable," said the colonel, "that a report was made of it." The colonel mentioned various other illustrations of protection of himself and men, describing a special piece of work at Loos for which he received the D. S. P. treatment. The colonel, however, admitted failure on one occasion. "I lost half my kit and could not get it back again," he said.

"Col. McGregor has been in command of about five regiments since he has been at the front," said Dr. Rawson, "and wherever he goes his men are protected. Another never had a man touched during the eighteen months he had been at the front. You can protect men there as you can protect them here."

TWO OFFICERS' TESTIMONY

While the reporter was in the office, two military officers visited Dr. Rawson to relate their experiences. The first was Lieutenant Colonel B——, of a famous Midland regiment, the same who was promoted direct from captain to lieutenant colonel. He "treated" for himself while at the front; he returned to London after short leave, and testified to extraordinary results. His battalion was under fire in the front support trenches for eight weeks continuously and during that period not a man was touched. He himself was wounded in the left shoulder. The bullet entered by the collar bone, but when the doctors examined him, though there was no trace of the bullet having passed through and out, no bullet was to be found. Lieut. Col. B—— is of the opinion that it was dematerialized by "treatment."

The other officer was Capt. N——, acting in command of his battalion who had a similar tale of hairbreath escapes. Once he was in a railway smash and though his car was telescoped, he got out without a scratch.

A naval airman, whose name is known to every Englishman, was lying seriously injured in a hospital. A friend of his telephoned for "treatment." A day or two ago she wrote to Dr. Rawson: "He was lying in a critical condition when I telephoned. He was certainly better by evening and the wound did not bleed again."

AN ENGINEER'S STORY.

Perhaps even more remarkable, in its way, is the testimony of H. J. S. Snell, of London, to Dr. Rawson's power over a two-horse-power oil engine which suddenly failed to act. Dr. Rawson was told of the difficulty. Going a little apart, he came back in a few minutes and said: "That engine is all right now and will work satisfactorily." And without any further difficulty it did.

(Continued on Page 64.)

Netop Notes

By William E. Towne

(THE FOURTH OF THE SEASON.)

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

IT was Saturday afternoon and we were coming home from a fishing trip.

No, we didn't get any fish, even though we followed a game warden's advice as to where to go. But we had a delightful ride over beyond Belchertown and Enfield to the West Branch of the Swift River. The West Branch is a beautiful little stream that flows through stately forests, tumbles over masses of rocks, passes under a little wooden bridge and winds peacefully through a cow pasture to the main stream. In one place I found the remains of an old log dam and the foundations of a little grist mill that must have dated from the early days. While I was exploring the stream, Elizabeth lay across the front seat of the automobile and took an afternoon nap, and then read the morning paper, which she never has time to do until afternoon.

Well, as I was saying, we were returning home along about six o'clock by way of Amherst, Mount Holyoke Notch and Netop. I hadn't been at Netop for a number of days, so I stopped a minute to see how things were coming on. Just as I came up to the end of the porch I heard a rustle in the underbrush down toward the railway track, and there in the dim half light, under a bush, was an animal the size of a very large cat. It stopped only long enough to allow me a hasty glimpse, but I guessed it to be a large rabbit. It seemed to be too tall and was too agile for a woodchuck. At any rate the clover around the porch was sadly trampled and mauled, and the turnips in the garden had been nearly all devoured.

Since then I have made several trips to Netop accompanied by a 32 Winchester repeating rifle, loaded with flat-nosed bullets, but so far have not caught a glimpse of the rabbit, or whatever the animal may be. There has been plenty of evidence of his continued visits to the garden. Recently he has been living on the cucumber vines which had grown nearly large enough to blossom.

There are seven or eight rows of asparagus beet which is big enough to use. The



rabbit ate the leaves to the ground for three or four feet on the end of one row, but he evidently much preferred the flavor of turnips or even cucumbers.

The large rainfall in June has caused all the wild plants and the undergrowth of small trees to grow wonderfully fast. There is a wild grape vine on one end of the garden fence that seems to have about doubled in size every time I see it. The little crimson Rambler that Elizabeth set out in the garden two years ago, just about holds its own. It bore a dozen or so blossoms this year. The young winter-green leaves are large and tender. Several varieties of star grass of different colors grow around the

cabin, also a few wild geraniums.

Elizabeth has kept at the work of cutting small trees until she has cleared what she calls a "vista" in front of the porch. You can see the white meeting house at Granby by looking through this vista, but that's about all.

One afternoon Elizabeth cut 22 beanpoles for use in our war garden here at home. When it was time to go home that night she came up to the cabin with the perspiration dripping from her face and looking as if she had just been taking a trench single-handed, and asked me to guess how many beanpoles she had cut. I knew from her looks that she had cut the full number needed, but realizing the susceptibility of womankind to flattery, I said, "O, maybe 15!"

Down in the hollow, where the anemone and mountain laurel grow there is still quite a pile of wood left from that which Elizabeth sawed into stove lengths two years ago. We bring in a couple of big baskets full in the back of the car on nearly every trip to Netop. (See picture herewith.)

Here at home, on the vacant lot next to ours, we have a war garden that looks fairly prosperous and is beginning to produce radishes, romaine, spinach, pepper grass and young beets. Later we expect to have potatoes, beans, carrots, celery, corn, turnips, etc.



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The Purpose of this Alliance shall be to teach the Infinitude of the Supreme One, the Divinity of Man and his Infinite Possibilities, through the creative power of Constructive Thinking and in obedience to the edicts of the Indwelling Presence which is our source of Inspiration, Power, Health and Prosperity.

The Constitution and By-Laws of the International New Thought Alliance will be found on page 41 of November, 1915, Nautilus.

THE NEXT CONGRESS OF THE ALLIANCE WILL BE HELD IN ST. LOUIS, SEPTEMBER 16 TO 23 INCLUSIVE.



International New Thought Alliance News



Alliance News and Forecast from Headquarters:—

The most important event toward which we are all working is the Third Annual Congress of the International New Thought Alliance, which will be held in St. Louis September 16 to 23 inclusive. Through courtesy of the St. Louis Chamber of Commerce the use of a large room in the Planters Hotel, where all the sessions of the Congress will be held, has been given to the Alliance. This hotel will be the headquarters for the Alliance during the Congress week, and it is hoped that all of the visitors to the Congress will make their home at the Planters Hotel while in St. Louis. It will be advisable to make the reservations beforehand, which can be done by communicating with the hotel direct.

The District Council of St. Louis, of which Robert Bryan Harrison is the president, is assuming the responsibility for the local arrangements. Perry Joseph Green, field secretary for the Middle States, and Harold Palmer, field secretary for the Western States, will be in St. Louis and assist in the preliminary arrangements of the Congress. Dr. Julia Seton, field secretary-at-large for the Alliance, will open an extensive work in the Planters Hotel September 5th, conducting classes and giving lectures daily until the opening of the Congress, September 16th. This Congress promises to surpass all others in interest and helpfulness. The general spiritual awakening all over the world has proved the necessity of spreading this gospel of New Thought, and it is our endeavor to make this Congress more representative and emphasize more essentially the purity of the principles for which New Thought stands. We have already received word of parties which are going from various districts in the United States, and it is hoped that a large representation of the New Thought people will attend this Congress.

The Congress will cover a period of eight days, opening Sunday morning, September 16th, and continuing through Sunday night, September 23rd. Three sessions each day, with a healing session at noon will be the general outline of the program. The morning session will be devoted to the reports of work accomplished since the Congress of 1916 in Chicago, and the afternoon and evening sessions will consist of addresses by leading representatives of the New Thought teaching. One of the most difficult things in arranging the Congress is the selection of those who will have a place on the program. The general rule will be followed this year of having two speakers at each session, which will necessarily cut down the number who will have the opportunity of presenting their message, and out of the large number of splendid speakers it is most difficult to choose

the few who will have a place on the program. The same plan was adopted this year which has been used for former Congresses, of having the members of the Executive Board and the representative in the city where the Congress is held submit a list to headquarters of the ones whom they deem best fitted to present the New Thought message to the world. While this in a way is a disadvantage to the newer speakers, it has seemed the most democratic way of selecting those who should have a place on the program. In order to give an opportunity to the speakers who are not so well-known, one day will be called "New Speakers' Day," when opportunity will be given to some of those who are not so well-known, to present their message. An opportunity will be given for the social side: A luncheon and reception will be arranged for similar to what we had in Chicago last year.

Among the many speakers at the Congress will be Mr. James A. Edgerton, Mrs. Helen Van Anderson Gordon, Miss Mary Allen of New York, Swami Abhedananda, Mr. W. V. Nicum, Mr. Robert Bryan Harrison, Mr. Emil Hartman, Mrs. Elizabeth Towne, Mrs. Mary L. S. Butterworth, Dr. Julia Seton, Mrs. Mary E. T. Chapin, Mr. R. C. Douglass, Mr. Joseph Perry Green and Mr. Harold Palmer.

A most ingenious plan to prevent any speaker from taking more time than has been allotted on the program has been devised by Robert Bryan Harrison, one which will add precision and diversion! Three electric light bulbs, red, white and blue, will be on the speaker's stand. As long as the white light shows the speaker will know that he has a "clear track ahead." Five minutes before his time is up, the blue light will appear as a signal of warning, and at the end of the allotted time the red light will show as an indication that it is time for the next speaker!

Anyone desiring more detailed information in regard to the Congress can address General Headquarters, International New Thought Alliance, 802 Washington Loan & Trust Building, Washington, D. C.

In preparation for this Congress many splendid conferences have been held throughout the United States by the vice-presidents of the districts. The Illinois-Wisconsin Conference was held in Chicago June 21 and 22, but the report reached us too late for our last news-letter. Under the splendid leadership of Mrs. Sarah C. Morse, this conference was held at the Morrison Hotel in Chicago, covering a period of two days, with three sessions each day, full of interest and enthusiasm. Two field secretaries, Harold Palmer and Perry Joseph Green, also the field secretary for the district, Rudolph Malmberg, ably assisted Mrs. Morse in her conference. The leaders and representatives of the various city

centers gave their interpretations of the New Thought message, and a beautiful spirit of harmony and co-operation pervaded the whole conference. Judge Allen, Rev. F. W. Millar, and William Walker Atkinson gave able addresses, and the different centers all united in furnishing music for the various sessions. As an outcome of this conference Sunday evening meetings were arranged for during the summer months, and a "New Thought Sunday Evening Club" was organized, and meetings were arranged with a chairman to preside at each evening meeting, selected from one of the various centers. Harold Palmer continued in Chicago, giving lessons afternoon and evening at the Morrison Hotel. As a result of this district conference many new members were added to the Alliance, and a very generous contribution was sent to assist the work at headquarters.

Mrs. Melville Moncrief, vice-president of the Hawaiian Islands, held her conference in Honolulu June 26th. A morning and evening session, at which Helen Van Anderson Gordon was the principal speaker, were held, and the ideals and purposes of the Alliance were ably presented by Mrs. Moncrief. Helen Van Anderson Gordon has been teaching in Honolulu for several months, and hopes to be in America in time to attend the Congress in St. Louis in September, at which time her many friends will be glad to meet her and hear her spoken word.

Splendid reports have come to headquarters of the work being done by the various New Thought Summer Schools. From the Western States the New Civilization Summer School, conducted by Dr. Julia Seton in Colorado Springs, has been well attended, and a great many students will go from Colorado Springs to St. Louis in time to attend the Congress in September. The mountains and the surroundings make an ideal place to spend the summer, and the large corps of assistant speakers whom Dr. Seton has had with her this summer has been a great attraction to the New Thought students.

The New England Summer School of Metaphysics, Sterling Junction, Mass., under the leadership of Mrs. Louise Perry, has had many visitors from the New Thought people of New England. There is opportunity for a permanent school to be founded here that will be an ideal place for New Thought students to spend the summer. Splendid lectures are arranged for by Mrs. Perry, with special Sunday services.

The Boston Summer School of the Metaphysical Club opened July 8th, and will continue through the summer months. Mrs. Susie Louise Dix of Montclair, N. J., was the speaker for the first two weeks in August.

Miss Leila Simon of the New Thought Temple, Cincinnati, has been spending the summer months in New York, but the work of the Temple has not ceased during her absence. Miss Louise Tahse and Mrs. Elizabeth Chester had charge of the services, but the special practical work which the center has been carrying on is the New Thought Temple Auxiliary of the Red Cross. This has a membership of ninety, which meets every Friday evening and carries on the reg-

ular work of a Red Cross auxiliary. They have furnished all the supplies for everything they have made, which has amounted to over \$300, and their work has the reputation of being so well-done that it is accepted without censorship at the Red Cross headquarters. The members are requested not to speak of sickness or anything that is destructive, and, should they do so, they are fined, and drop a coin in the box! While the women are sewing they are entertained by having someone read to them from a New Thought book or magazine. The New Thought Temple has adopted Headquarters Company, First Ohio Infantry. This company consists of fifty-eight men and a captain. They presented the entire company with comfort bags made by the New Thought Temple Auxiliary. When this company goes to the front they will keep in touch not only with the soldiers but with families of soldiers who are left at home.

The work of the University of Christ in Los Angeles, under the leadership of Mrs. Annie Rix Militz, has continued its work through the summer. Mrs. Militz and some of her students spent two weeks in the San Bernardino Mountains at Playground Camp. The class and term for 1917 will open the first week in September at 802 South Union avenue, Los Angeles. During 1918 the University will be continued in Los Angeles with Mrs. Meroe Charles Parmlee, Mrs. Melva Jones Merrill and Mrs. Matie Sargent Vail in charge. Mrs. Militz will spend the year on the Atlantic coast, teaching teachers in New York, Boston, Washington and Philadelphia. Mrs. Militz will open in New York January 1st, and all who wish to study with her will do well to get established before she arrives, in order that no time may be wasted in getting a boarding place after classes are started. Many of the student teachers of the Los Angeles University of Christ have established centers in different parts of California. Mrs. Annie M. Westfall in Atascadero, and Mrs. Phoebe Holmes in Redondo Beach. Mr. Emil Hartman had been giving classes in San Francisco, Alameda, Santa Barbara, San Jose, Chico, Fresno and Paso Robles. Mrs. S. P. Anthony has returned to her home in Louisville, Ky., and will later establish a Metaphysical Library and center there soon after the Congress in September.

The League for the Larger Life is very much alive this summer, and is enjoying life in its fine new home at 222 W. 72nd street, New York City. On August 4th come their midsummer festival and pageant.

NOTE!—Our work at headquarters has kept up well during the summer months and many new members have been added to our active and sustaining membership lists. *As only members of the Alliance are admitted to the business sessions of the Congress, it will be necessary for all members to present their cards for these sessions.* As active membership in the Alliance is only \$1.00 a year, these sessions are practically open to everyone.

It is hoped that all those who made pledges at the Congress in Chicago will redeem these pledges without delay, so that our work at headquarters may be carried on successfully. —GRACE WILSON, Secretary I. N. T. A.



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. 630.

I am a clerk in a small country store down in old Mississippi. Last summer things looked mighty blue, as the boll weevil had eaten up most of the cotton. I had counted on a trip to the Memphis Fair, and I wondered how the trip was to come. I kept reading *Nautilus* and saying I was going to take the trip some way and without spending any of my salary earned at the store. Every night the last thing I would read some good piece in *Nautilus* and just think how fine my trip was going to be.

About this time, in August, we had a Confederate Reunion here in Lexington, and I wanted some novelty for the show window. I took an old spinning wheel down from home that had been left me by an old darkey,

and decorated the window with relics of old-time things, and on the day of the reunion had my old black mammy to spin thread in the window, just like they did in the sixties down here in Mississippi. Well, the attraction took fine. Had a crowd around it all day.

That night when I went home it all came to me how I was to take my trip to Memphis. If this window display would take in a small country town, where nearly everyone had seen spinning, how much more would it take in a big city as a novelty? So I wrote next day to nearly all of the department stores in Memphis, and told them of the window display I had, and offered it for expenses of Mammy and myself. I got letters in the next few days from each of the stores, saying I was too late; they had planned their windows some time before. This did not set me back one bit; my mind was made up I was going. So I wrote to the secretary of the fair, telling what I had. In a few days his answer came to bring my attraction up for three days and he would gladly pay expenses.

Well, you may guess how good I felt. And the next day in the Memphis paper was a picture of my exhibit, and all about it. I had sent this to the secretary with my letter. Everyone in this little town had a big laugh over Ike Pickens and his "Be' de War" exhibit.

Well, in the woman's building at Memphis we had a good place to put my booth, and it attracted the crowd more than anything in the building. At the end of the three days I was asked to stay all the week and at the end of the week was asked to stay until the fair closed.

To say I enjoyed it expresses it mildly. Me, a little clerk in a little country town, meeting all these big people and seeing things! And Mammy! She will never stop talking about how fine she was treated in Memphis.

The day I left our expenses were paid in full and a fifty-dollar bill handed me for my trouble. When the Lexington visitors came by my booth they all came up and complimented me so that it made me feel mighty good. After I got back home I commenced to think of another trip I wanted to take, and just kept thinking it was coming to pass. And I took this trip, too, and will tell you about it some other time.—IKE B. PICKENS, Lexington, Miss.

Success Letter No. 631.

About three years ago, having answered an advertisement in *Saturday Evening Post*, I received three copies of *Nautilus*, the first I had seen. I studied every line in them. For years I had been a sufferer from asthma; there would be some respite in summer, but as soon as cool breezes began to blow, the days were full of dread and the nights of horror. When spring came I would be so reduced in strength that the warm months were hardly long enough in which to recuperate. Physicians pronounced me a neurotic and said, "There is no help in medicine for you; it is *up to you*." From my study of *Nautilus* I came to believe that in the principles of New Thought lay my hope for recovery. I was a slave to fear, but I believed that if I could go to Florida with climate as an asset I could work out my salvation.

The situation was this: My girls were sixteen and eighteen and my boy eleven years old. How could I leave them just when they needed me most? No, I must go and take them with me. It seemed impossible, even ridiculous to consider it, *for we had no money*, and the amount necessary seemed enormous. With all my strength, for three months, I concentrated upon this idea of going to Florida. My friends, we went. I placed the young people in school. We had every comfort and many luxuries. My girls are musical and received courtesies and honors almost unprecedented among strangers. We remained in this expensive tourist city eight months, during which my husband found time and means to make us three visits.

My asthma has disappeared. I have my nerves under control so that in zero weather, in a sleeping porch, I can LIE DOWN—asthmatics know what that means—and sleep all night. During my fight for health my text-books were *Nautilus*, Elizabeth Towne's

"Lessons in Living," "How to Wake the Solar Plexus," and Ellsworth's "Direct Healing." I am more grateful than words can express for my healing and for the help I have been able to bring to others.—MRS. H. W. E.

Success Letter No. 632.

One hundred pounds was much too small an amount for me to weigh. I have never weighed much more than that, and had always considered myself one of those naturally thin persons who could never expect to have more than enough flesh to cover the bones. I had been interested in New Thought for several years, but had never thought of applying it to that problem. At last I decided, however, that if it was of any use at all (and I had proven it in other instances) it could bring me twenty-five pounds of flesh.

During my concentration period each night I made the affirmation for myself that I weighed now one hundred and twenty-five pounds, seeing the three figures very plainly in my mind's eye—1 2 5. Then I pictured the various parts of my body just as I wished them to look. I think a good idea is to select a beautiful statue to meditate upon and claim one's likeness to, but this I did not think of at that time, although we had a copy of Power's Greek Slave which may have unconsciously influenced me, as it is one of my special delights. This was not a very rapid case, as I was about a year in gaining the desired amount. I would concentrate each day for a month or so, and then let go for a couple of months. This method works beautifully in my own particular case. I might add that I never spent more than five minutes a day on this subject and might possibly have progressed much more rapidly if I had devoted more time to it.

The above is a plain statement of facts. Of course, it demonstrates a principle, and can be used for reducing as well as gaining flesh, or in any other matter in which visualization can be used.—ADELAIDE.

THE PRIZE WINNER for August is T. B., who wrote *Success Letter No. 627*. We shall be glad to send the prize of two subscriptions wherever the winner directs.—C. H. S.

THE \$5.00 CASH PRIZE for the best *Success Letter* appearing in *Nautilus* from January, 1917, to June, 1917, inclusive, goes to B. C. L., New York City, who wrote *Success Letter No. 608* in our February, 1917, issue. It appears on page 49. We shall be glad to send our check as soon as we hear from the winner.—C. H. S.

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 *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:

DIVINE PROTECTION
is the Key Thought
for October. Dwell with
the Great Psalm on this
page: repeat it for your-
self, say it in the third per-
son for those who are in
dangerous places.

—Elizabeth Towne.

The Great Psalm of Divine Protection

*This is David's Psalm 91, with the word-
ing slightly changed, for use as a self-treat-
ment for Divine Protection. To be affirmed
clearly the first thing in the morning and
the last thing on going to sleep, and re-
peated at other times whenever the need
of safety for self or others HAPPENS to
come into mind.—E. T.*

HE that dwelleth in the secret place of
the most High shall abide under the
shadow of the Almighty.

I will say of the LORD, he is my
refuge and my fortress: my God; in him
will I trust.

Surely he shall deliver me from the
snare of the fowler, and from the noisome
pestilence.

He shall cover me with his feathers, and
under his wings shall I trust; his truth
shall be my shield and buckler.

I shall not be afraid for the terror by
night; nor for the arrow that flieth by
day.

Nor for the pestilence that walketh in
darkness; nor for the destruction that
wasteth at noonday.

A thousand may fall at my side, and ten
thousand at my right hand; but it shall not
come nigh me.

Only with mine eyes shall I hold and
see the reward of the unbelieving.

Because I have made the Lord which is
my refuge, even the most High, my habi-
tation;

There shall no evil befall me, neither
shall any plague come nigh my dwelling.

For he shall give his angels charge over
me, to keep me in all my ways.

They shall bear me up in their hands,
lest I dash my foot against a stone.

I shall tread upon the lion and adder;
the young lion and the dragon shall I
trample under feet.

THE FULFILLMENT

Because I have set my love upon God,
therefore will he deliver me; he will set
me on high, because I trust in him.

I shall call upon him and he will answer
me; he will be with me in trouble; he will
deliver me and honor me.

With long life will he satisfy me, and
show me his salvation.

*I have been taking your NAUTILUS for sev-
eral months. And let me say right here that
I have gotten more benefit from reading that
l'le magazine than from any other source.
I would not drop my subscription for ten
times its monetary value.—MISS ANNIE H.
WILSON, Cape Charles, Va.*



A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE
AND WILLIAM E. TOWNE.

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

We answer in this department the 1001 personal problems that are put up to us—as far as space and time hold out. And we make one answer do for more than one questioner when possible. Letters that demand reply by letter should be accompanied by at least \$1.00 in payment. We would answer every letter gratis if it were humanly possible. WE MUST curtail this Counsel, hence the charge for querists who feel they cannot await their answers in these columns. To insure careful attention in our office write "Family Counsel" at head of sheet, and write your subscription order or other business on a separate sheet.—ELIZABETH TOWNE.

A TEN-YEAR SUBSCRIBER TO NAUTILUS.—Read, "A Visit to the Little Landers," page 29, November, 1915, *Nautilus*. Then send 10 cents for a copy of "the monthly magazine, *Little Lands in America*," to 617 Sharon Bldg., San Francisco, Calif., and learn about a movement which will do more than anything else to prevent such economic situations as that which you describe. The economic pressure in the cities will inevitably force more people to turn to the land for a living. The intensive cultivation of small tracts of land situated near the city, the colonizing of these tracts, by groups of people who from the very first establish a pleasant community life, co-operate marketing, instruction by expert agriculturists and stock raisers, removes much of the old objection to country life. Under such conditions as are outlined in the article referred to above, small capital is required to make a start. We all need to adopt simpler standards of living. That alone will do much to remove the economic pressure. As for the attitude of the wife you speak of she should expect and affirm that there is work for her husband by which he can earn all the money he needs. She should concentrate her attention and he should do the same, upon possible ways and means by which they can supply successfully and adequately some human need, either by working for themselves or for others. The trouble in such cases is that the mind is so filled with failure thoughts and fear thoughts that one's constructive, inventive ability, his powers to adjust to circumstances and to changed conditions, is paralyzed. Tell the husband to train his concentration, his attention, upon the ways and means of earning living, let him get interested

in this problem to such an extent that he forgets to worry, tell him to do each hour and each day whatever he can toward solving the problem, tell him not to overlook nor neglect any act, however insignificant, that might lead toward success, tell him to do each thing with all the faith that is in him and in the spirit of success and he will soon begin to make headway, even though it be slight at first. Let him also study Wattles' "Financial Success Through Creative Thought."

L. M. B.—It is a condition and not a theory which confronts you. The fact that you married your husband does not make you his keeper nor give you a right to censure his acts, nor does it even qualify you to be his judge. You have the right, of course, to require that he should observe certain rules of conduct regarding your mutual life, and the mutual life of the family, so long as you live with him, but that right should be pushed to the front with exceeding discretion if you value the family happiness and harmony. Suppose, instead of affirming continually to yourself that he is altogether in the wrong you try through sympathy to get at his viewpoint. No matter how wrong he may be, you are not going to win him back with a club. You will have to meet the competition of outside attractions, and to do this successfully you will have to make yourself attractive. Study "The Evolution of a Real Marriage," page 33, May *Nautilus*. That will give you the true psychology of successfully dealing with husbands under such conditions as you describe. Do not allow yourself to admit that your happiness depends upon anyone or anything outside yourself. You are a "wreck" because of what you have thought about your husband's conduct, not because of what he has really done. Consider, for a moment, how matters would have stood if you had never learned anything about his conduct in these matters, and you will see that this is a true statement. Get busy in expressing your own life and if you cannot win your husband to your way of thinking, and do not want to leave him, then do not allow yourself to worry over his conduct. Keep the worry thoughts from your mind by constructive self-expression of your own life. When you are doing something that pleases you your mind will have no room for worry thoughts about the conduct of others. Use the same method to get rid of resentment and condemnation in your thought and feeling.

M. E. L.—What you need is to cultivate self-expression. If you cannot sing, there are other ways of using your energy and life force. Find them. Take up some work or vocation that attracts and interests you, even though your interest at first be very slight. If you will use your will to keep your attention fixed upon the work, and concentrate your faculties and energies upon self-expression through it, interest will soon come. In your present condition your life force sinks back within yourself because you do not offer it a medium of expression. Your will, pur-

pose, desire and interest must create the mold into which your life force will flow. Because your life force is denied expression, it keeps you filled with vague longings, discouragement, the feeling that you have no friends, etc. You stagnate instead of really living. There must be a flowing out of the life force in expression if your life is to be normal and happy. If you lack friends, it is because you refuse to give of yourself sufficiently to earn them. Friendship goes to the one who makes herself most attractive. If you sit back and refuse to enter into life, you will not reap the rewards of life. As the Bhagavad Gita says: "He who profiteth by the turn of the wheel at every moment of his life, yet refuses to touch his hand to it to impart motion, is a shirker of tasks and a thief who takes, giving nothing in return."



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 item that they may think suitable for this column of very brief mention.—E. T.

A. W.—Your son is an individual and you cannot live his life for him, always, much as you might like to do so. You must realize that there are things he will have to learn from experience. Of course you have the right to establish reasonable rules regarding his social life in the family and firmness on your part (if just and exercised in the right spirit) may accomplish results. You will accomplish nothing by arguing either with your son or his mother. Argument simply arouses antagonism and precludes their taking any suggestion from you. Get rid of the idea that you are going to "correct" either son or mother. Don't allow the self-righteous attitude to get you. It will neutralize all your efforts. The first thing you need to do is to admit and affirm that your son and his mother are living out *their* natures, and that it is not for YOU to judge them, or the results they get. As soon as you let go the mental attempt to "correct" them, I am sure you will find an immediate improvement in conditions. Try to arouse *their* desires to do what is fair. Read the article by Martha Helmes, page 34, January, 1915, *Nautilus*.

L. B. G.—The fact that a man indulges in thoughts and ideas which you consider "vile" does not necessarily indicate that they are so in his consciousness. It is his belief and feeling about himself that organizes itself in his body. Furthermore, a body that seems healthy and perfect in appearance is not necessarily so in fact. A decrepit and deformed body may be animated by a mind filled with pure and high ideas and yet that mind may possess no ideal of strength. Purity of thought is an exceedingly flexible term, greatly modified by evolution. Some purity standards are almost wholly artificial and conventional and have no foundation in nature. I think the truth is well summed up in the statement that "the body is an organization of one's thoughts and ideas."

EUG. B. C.—Of course your friend did the right thing—unless she was willing to pay the price. And with a little girl of her own she would not consider doing that. It is a great wrong to society as well as the individual that the laws affecting such cases as this should be so narrow.

Dr. Frank Crane Writes on Birth Control:—

There are laws in most states prohibiting the giving of information which will enable parents to limit the size of their family. These laws are due to the opinion in the minds of the legislators and of the communities that elect them that any knowledge of how to prevent conception is dangerous and will lead to laxness of morals. There is a very active campaign now going on to change these laws. The advocates of change argue that ignorance upon this matter (1) results in too large families among people that are not able to support them, thus intensifying the evils of poverty and burdening society with paupers; (2) that diseased parents, tuberculosis and otherwise, continue to bring unfit offspring into the world, and (3) that a knowledge of contraception would prevent mothers from breaking down in health from the too frequent bearing of children.

The best part of the medical profession seems to be enlisted among the champions of birth control. Dr. S. A. Knopf of the New York Post-Graduate Medical School gave in the New York Medical Journal of November, 1916, a clear statement of a physician's reasons for this. He cites the case of Holland, where the medical and legal professions openly approve and help to extend the artificial restriction of the birth rate, and states that the health of the people there has improved faster than in any other country in the world; also the Dutch people are increasing more rapidly than the people of any other race. In Australia and New Zealand there is free circulation of information of the kind in question, and the soldiers they have furnished in the war of Europe are physically equal if not superior to those from England, where birth control is frowned upon by the legal and ecclesiastical authorities.

The Medical Times says of France, which we were fond of calling decadent: "France today is presenting her splendid spectacle of efficiency to the world because only the fittest of her people have survived, and the chief factor has admittedly been contraception."

Dr. Jacobi, "the venerable Nestor of the medical profession," declares: "Our federal and state laws on the subject of prevention

of conception are grievously wrong and unjust."

As to the moral side of the question, it is about time to abandon the theory that virtue depends upon ignorance, and that knowledge is dangerous to one's soul. That is a doctrine that belongs to the Middle Ages.

All knowledge is clean. It is ignorance that is poison. To assert that the health, virility, or morality of the people rests upon keeping them in ignorance is monstrous.

The possibilities of horror and cruelty that lie in this, as in all other creeds of truth suppression are vividly shown in Mme. Nazimova's play of "Ception Shoals."

The women in New York who are undergoing prison and persecution by their defiance of the laws in this matter may seem extravagant and unbalanced in their methods, but perhaps their way is the only one to awaken the public to the realization of the wrong of our present stupid, unscientific, and immoral laws.—*From N. Y. Globe.*

Re German efficiency and our own inefficiency. Bolton Hall says in *Thrift* (B. W. Huebsch): "Germany's mortality of infants under one year is the highest of any civilized country, except Russia's. It is one-third more than the average of careless, dirty Spain and Italy, and over three times more than New Zealand's. Many visitors to Berlin have declared that there are no slums there: but the tenements of Berlin are the attics and cellars of houses with handsome fronts. The annual report of the Berlin Society for the Homeless of 1915 shows that over one hundred and fifty-one thousand people were cared for by this one charity. Since its foundation, forty-seven years ago, the society has fed and housed 8,000,000 of Berlin's poor. Two-thirds of the German people escape their income tax because it exempts incomes under nine hundred marks a year; that is, two-thirds of the German taxpayers have less than \$225 a year. The British Board of Trade before the war found that generally the German rate of wages per hour in German towns, was three-fourths of the English rate, and the cost of rent, food, and fuel is nearly one-fifth greater than in England, while Dr. Frederic C. Howes, who cannot be accused of prejudice against Germany, recognized that the German workman's hours are long, his wages low, his housing bad, and sordid poverty widely prevalent. Very many Germans emigrate. People do not emigrate except to better their conditions."

The weight and force of the anti-booze movement in this country were strikingly evident in the news of February 15 last. On that day the Senate voted to exclude liquor advertising from the mails in states which have laws against such advertising, and to make it a crime to ship liquor into dry states. The House of Representatives' Judiciary Committee reported favorably on the national prohibition amendment. The Legislature of South Carolina passed an act prohibiting liquor advertising of any sort in that state. The Legis-

lature of Minnesota passed a bill to submit to the people at the 1918 state election a proposed constitutional amendment for state-wide prohibition. The American Wine Growers' Association, at its annual dinner, expressed willingness to "eradicate any and all evils existing in our business." Finally, at the annual dinner of the National Retail Dry Goods' Association, former Congressman Frederick Landis of Indiana summed up the whole case against booze.—*Collier's.*

"Mere Man" Boiled Eggs.—Select eggs that you have confidence in. Bring water to a lively boil and then shut off gas. Place eggs in the boiling water, cover the boiler and let them remain four minutes for soft and eight minutes for hard boiled. Serve with butter, pepper and salt. If the cook is ugly the clock might stop if one looks at it too steadily, so as a safety-first precaution it is well to learn several patriotic songs and select one that it requires four minutes to sing a verse. You can sing one verse for "soft boiled" and two for hard. There is a psychological truth back of this, because the more joy and gladness you put into your kitchen work the more nutritious and digestible your food will be, not only for the cook, but for others who partake thereof. In the same way the madder you are when you plant the seed for red pepper, the hotter the pepper will be when it matures. Selah!—ROBERT BRYAN HARRISON in Better Housekeeping Department of St. Louis Republic.

Of the United States senators who voted against the child labor bill, not one had voted for woman suffrage. "Those who wish to keep children in the mills wish to keep mothers away from the ballot box," says Mrs. Alice Duer Miller in the New York Tribune.—*Correspondent.*

FOR WORLD PEACE

By ELIZABETH TOWNE.

WE, THE Rising Generations, want a World Federation 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-around 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.



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

A News Letter from Dr. Julia Seton:—

Dear Elizabeth:—I would like to have a little letter in the September *Nautilus*; just a few words. You know I am going away for a year's rest, and I want to tell the public just a little bit about it. How early would it have to reach you for the September issue?

You will see by the enclosed folder that I am on the closing days of my summer season here. It has been a wonder time all through.

I shall reach St. Louis the 5th of September to do about a week's work for the New Thought Congress committee. It will be fun to meet you again—I am looking forward to the Congress with delight.

Are you and William having a vacation? If so, why didn't you come to the Rockies? It would have given you a new lease on life.

With all love to you and yours,—JULIA SETON, Eagles Hall, Colorado Springs, Colo., July 31.

There is not time for another news letter from you, Dr. Julia, before this *Nautilus* goes to press, so I am printing this brief one. Congratulations upon your success! We would have enjoyed your school, but—we've not been away from home but one night this summer, and the Congress at St. Louis is to be our vacation. We are looking forward to it, and you, and all the Alliance friends as one great feast together. Yes, it will be fun!—a real vacation.—ELIZABETH TOWNE.

From "Somewhere in France":—

Ever so many thanks for the books which I received yesterday. It is really awfully sweet of you to have sent them, and you may rest assured that their contents will be greedily devoured and greatly appreciated.

At the time of writing this letter we are, for some reason best known to the Hun, being heavily bombarded. It is very dull of him to do it, but there it is. I cannot for the world make out why he has got in such a boisterous mood today, especially as he has been rather quiet lately as far as the town is concerned, having devoted his attention to our trenches during the last week, which, when they get a lump of iron on them, does not do them any good.

This place is a curious old town which, in peace time, has a fairly large population, somewhere about 25,000, the majority of which have disappeared, leaving, I think, about 1,000,

who had the pluck to stay ever since the Germans have been in the neighborhood, and who have put up with the unpleasantness of bombardments, etc.

At any time you feel so disposed do please write me a breezy letter, a sort of buckser-up, and providing I am not forming part and parcel of the alluvial deposits, I shall only be too delighted to get a letter off to you.

Please address all correspondence now to Lieut.-Col. J. N. de la Perrelle, M. C., 8th Bn East Yorkshire Regt., B. E. F., France, with which regiment I am at the moment, having been sent to command this battalion by the divisional commander.—J. N. DE LA PERRELLE.

From a Portland, Maine, Center:—

I'm sure you'll be interested to know that one of the things in my reading rooms which has attracted great and favorable comment, is a small walnut bookcase, neat in appearance, with two shelves devoted completely to *Nautilus*. The volumes are bound in green buckram and lettered in gold (they make, as you know, large books, as I did not have the single copies stripped of the advertisements, as I wish to look at them frequently), and I have every year complete beginning with 1909—the year I got acquainted with *Nautilus*. I have nothing in my library (not even the dictionary) to which I refer more frequently, or to which I direct the attention of students more often.

At the proper time, of course, it will produce a harvest, but all things that are healthy take time to grow, and it takes a little time to convince people that they do *not* receive the help from borrowed books and borrowed knowledge, that they do when they make these things their own.—ELINOR S. MOODY, Home of Right Thinking, 294 Spring St., Portland, Maine.

Dr. F. W. Sears Goes Lecturing:—

Dr. F. W. Sears, who has been conducting Sunday Services in Criterion Theatre, Broadway at 44th street, New York City, for several years past, and who is the author of several books which teach self-help, will deliver a lecture in Chicago on Monday evening, October 1st next, in the Central Music Hall, 64-66 East Van Buren street, on the subject of the "Psychology of Success."

Dr. Sears delivered this same lecture in Milwaukee, Wis., last June, to an audience which filled the Milwaukee Auditorium. He lectures there again on Monday, September 24th next.

Dr. Sears is an interesting and instructive speaker.—H. D. ADAIR, New York.

The Passing of Charles Brodie Patterson:—

At the Sunday memorial service Edwin Markham and Ralph Waldo Trine paid beautiful tributes to the life and work of Dr. Charles Brodie Patterson.

Dr. Patterson's career as a New Thought

(Continued on Page 52.)

A New Fountain of Youth

(Continued from Page 21.)

We are all conscious that there is something in us which is never sick, which never grows old, and which will never die, something which connects us with the Divine. There is a wonderful strengthening, uplifting influence in holding the consciousness of this great truth. It is because we don't make it an ever present abiding factor in our daily lives that so many of us lose hope and heart and courage, and grow old and sad and careworn while we are yet young in years.

You will find it a great help in preserving the feelings and the appearance of youth to hold the idea that you are a part of the eternal principle which never changes, a part of the very fundamental law of the universe, of the indestructible unity of all things, and that being made in the image of your Creator, who is immortal, you must partake of His immortality and eterna youth.

The new idea of life, the new thought of God, our new relation to Him, our new thought of man, the New Thought conception of Christ, all indicate that we are getting away from the old race beliefs, the inherited convictions regarding old age, decrepitude and death.

The Bible tells us that the last enemy to be overcome is death, and we believe that Science, that Truth, that the New Thought philosophy are tending in this direction. We know that we are lengthening life very much. If we can lengthen it five years we certainly ought to be able to lengthen it ten. In other words, the old fixed idea of decrepitude and of old age are being rooted out of human consciousness.

The New Thought philosophy is teaching us that there is something infinitely greater in us than our human heredity—that is our divine heredity. It is teaching us that we have inherited the qualities of our Divine Parent, and that we can use the power we have inherited from Him for overcoming all earthly heredities that would weaken or handicap us.

There are numberless instances where the New Thought has enabled men and women to conquer the drug habit, the drink habit, and to rise above the most pronounced heredity claims of disease, of weakness, the tubercular claim, the cancer claim, and all sorts of inherited weaknesses of body and mind.

The tendency of old age, to decay, the decrepit habit, the race belief in the shortage of life—these are disease tendencies, and can be conquered like any other inherited tendency. I know of many instances of men and women who have conquered inherited tendencies to short-life and in spite of the disease tendencies in their bodies are lengthening their lives immeasurably.

These things all show that mind is the dominant power in man. Our thoughts are powerful forces constantly chiselling their images in every tissue of our being. You

can think yourself young or old. The modern fountain of youth is not outside of you. It is inside. It is your own mind.

Little Visits

(Continued from Page 51.)

writer began about 1888, and he was equally active in healing, teaching and lecturing. He was the editor of the magazines *Arena* and *Mind*, and of the *Library of Health*. He has published many books of which, perhaps the best-known are "New Heaven and New Earth," "Dominion and Power," "The Will to be Well," "In the Sunlight of Health," and "The Measure of a Man." His most recent book was "The Rhythm of Life," in which he demonstrated scientifically how music and color can and will become remedial agents for the overcoming of pain and the healing of diseases.

Ralph Waldo Trine said this of Dr. Patterson: "What a tremendous force, what a starter in the lives of so many thousands of people our friend and brother has been in America, in England, in France, in Italy—through the personal and spoken word. In other countries through the written book. It was always an inspiration to stand in the presence of this man. He was a pioneer—not only a pioneer, but to my mind he was one of the true prophets of our age."

In accordance with the desires of his many friends and students Dr. Patterson's family are arranging to continue the work to which his life was devoted.—HELEN TEN BROECK, New York City.

(Continued on Page 60.)

FOR THE WORLD'S FREEDOM

BY BARONESS OTTILY ROPP

▽ ▽ ▽

WE are going to war, not for conquest of land,
Not for lust of power, nor greed;
We are going to war for humanity's right;
We will fight for our brothers in need.

We are going to war, not to take revenge,
But to stop all this hideous wrong.
We are going to war for a world-wide peace
As one body—united and strong.

With courage undaunted we all will fight,
With heads high and will as steel.
That our deeds are as good as our word
The Germans shall know it and feel.

My country so dear, with glowing hearts
We pledge our alliance to thee!
America's children—ye all of us,
Will help the oppressed to be free!

And if we die on the battlefield
We will know "It was not in vain,"
For the world's freedom, eternal right
We will fight—and the victory gain.

DIRECT HEALING

By Paul Ellsworth

What the Book Tells You

How to live a masterful, creative life.

The formula for attaining self-realization which in my life proved without exception the most valuable thing in the world.

The Silence the Key.

How to regenerate yourself in the silence in body, consciousness and estate.

How to use the direct healing methods.

Two methods of metaphysical healing.

How I healed myself of a serious organic trouble.

How to correct and direct the vital processes through attention and will.

How to increase the vibration in any part of the body desired.

How to deal with pain.

How to apply direct healing to a few common disorders.

How to treat stomach trouble.

How to treat the eyes.

How to heal others.

Healing children.

The law of rhythm.

Why there are periods of no seeming progress in healing.

How to heal discouragement.

How to cure fear.

How to realize abundance.

How to use auto-suggestion with power.

How to use the power of dynamic thinking.

Why every man is a magnet.



By the "Direct Healing" methods, Paul Ellsworth cured himself of a serious disease after the best physical methods had failed.

"Direct Healing" tells you:

How to free your subconscious mind from fear and worry.

How to help and heal others.

How to heal children.

"Direct Healing" tells how to vitalize the body, or any part of the body, by direct control of the vital force. See page 43.

"Direct Healing" is printed from large, clear type on white laid paper and bound in cloth. Covers protected by printed paper jacket. 173 pages. Price, \$1.10.

Read trial offer below and fill in coupon NOW.

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"Paul Ellsworth's 'Direct Healing' is beyond praise. It has worked the most tremendous change in my understanding of my own powers and personality."—Mrs. M. H. Whitaker, 23 Cedar St., Northampton, Mass.

"I am getting real benefit from Paul Ellsworth's 'Direct Healing.'"—C. J. Dousman, Attorney, Baker, Mont.

"It has demonstrated for me several times in my week's ownership."—F. V. B.

"'Direct Healing' and 'Health and Power Through Creation' have done me more good in one month than 20 years' study of New Thought."—Albert C. Klatt, 1335 15th St., Denver, Col.

"My husband and myself have used the methods in 'Direct Healing' with good results. I wish I could scatter it broadcast over the land."—Mrs. J. K. Seymour, 1016 Bedford Ave., Brooklyn, N. Y.

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

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Will Make a Stove of your round wick lamp, gas-jet or mantle burner. Requires no more gas or oil than for light; does not lessen the volume of light; utilizes the waste heat. Heat and light at one cost.

Will Heat Ordinary Room Comfortably in Zero Weather

A river will run mills by concentrating its power—your lamp or gas-jet will heat a room by concentrating, intensifying and radiating the waste heat with a **GIANT HEATER**. This heater causes

a circulation of the air, giving a uniform heat. No odor, dust, ashes or trouble. You can heat any room, office or den; warm baby's food or your shaving water; make tea or coffee, and you can do these things **quickly**, for the heat is intense.

Mr. Homer J. Smith, Wyoming, Del., writes: "We have used a Giant Heater in our home five years and are certain it saves us a ton of coal a year, besides its convenience."

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Send today for a heater—we will send it by first mail or express, all charges prepaid. Use it in your room; if not satisfied return it in 10 days and get money back. Send for free book anyway.



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Faces Made Young

I will tell the secret of a youthful face to any woman whose appearance shows that time or illness or any other cause is stealing from her the charm of girlhood beauty. I will show how without cosmetics, creams, massage, masks, plasters, straps, vibrators, "beauty treatments" or other artificial means, she can take the look of age from her countenance. I want every woman, young or middle aged, who has a single facial defect to know about my

Beauty Exercises

which remove lines and "crow's feet" and wrinkles; fill up ugly hollows; give roundness to scrawny necks; lift up sagging corners of the mouth; and clear up muddy or sallow skins. I will show how five minutes daily with my simple facial exercises will work wonders. This information is free to all who ask for it.

Results Guaranteed

I offer the exercises at my risk. Write for my **Free Book** (sent in plain sealed envelope). It will tell you just what to do to bring back firmness to the facial muscles and tissues and smoothness and beauty to the skin. Write today.

Kathryn Murray, Suite 935 Garland Bldg., Chicago, Ill.



Richness of Mind, Body and Environment

(Continued from Page 23.)

God-Substance? I cannot find one. I have experimented with this central thought and built upon it with wonderful success.

With this central thought well and firmly placed, hammered down as it were by much affirmation, in the middle of your mind, you have begun your organic formation, and your construction thereafter proceeds by a sort of intuition. You feel instinctively what thoughts are related to your central thought and you begin to think them strongly, steadily. Your mind then becomes a growing embryo, daily increasing in strength and efficiency. Your heretofore protoplasmic mind-stuff is getting worked up into mental nerve and muscle, yes, and bone, too, for are you not to have a mental back-bone? Then you will become a mental vertebrate, walking erect, a creature of power in the world. The richness of your organic functioning in mind substance is percolating through to body substance, and thence to environment substance and finally you are rich all the way through from your rich center in mind to your rich circumference in environment.

Human nature is so constituted that it needs a spur to endeavor. The great Channing said that if man could live on acorns and had no desire for other food, he would gather his stock of acorns and lie down under a tree without farther effort until he grew hungry and wanted more acorns.

It is quite true that man is pushed and lashed into effort, and we may as well recognize the fact and attribute it to Infinite Wisdom instead of Harsh Necessity. This necessity for effort is not the Curse of a lost Eden. It is the Blessing of a new found Eden.

Organize your mind and it will then be strong, positive, compelling, not compelling others, but compelling circumstances. You must have a definite purpose and work toward its fulfillment. Behind this purpose must lie the firm foundation on which your effort is based, and from which it is projected, namely, a living conviction of your oneness with God and your consequent possession of power to do all things that you desire to do. There is something you would love to do, something for which you are fitted, and you must probe your mind to discover what it is. Once found, hold to it and you will accomplish it, though your relatives, friends and the whole world may prophesy against your success.

AFFIRMATION.

Say to Yourself in the Silence:

I am one with God-Substance, hence I am creative. I can cause that which I desire to come to me. I can speak the Word and control matter. I am the child and heir of the Father, and therefore I inherit His riches. I am the child, not born once, but continually of the Father, as the ray is born continually of the sun. I refuse to see the weakness of my human side. I see only the divine in me, and have the knowledge of Divine Power working in and through me. Thus shall my mind, body and environment become RICH.

STOP! A REVELATION

A book has been written, entitled

"Strands of Gold" or "From Darkness Into Light"

By ALBERT O. FRIEDRICHS

It is a Poetical Work on a religious order, combined with NEW THOUGHT.

For years the writer has made a systematic study of MENTAL SCIENCE; but he derived little benefit, and in a maze he was in despair of ever attaining success, when, as if by a miracle, the things that were so perplexing were so revealed to him that he could not help but cry out in wonder: "Oh, God; how mighty and full of wisdom Thou art!" The book is replete in every detail, ending with a vivid description of "SOUL LIFE," giving the reader a clear conception of the inseparable union which exists between the INFINITE and the FINITE being.

The book will teach you how to attain the loftiest success and the highest degree of Mental, Moral and Physical perfection.

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Why You Are Not A Son of God

Every man that lives can become a Son of God. The Divine Spark is in each one. The Christian Teaching has failed to lead you to the Christ within you. Only by **living a certain life** can you become a Son of God and be led to that **sun (light)** within you. The third edition of this book worth \$1.25 is now ready in paper cover for 25c.

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and achieve results in life. Lack of love spells failure; **love** is the key to all Happiness, Success and Power. Get that most reasonable and **valuable** little book, "The Motive Power of the Universe," only 10 cents, and learn:

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You Can Be So Well

Do you know, ill health or chronic ailments, in nine out of ten cases are due to improper food, poor circulation, insufficient exercise, incorrect breathing and incorrect poise.

Remove those unnatural conditions and your ailments vanish.

This may surprise you, but I am doing it daily, I have done it for eighty thousand women.

Without Drugs

I will send you letters of endorsement from eminent physicians and tell you how I would treat you.

Physicians endorse my work—their wives and daughters are my pupils.

Don't let writing a letter stand between you and good health, animation, **correct weight and a perfect figure**. Write me now—today—while this subject is uppermost. If you will tell me in confidence your height, weight, and your ailments, I will tell you if I can help you.

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THE ANTISEPTIC LINIMENT

Stimulates and invigorates jaded muscles—heals and soothes. For muscles that have been strained or wrenched it gives prompt relief. After a long hike, rest your tired, aching feet with a light application of this effective liniment. Absorbine, Jr. is also valuable for cuts and bruises as it is a positive germicide and prevents infection.



Absorbine, Jr. is clean, fragrant and safe to use—purely herbal. It is highly concentrated so that only a few drops are required at an application. For a rub-down a solution consisting of one ounce Absorbine, Jr. to a quart of water or witch hazel is sufficiently strong.

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A Liberal Trial Bottle

will be sent to your address on receipt of 10c in stamps.

W. F. Young, P. D. F.

463 Temple Street
Springfield, Mass.

Using Your Occult Powers

(Continued from Page 25.)

ing on a church steeple or damped beyond usefulness by descending into a lake. They have no steady course and inevitably cannot hope to reach the desired goal. The other class is composed of those who, against all natural laws of growth and becoming, have expected to produce the desired results as the Master made wine of water and bread of the ethers, forgetful of the fact that it is only the Christ growth and development which give the Christ intelligence and power and that he who by some unusual means is enabled to strike twelve before he has struck the earlier hours has missed the knowledge and the skill which is only acquired by striking all the hours that lead to the maximum one.

A certain rich but uneducated woman took her daughter to the studio of a famous artist to see if he would become the latter's art teacher. Turning from a long examination of a large and many-figured canvas, she asked the painter, "About how many of these can you do in a day?"

Straight and clearly defined is the way that leads to real life, real accomplishment, real winning of the heart's desire, and in these days many there be that find it, but its reaches cannot be spanned in a day, its dial to the twelve point swept over in one bound. For man water will not instantly become wine nor ether bread until his growth Christward has culminated in Christ intelligence and power. The great cause for rejoicing is that hour by hour all along the way that we may be gaining that intelligence and that power whose final full possession is assured to us by the Christ Himself by His promise and prophecy, "All that I do ye shall do, and greater things shall ye do."

Summary and Exercise: "What shall we do to be saved from drabness, scant patterns, insufficiency, from "spending our money for that which is not bread and our labor for that which satisfieth not?" is the cry of those who have no working theories of life and who do not command their forces. Possession of occult power and operative force is not accidental and occasional, but pertains to all, and may mean his freedom from every form of bondage. We must grow into the full Christ power by Christ practices. By moving forward in our own elected way and the constant use of our own occult power we shall arrive at a plane where we may create as Christ creates, enjoy as Christ enjoys, understand as Christ understands.

Say in the Silence: I recognize my own occult powers and intelligently take command of my occult forces, which I send out to work my will. I grow hourly toward the Christ altitude, into the Christ intelligence and strength, nearer the Christ Accomplishment. God and I are sufficient for all my needs and to meet all my desires.

(The next article in this series will be "Counting Your Household Gods.")

A 'Steel Trap' Memory

One that takes a tight grip on facts, figures, names, details of every kind and hangs onto them through life—that's the kind of memory you ought to have and the kind you can have if you will give me ten minutes of your spare time daily for a few weeks. I will make your mind an infallible classified index of the things it is to your advantage to remember—give you power to concentrate, overcome self-consciousness, enable you to think on your feet, and address an audience intelligently without hesitancy and without notes.



The Key to Success

Stop Forgetting

Henry
Dickson,
Principal,
Dickson
School of
Memory

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Mental Action

(Continued from Page 27.)

When are we going to quit playing with matter in a sinful way? It will be when we learn that matter is thought in a certain state of vibration. Then we will change our thoughts. Playing with matter in a sinful way is like children playing with fire. It is very dangerous. It may cause great trouble and tribulation in our thought. We have been making things out of matter that we could handle. This mechanism is all right as playing, but it is not the real life and truthful existence.

You know we are not going to have a mechanical universe and all the time be dependent upon machinery while our bodies are subject to disease and death. All our submarines and airships and automobiles only lead to disaster and destruction. Just as soon as we found out that we could shape matter in such a way as to hold us in the air we began to study about how we could use this airship in war. Just to think of man ascending into the air for the purpose of killing his fellow man! This is what we have been doing with our mechanism and materialism.

We are going to mentalize. The great movement in mentality started by Jesus Christ is once more rising from the dead and operating as a force in the thought of the world. In this movement called New Thought we are beginning to mentalize. The vibrations of the whole earth will change and the mentality of mankind will come into the truth of being. This is getting rid of nothing and taking hold of something.

The telegraph led to the wireless and the telephone. It is now leading to the sunphone where we will not need any mechanism for the transference of thought. The aeroplane is leading straight towards levitation and the making of our bodies electrical. We will fly in the air without any other machine than our bodies mentalized. This brings you out of nothing into that which really is for everything that is in the universe is of the same substance. You recognize that there is only thought and that you are a thought. Then you are handling matter in righteousness and in truth.

It will be a splendid plaything when you know how to use it and we are learning so rapidly that the change may take place in a moment, in the twinkling of an eye.

I would like to run in the June issue of *The Writer's Bulletin* a brief article about *The Little Magazine of Good Hope*, *THE NAUTILUS*. I am going to recommend it to literary workers. It is the one New Thought publication that I have observed through the years that is "safe and sane," always keeping an even balance. Its articles I consider very valuable. Personally, two recent articles have helped me in reasoning out some problems.—**MODESTE HANNIS JORDAN**, Editor *The Writer's Bulletin*.

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

EVERY AILMENT HAS A CAUSE

This fact has been overlooked by many Mental Practitioners, Physical Culturists and Physicians. Far too many have been treating the "effect" and have made a miserable failure in consequence. How could it be otherwise? Perhaps you have been one who has been unfortunate enough to several times experience a little relief, but have failed to receive what you were so earnestly looking for—A CURE.

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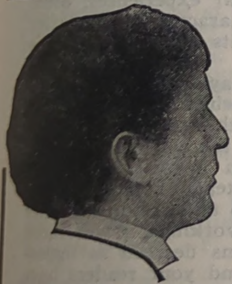
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VIEWS AND REVIEWS

(Continued from Page 32.)

he desires to realize in life's expression. Hypnotism has but one purpose and it is the Master purpose of life; to develop the perfection of character, which is Self-Control.

"Do you control your thoughts? Can you control your thoughts? Do you wish the power of controlling your thoughts? Do you wish to learn the power of your thoughts? Then take a course in Hypnotism. Learn through it, that you can *think*, upon your body, pain or its immunity. That you can *think* upon yourself a mental state of peace or of misery; learn that you can control your thoughts and thus create any condition you desire; learn that through *voluntary concentration*—which is all the hypnotist can teach you to do—you can be 'Master of Fate and Captain of your Soul.'"

Little Visits

(Continued from Page 52.)

From Gertrude Capen Whitney:—

Dear Elizabeth:—I want to thank you, as I have done many times before, for your splendid *Nautilus*. I have been vitally occupied with many things, among them the writing of my last book, "The House of Landell, or Follow and Find," which really is my first. It was begun at the age of eighteen, in an intense desire to help others, as well as myself, out of the distortion of religious teachings of the time, which I found mirrored in my mind. Through vital experiences, often of a so-called psychic character, I have, after all these years, reached its end, and now it is ready for the public.

It is Browning who says that no one ever rises from a work in which his whole soul has been active, but with eyes so spent and worn that he cannot see the worth of what he has done. I have been in that state since finishing the book. Instead of receiving the recognition of those who understand the unity of God in the world's workings, I was faced by those whose traditions decreed as impossible what you and I and your readers have proven to be the true and only way to *live*. I tried to play; but I had not been taught to do that, and developed only a school routine. My child of the years,—my book—as well as my younger children-books of these later years—had gone. I could not read and study; I did not know how to play, and faced with the critics of old thought beliefs—I felt puzzled and dazed. Was I mistaken? Had I dreamed that I had had experience? In this mood I took up *Nautilus*—which I always read with interest and benefit. I approached it, as nearly as possible, as if I had never thought upon its lines. Every night, before going to bed, after a strenuous day of objective things—I have taken up *Nautilus* and read its teachings, line after line, from cover to cover. Some nights, but a line, a precept. Elizabeth, life is being renewed within me.

(Continued on Page 62.)

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It is a wonderful yet simple home treatment which relieves you almost instantly of all pain. It removes the cause of the bunion and thus the ugly deformity disappears—all this while you are wearing your ordinary shoes with perfect comfort. I know it will do all this and I want you to send for a treatment, FREE, at my expense, because I know you will then tell all your friends about it just as those 57,532 others are doing now. Just send your name and address—treatment will be sent to you promptly in plain sealed envelope, together with my valuable booklet on Foot Troubles.

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Little Visits

(Continued from Page 60.)

Before going to bed tonight I read William's "You Are Now Expressing the One Life," and your thought of bringing the individual to the Christ within himself. I was singing myself to sleep on these vitalizing thoughts when I decided that before I completed that happy occupation I would write and thank you.—**GERTRUDE CAPEN WHITNEY, Augusta, Ga.**

A Personal Adventure in New Thought:—

Very shortly after I left Iowa, I was able to commence my work in the State Training School for Girls. This institution is for incorrigible girls, and all those who come there are sent through the courts. I had several friends who thought I was attempting too much. New Thought was of vast help to me at this time, as it had been while I was preparing to take the examination. If my friends did not have confidence in my ability to cope with the coming difficulties, I had self-confidence, which I had gained through reading New Thought articles and retaining some of the best thought in my mind. As I think of it now, I can hardly see how I could have had the grit to go there and take charge of the twenty-five or thirty girls if I had not saturated my mind with New Thought articles and maxims. So I went there without much fear and hesitation. I did not find the girls so hard to control as I thought they would be. To my astonishment, I discovered that these unfortunate girls knew how to be very mannerly and polite. While I was employed there I absorbed New Thought during my spare hours, and made plans for future work. My experience at this institution was all the more helpful, because my mind was filled with the right kind of thought when I arrived.—**G. R.**

I liked your lecture at the Metaphysical Club. You struck the social note, and that is greatly needed.—**HORATIO W. DRESSER, Brookline, Mass.**

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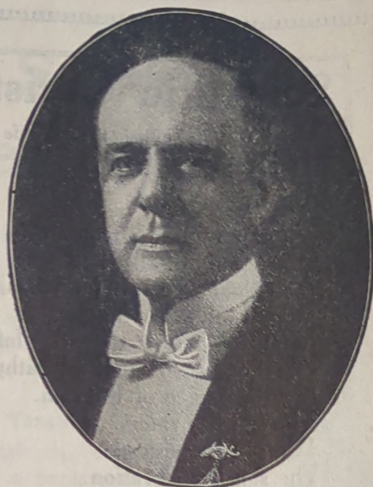
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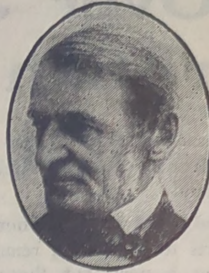
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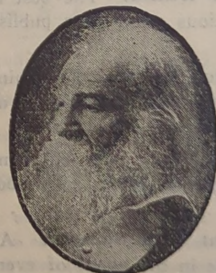
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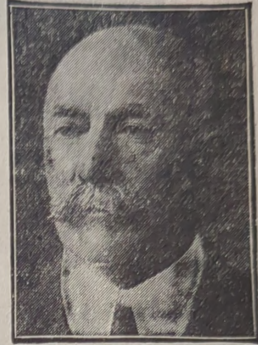
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