

# NAUTILUS

MAGAZINE OF  
NEW THOUGHT

EDITED BY  
ELIZABETH TOWNE  
AND  
WILLIAM E. TOWNE

Shows The  
New Way  
That  
Makes  
Life  
Pay!

PRICE  
20  
CENTS

DECEMBER 1917

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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 347 Walker Bldg. (M)
- BOURNEMOUTH, England.**—Higher Thought Center, Library. Mrs. Helen Rhodes-Wallace, Wyndham Lodge, Tregonwell Road, West Cliff. (M)
- CAIRO, EGYPT.**—The Keep Smiling Center, Mr. J. H. Perez, Box 700. (M)
- CHESHAM, 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.**—Priscilla Knox McArthur, 1340 North La Salle avenue. (M)
- CHICAGO, Ill.**—Spiritual Healing Centre, 5818 Kenwood avenue, Friederike A. Reinken, practitioner and teacher. (German and English.) (M)
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- 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.
- DALLAS, Tex.**—Truth Seekers' New Thought Center, 800 North Harwood street. Grace C. Lowry.
- DETROIT, Mich.**—Higher Thought Assembly, 213 Woodward Ave. (M)
- EAST LANSDOWNE, Pa.**—Mr. Fred Hansen, 35 Lewis avenue.
- 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)
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- LOS ANGELES, Cal.**—Branch Metaphysical Circulating Library, 9th Floor Brack-Shops, 7th and Grand avenue. (M)
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- 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 667.
- MELBOURNE, Australia.**—The First School of New Thought and Personal Efficiency, 220 Collins street. P. O. Box 929. (M)
- MEXICO CITY.**—Las Nuevas Ideas, Edificio "Mexicana," Primer Piso 7. P. O. Box, 60 Dis. Thursdays, 6 1/2 p. m. (M)
- MINNEAPOLIS, Minn.**—The New Life Fraternity, Dr. Amelia A. Randall, 2744 4th avenue, south.

- MONTEREY, Tenn.**—Mrs. Anna M. Fleming.
- MT. VERNON, N. Y.**—Mrs. K. Henries, 70 Valentin Street.
- NEVADA, Mo.**—Welpner School and Sanitarium, 806 South Ash street, New Thought, Metaphysical, Psychological and Medical Free Library. Public Lecture by Sidney A. Welpner daily except Saturdays and Sundays, 9 a. m. (M)
- NEW YORK CITY.**—Mrs. Mary Etheridge Chapin, Studio, 28 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 Keeler.
- NEW YORK CITY.**—The Divine Science Reading Rooms, 113 West 57th St. (M)
- NEW YORK CITY.**—First Nautilus Center of Practical Christianity, 160 Claremont Ave. Experience meetings Thursdays, 8 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 18th 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, 7247 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)
- PORTLAND, Ore.**—New Thought Library and Reading Rooms, Florence A. Sullivan, 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, 8405 5th street. (M)
- SAN DIEGO, Cal.**—Metaphysical Library, 1024 Broadway. Mrs. Cella B. Slocum. (M)
- SAN FRANCISCO, Calif.**—Metaphysical Library, 120 Post street. Noon Talks. (M)
- SAN FRANCISCO, Calif.**—Olivia Kingsland, 988 Hayes street. (M)
- SAN FRANCISCO, Cal.**—Church of the New Civilization, 28 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., 808 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, 3017-19 Wyoming street. H. H. Schroeder, Pastor. (M)
- SYDNEY, N. S. W. AUSTRALIA.**—Sister Veni Cooper-Mathison, The Truth Centre, "Bethesda Retreat," Mt. Victoria, Blue Mountains. (M)
- SYRACUSE, N. Y.**—Miss Katherine Carter, New Thought Reading Room, 327 South Warren street. (M)
- TRINIDAD, Colo.**—Mrs. T. F. Snodgrass, 701 Kansas avenue.
- 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, 23 Hancock street. (M)
- WORCESTER, Mass.**—Worcester New Thought Reading Rooms, Circulating Library and School, 216 Day Bldg., 306 Main street. (M)
- YOUNGSTOWN, O.**—Mrs. Flora G. Whiteside, R. F. D. No. 2, Pleasant Grove. (M)



# NAUTILUS NEWS

BY THE EDITORS

## Bringing Forth The Somebody You Want to Be.

I have just finished arranging the details for January *Nautilus*, and I believe it is going to be the best yet, and exactly right to start off the New Year in such a way that it will keep on being new every one of the 365 days, and every one better than the last.

"Bringing Forth the Somebody You Want to Be" is the title of a special feature for January *Nautilus*, the first article in which is a notable self-experience story by Dr. Frank Crane, on "Dividing the Denominator, or The Secret of Happiness."

The second article is almost as interesting and illuminating as Dr. Crane's—"Getting What You Want," by Grace Bender.

These two stories of the practical application and proof of New Thought seem to me invaluable and indispensable for the making of a new and better year.

And the second special feature is even more important in the making of the kind of life you want to realize, because it begins with the child: a symposium on "Evoking the Genius of the Child."

The first article in this symposium is written by the Pastor of the First Church in one of the big towns in the middle west. A church of one of the great denominations. It is a most unusual and refreshing confession, coming from an orthodox minister; and it gives the details and the proof of success of his own "heaven illumined plan of child control through suggestion." When you read his experience you will see why his name must be kept secret.

The second article is written by Amy Kingsland Pennington, editor and poet, and contains a clever little poem of her own which she herself wrote and which will help other mothers in similar circumstances. Her "Fear in Children and How to Cure It" contains a help for every mother.

And the third in this symposium is an intimate experience in using suggestion in child training. How the mother waked up one day to find her twelve-year-old son a liar and a thief, and how she met and overcame this trouble, is a unique story of conquest. For that son's sake the name must be withheld. We will call the writer Mrs. John G. Gale.

## More Good Things.

Among the other special inspirations for January number will be these:

A splendid article of inspiration and method, on "The Man You Long to Be," by Dr. Orison Swett Marden.

A splendid lesson on being ready for great

(Continued on Page 2.)

## Important Notice To Nautilus Subscribers.

IF YOU FIND a red expiration notice and order form attached to this space it means that your subscription expires with this issue. **UNLESS** your renewal has crossed this notice in the mails. Please renew at once so as to avoid missing an issue, and to save the expense of removing and replacing your name on our list. **IF YOU WILL RETURN THE RED ORDER BLANK WITH YOUR REMITTANCE SO THAT IT REACHES US BY THE 20TH OF THE MONTH OF THIS ISSUE, WE WILL CREDIT YOU WITH 1.5 MONTHS FOR \$2.00.** We can afford to give you an extra month for prompt renewal.

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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, Edifco "Mexicana," Primer Piso 7. P. O. Box 60 Bis.  
**NEW YORK CITY.**—Goodyear Book Concern, 29 East 22nd 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 streets.  
**PHILADELPHIA, Pa.**—The Curtiss Philosophic Book Co., Inc., 1731 Chestnut street.  
**SACRAMENTO, Cal.**—Mr. I. W. Letner, 207 K 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. Barbour, Prop., 707 State street.  
**ST. LOUIS, Mo.**—H. H. Schroeder, 3537 Crittenden street.  
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Say you saw it in THE NAUTILUS. See guarantee, page 5.



## Nautilus News

(Continued from Page 1.)

accomplishment, by Lida A. Churchill. This is number six in her practical series on "Using Your Occult Powers."

A Lesson in Being—beginning with Descartes proof of being—by T. J. Shelton. This is number nine in his series on "Mental Action."

A little essay on "From Within Outward," by James A. Edgerton.

An "I-AM" poem by Edwin Davies Schoonmaker.

A most practical brief article on "How to Find New Thought in the Old Bible," by Florence Tabor Critchlow, whose college training and unusual experience in teaching the Bible, entitles her to a place of real authority on this subject. Unless you are prejudiced against the Bible you will want to mine its New Thought to better advantage. And if you are prejudiced against it, your soul will never be satisfied until you get rid of the prejudice. For it is the nature of the soul to batter away at any sort of mental limitation until it has been demolished from its pathway of progress.

William's Views and Reviews for January will contain "When Things Go Wrong" and "Winning Friends and Husbands"; and my editorials will include a series on "How to Oust Persistent Fear of Failure," including pre-natal fears. And there will be more of my "gossip" about the Alliance Congress—including the new "blessing the pocketbook" episode.

### Nautilus for Christmas.

Ever so many people tell me that the best Christmas present they ever had in their lives

was a subscription to

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(Continued on Page 58.)

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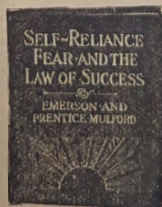
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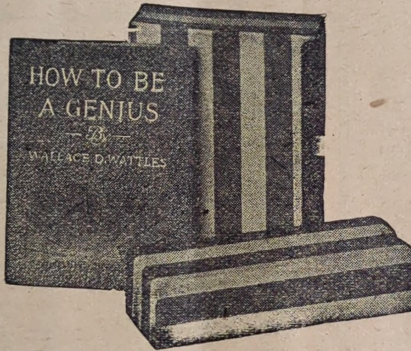
By their rhythm they will sing themselves into your soul and there, by their magic, mold your character.

Some of the authors are: John Burroughs, Walt Whitman, Robert Loveman, Edwin Markham, Ella Wheeler Wilcox, Browning, Longfellow, Real, Arnold.

### A Few of the Titles

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My Own Shall Come  
Sometimes With One I Love  
Will  
Freedom  
Fate  
Our Souls  
The Law  
Thought-Magnets  
Thine Inheritance  
Grow Along With Me  
Victory in Defeat  
Earth Is Enough  
The Prophet and the Travelers  
One Music  
Partners  
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The Legend Beautiful  
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Give All to Love  
The Song of Life  
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Thine Own Wealth  
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April Rain  
For Worship All the Day  
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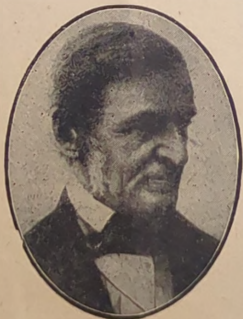
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## THE NAUTILUS

ELIZABETH TOWNE  
WILLIAM E. TOWNE

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Others  
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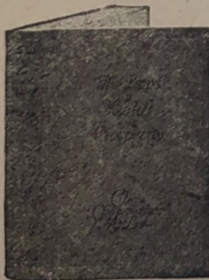


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*Self-Help Through Self-Knowledge*

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DECEMBER, 1917.

{ VOL. XX  
No. 2 }

## EDITORIALS

by  
ELIZABETH TOWNE

*"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."*

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## Affirms the UNITED STATES of the WORLD

*Wishing You a Satisfying Christmas.*

**H**ERE'S wishing you the Christmas you desire.

With little children to cherish and soldier boys to help and happyfy.

With Good Will to move you.

With Faith in All Good and the Good of All.

With Love to lighten and put the live in living.

With Heart serene to hear the still, small Voice that Comforts.

With Eyes clear to see God's smile through Common Things.

With manner kind, voice soft and

eyes shining, like Elysian Fields to those who play together.

With little unexpected givings and receivings of Appreciation.

And here's to You the Magician's Wand of High Faith, with which to change all happenings to the Glory of Good.

▽ ▽ ▽

*The White Magic of Marriage.*

**A**PPRECIATION is the white magic of marriage.

Love thrives on appreciation, courtship, little attentions. These are the food that make love grow! Don't let anything crowd them out.

Above all things, look after the business side of your marriage. See that you do the fair thing by your wife in the way of an allowance for her own needs, and that you leave her free to spend that allowance as she pleases, without accounting to you! More marriages meet shipwreck on this particular little sandbar, than on any other one thing. Remove the sandbar by giving




 EDITORIALS *by* Elizabeth Towne
 

her an allowance. Then never think what she does with it!

Love has to have FREEDOM to breathe in.

And nobody can realize freedom in this age without some money of her own.

▽ ▽ ▽

*Thoughts Are Your Creatures.*

**R**EMEMBER that thoughts are only *things*, and that things have absolutely no power nor intelligence in them. Other people's thoughts have absolutely no effect upon you!—unless you *consent* to them and take them in and repeat them in your consciousness.

Thoughts are things *until* YOU *give them life by accepting them.*

Instead of doing this, just say to yourself whenever you think about people's thoughts: There is no life, power nor intelligence in thoughts. My life and health and power and intelligence is the Living Stream of God's Will working in me and through me to express love and wisdom and blessing in the world. God is my health. I am whole. I am free from the law of death which is crystallized in *things*, and thoughts, in everything that has *form*. LOVE IS MY LIFE AND HEALTH. I GLORIFY IT AND ENJOY IT NOW and forever.

Go out and see your friends and enjoy them. Get their points of view and enjoy them. Go everywhere and enjoy love in everything! Don't stick at home in a rut. Get out of it and be a child, and grow up again in New Thoughts about everything everywhere! Let the spirit of love *play* through you upon all manner of *things*. So shall you grow in realization of life itself, which is your health, happiness and prosperity. Be still and know.

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To help the boys in France.

▽ ▽ ▽

*Gossip.*

**T**HERE is gossip and gossip.  
But all gossip is good.

It comes from the same place: the moving of Life or God to self-expression and the understanding of other fellow-expression.

Without gossip is no progress in understanding.

Without gossip is no thinking together.

By gossip we learn good and evil in self and others, and instinctively we love and emulate the good and abhor the evil.

All gossip is good gossip in exactly the same way that all people are good people.

▽

*Back of Gossip.*

**T**HE difference between so-called bad people and the rest of us is the difference in Point of View and the consequent Aim or Intention.

When a person's Point of View is based on the idea that the world is "bad" he naturally AIMS to destroy, to tear down. He does it habitually, without stopping to think. And his gossip reveals him.

When a person takes his stand on ALL-IS-GOOD his view of things is different: he sees the world good and



## EDITORIALS *by* Elizabeth Towne

he thinks, works, prays and talks good, instead of evil.

Some of the time, not all of the time: for his ideals are always in advance of his ability to express. That is what keeps him trying.

The one who thinks and speaks from the vantage ground of All-Good sees a perfectly good world in *the* green-apple stage, fast ripening to the image and likeness of its ideal.

He sees all things working together for good.

He sees the good builder building good.

He sees the good destroyer destroying that which can and must be destroyed.

He gossips about all these things in the light of good.

He *sees* all things working for good, and it is the most absorbing and exciting thing in all creation, the most interesting thing to talk about.

He wonders if *you* see it in the same light *he* does: if you do, he wants to talk it over and rejoice with you; if you don't, he wants to show you **THE TRUTH** about it and thus achieve the *same end: to enjoy the bliss of seeing the truth together.*

That is the end, the aim, the soul-intention, the irresistible attraction in all gossip: **TO ENJOY SEEING THE TRUTH TOGETHER.**

### *How to See Through Gossip.*

**O**F COURSE nobody sees all the truth any of the time, nor any of the truth all the time. Wherefore we all gossip short of the truth at times, in spite of our best aims.

Therefore our gossip is sometimes a destroying flame in which reputations

shrivel: for reputations can shrivel, though characters cannot.

The Hebrew gossips left Jesus' reputation in shreds, but his character showed the more golden to Pilate and the world.

And the Jews are still feeling the unjust malice of that gossip! The sting to Jesus was soon over, for he knew that they knew not what they did. The sting is in *believing evil is intended and God is futile!* Jesus knew better.

Why resent that which riddles reputations only to reveal the gold of character?

Nevertheless, sometimes it were better for the malicious gossip that a mill-stone be hanged about his neck and he be cast into the sea—before he catches the full kick back of his own self-generated malice.

The **INTENTION** of gossip is the soul of it. What is the **INTENTION** of the gossip you speak?

The **WILL-TO-GOOD** of the listener to gossip is the soul that *sees through* the gossip to the **TRUTH** beneath, that creates the **GOOD CONSTRUCTION** to think upon and act upon.

And the **WILL-TO-GOOD** is always *Love, Good Will to all.*

And the merely idle gossip? Oh, the malice-goblins 'll get him if he don't watch out. He's on the road where malice-goblins grow.

All gossip works for good, but some kinds of gossip work faster, straighter and more pleasurably than others, and there's no kick back.

That's the kind of gossip I **AIM** to tell.

God and godlets, please forgive me when my aim is poor.



## EDITORIALS *by* Elizabeth Towne

### *What is Truth About Gossip?*

**W**HETHER you find the truth and enjoyment and constructive good in gossip depends upon your own Vantage Point and Your Aim.

IF in a bit of gossip you achieve God's aim within you, of Enjoying Truth Together it will be because you recognize God's aim (GOOD'S aim) as your own and *the other gossipers's own*.

To know that gossipers and gossip are GOOD and that they work for good even when the gossipers are unconscious of God's Aim, to know this is to remove the bushel of self-righteousness so that the light of God's Aim may shine through your consciousness if not through the consciousness of the other gossipers.

*And how can you tell from the outside*, how much of this same God's Aim to Enjoy Truth Together, may be shining in the consciousness of some at least of the other gossipers? And how can you tell how much of this Truth may be revealed to all if you just Look and Listen in Love, and speak when the Spirit of Love impels you?

For all gossipers are gods!—all gods are one with the Source of all Truth. Why *dam up the godlets*? They are all outlets of God's Truth. Stop, look, listen for TRUTH in the spirit of Love.

Then pass on what your own soul commends as God's Truth—provided you find *God's Good Reason* for passing it on.

Otherwise let it pass on into the bottomless pit of forgotten things.

There is Good Reason for listening respectfully when the godlets gossip. There is conservation in Listening for

Truth, instead of damning not-truth. It's like the miner panning gold: the Water of Life washes away the idle gossip and the bad gossip, and only the Golden Gossip lives in the golden chambers of memory.

And in time the Golden Gossip finds its way into the Golden Books of men, where our children and our children's children Enjoy its Truth Together forever; enjoy its humanness, which is to say its greenness, as well as its ripe divinity.

And so it is "revealed" unto me that gossip is not only not evil: it is the great virtue by which we *reveal* ourselves to each other; and find our image and likeness in each other; and our oneness in the One God or Good.

Through gossip we reveal our green humanness to each other.

Through gossip we reveal to each other our divinity.

And so we prove to ourselves our oneness in badness and in goodness.

Where would the world be today if the disciples and the apostles had not gossiped about Jesus? If there had been no gossip good and bad about the Jews, about Job, Abraham, Isaac and Jacob, Ruth and Naomi? The historians of the ages are the immortal gossipers who reveal the goodness and the badness and the oneness of human beings.

GOSSIPING IS GOD'S WAY OF ADVERTISING HIS GOODS.

Gossip is human nature's daily mental food: it may be pure food or impure; fresh or canned; alive or dead; sweet or sour; satisfying or unsatisfying through being more or less judiciously combined or swallowed. You may stuff on it, and vomit, you may



## EDITORIALS *by* Elizabeth Towne

starve for it, and die of mental inanition. But you can't *live* without it.

To conserve and direct the supply of gossip to the Glory of Good: that's the rub.

But God and his godlets are doing it.

▽

*What is Gossip?*

**W**HAT is gossip, anyway?

Look in your Webster's Unabridged. The first definition is this: "A relation or sponsor in baptism; a relation by a religious obligation."

And it is derived from *godsibb*, meaning *god*, God, plus *sib*, related or a relation.

So you see, a gossip is in truth a sort of sponsor for, or godfather to the gossip he repeats.

He stands sponsor before man for the thing he tells.

*He stands sponsor before God* for the thing he tells.

He may be able to fool man, sometimes, with his not-truth and not-good gossip but he can't fool God. *Nor himself*, in whom God works to will and to do "his GOOD pleasure," which is the GOOD of all.

Another meaning given is "a friend or comrade." And later the word became corrupted to include only persons who made gossip their vocation, thus tempting themselves to pad their *God-sibb*—their true stories with sensational untruths when the God's-truth itself was not sensational enough to satisfy those who entertained them in exchange for their clever gossip.

Just how gossip became corrupted from its original high estate is another story. One contributing cause was doubtless the Puritanical condemnation

that banned all gossip as evil, because some gossips were extreme.

Today gossip, like everything else, is being redeemed from hell and set intelligently to work on the new heaven that is organizing on this earth.

Let's all gossip for GOOD, for God. Let us make our gossip "a relation (or relating) with religious obligation."

This is conservation time: we are conserving our gossip-energy to the uses of GOOD.

▽ ▽ ▽

*To Save Postage on Bills.*

**O**UR office has installed a new way of handling its payment of bills by mail. The new three-cent letter postage made us think. Our new way, which we pass on to our readers, saves payer and payee each three cents on each bill paid. And it saves the time of both, and insures having the itemized bill always on hand for reference. And it saves Uncle Sam fifty per cent on carriage.

We have two little printed form slips, one of which we fill out and send with check when we pay a bill, which saves letter writing and errors. It reads thus:

### NEW WAY TO PAY BILLS:

*Saving Postage, Time,  
Carriage—and Mistakes.*

1. Write check for payment in full.
2. Put the date of bill and name of payee on stub of check.
3. Put *date of bill* in lower left hand corner of check itself—so that voucher will show which bill was paid.
4. Write on the bill the word PAID with (a) date or number of check, and (b) name of person or persons who handle the payment; and PLACE THE BILL IN YOUR OWN FILES.
5. Send the check to payee pinned or clipped to a letter, or a form slip filled in



## EDITORIALS *by* Elizabeth Towne

with (a) amount of check, (b) date of bill which the check pays, and (c) the statement, "*Send payment by check, which receipts itself. Mark number and date of check on the bill and put it in your file for reference.*"

This is the way to we do it.

So, please send check and keep this bill; and oblige

Yours for Conservation,  
The Elizabeth Towne Co.

When we send out our own bills to those who advertise with us we enclose the following little explanation slip—which you are welcome to adopt or adapt if you like:

RE YOUR BILL OF .....  
enclosed find our check for \$.....  
in full payment.

We keep the bill on file.

No receipt needed—the check receipts itself.

You save postage.

We save time.

Uncle Sam saves carriage.

With all Good Will.

The Elizabeth Towne Co., Inc.

Per.....

▽ ▽ ▽

*What Do You See in "Christine"?*

THE new story by Alice Cholmondeley, "Christine," is a most human story told in the form of letters from a young girl artist in Berlin to her English mother in London. It is a graphic of the German state of mind and conditions when war was declared against England, and the spirit in which it is told bears witness to its truth.

Gertrude Atherton declares it is merely a made-up story; but I note other people believe it is what it purports to be, a genuine relation of facts. My Holyoke friend, Mrs. Dwight, thinks the Countess Von Arnim wrote it, it is so like her other books.

The story goes to prove what one clever speaker said is true: that there are in the world just two races, the human race and the Germans. And it makes it still more clear that this war must proceed until both races are human. One editor recommends the book to "the sentimental old ladies of both sexes, who can't see why we have to send our boys abroad."

The editor of *Nautilus* recommends it to every intelligent human being who wishes to see the unseen cause of this war clearly in spirit and in truth.

▽ ▽ ▽

*Look Sharp for the Wolf.*

WHENEVER you hear the pacifistic sheep bleating shy off to the right and look sharp for the German wolf underneath. Better suspect a wolf too many than to be fooled by one.

This is the time for all good men and women to fight and affirm for democracy's allies.

Seat pacifism into the cellar until we've made the world safe for it to live in.

— ◆ —

### LOVE IS ENOUGH

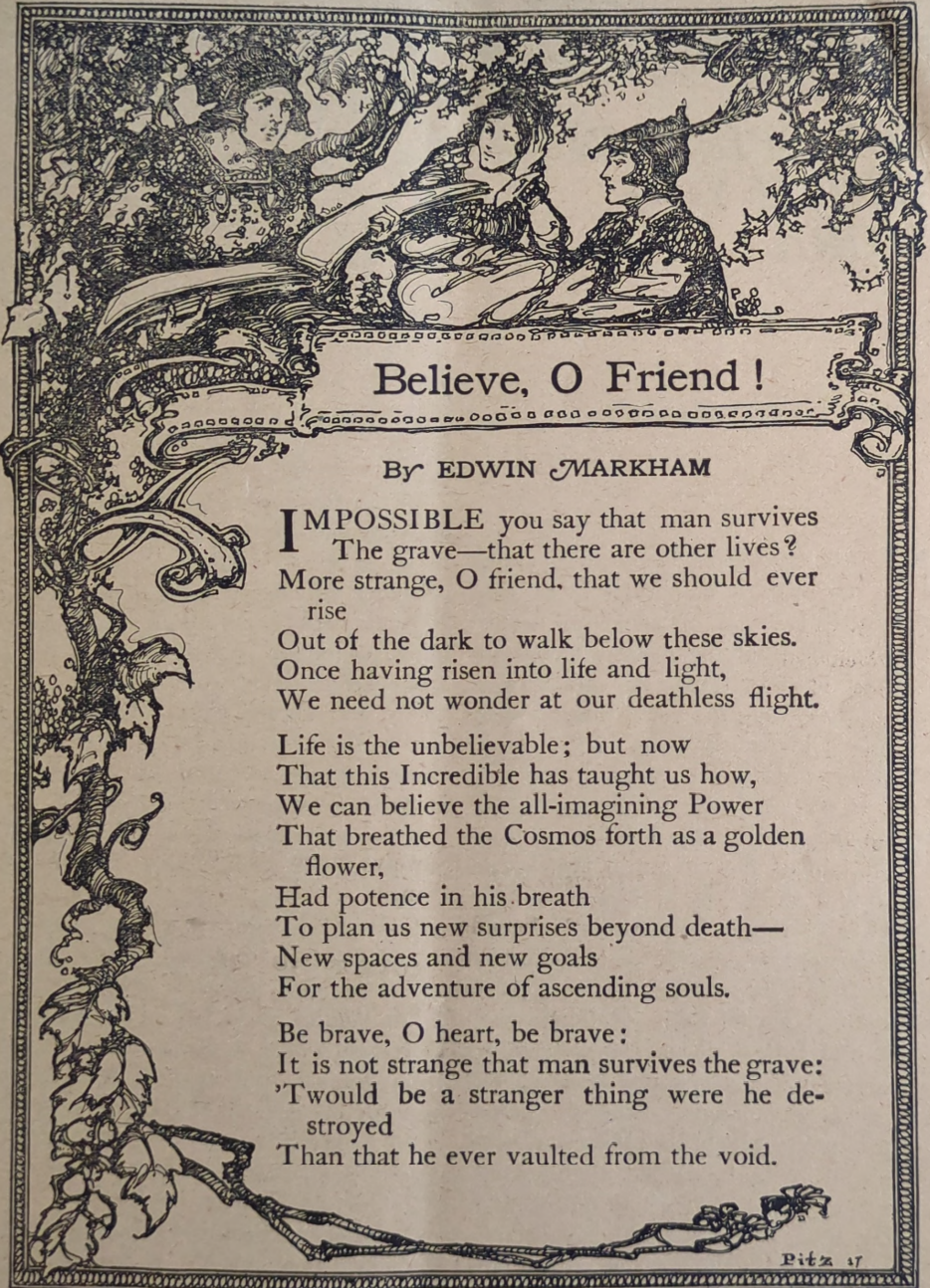
BY JANET THURBER

▽ ▽ ▽

LOVE is enough for the world,  
Love is enough for a man,  
If you think greatly,  
And if you act straightly,—  
Love is enough for a man.

Love is enough for a man  
Love is enough for the world.  
Earth must receive it,  
And earth must believe it,  
Love is enough for the world.





## Believe, O Friend !

By EDWIN MARKHAM

**I**MPOSSIBLE you say that man survives  
The grave—that there are other lives?  
More strange, O friend, that we should ever  
rise

Out of the dark to walk below these skies.  
Once having risen into life and light,  
We need not wonder at our deathless flight.

Life is the unbelievable; but now  
That this Incredible has taught us how,  
We can believe the all-imagining Power  
That breathed the Cosmos forth as a golden  
flower,

Had potency in his breath  
To plan us new surprises beyond death—  
New spaces and new goals  
For the adventure of ascending souls.

Be brave, O heart, be brave:  
It is not strange that man survives the grave:  
'Twould be a stranger thing were he de-  
stroyed  
Than that he ever vaulted from the void.





## THE SPIRIT IN WHICH YOU WORK

By

ORISON SWETT MARDEN

▽ ▽ ▽

NEAR my native home in the New Hampshire mountains there was a beautiful brook of sparkling water which came tumbling down a mountain side. I used to think the brook was happy because the sparkling water leaped so buoyantly from rock to rock and ledge to ledge on its way to the valley. It was evidently fed by a wonderful spring way up the heights. But at the bottom of the mountain this brook ran into a valley from which it had no outlet, and there the water which fed it underwent a remarkable transformation. It lost its sparkle. Its wonderful fascinating music, as it tumbled over rocks and leaped down the waterfalls, all ceased. A green scum gathered on its surface. Frogs, lizards, water snakes, turtles, muskrats, all sorts of vermin and insects gathered there, until what had once been a thing of joy and beauty became a most repulsive sight. In summer time the pool would almost dry up and become a foul malarial swamp.

As long as the brook was working, while it tumbled over the rocks and

down the mountain side, singing as it went, it was pure, sparkling, and apparently joyous and happy, but when its activity ceased it began to deteriorate. Its whole nature was changed. It lost its freshness and beauty and became a source of disease.

This is practically what would happen to the human race if man should cease to work. Where growth activity stops degeneration begins. But for our day's work, the necessity of regular, systematic exercise of our faculties, we would revert to barbarism. "Use or lose" is Nature's motto. Everything that is not in use deteriorates. Everything that is idle is already on the way to the scrapheap.

In the Creator's plan of the universe activity, motion, was evidently intended to be a great purifying, beautifying, efficiency-developing force of the world. Normal work everywhere and always improves human beings, educates, trains and enlarges them, while idleness everywhere and always causes deterioration, just as the mountain brook deteriorated when it ceased to fulfill its purpose—to move forward toward the great sea.

"He who loves work gains all the favor of the gods," says Dr. Frank Crane.

Instead of being a curse, work is man's greatest blessing. There is no one thing that has ever done so much for humanity, that has given so much happiness, saved so many human beings from despair, and kept so many from suicide; no one thing that has called forth so many hidden resources, developed and strengthened so many powers of mind and body as has work.

Dr. Richard C. Cabot of the Harvard Medical School says: "A human being is a creature who cannot be healthy or happy or useful unless his balance is preserved by motion, by change, by action, by progress." In other words, no



man or woman can be healthy, happy or useful if not engaged in useful, productive work, work that will be of some service to mankind.

Many people have a sort of vague impression that a happy, constructive life is a thing apart from the day's work, that it is a mystical something, determined largely by fate or destiny. The truth is, it depends entirely on how we manipulate our personal assets. The material of which success and happiness are built is in our own hands. The building is the work of every day. It consists in living life up to its maximum possibility of good. There is no unnatural straining and striving in this. It is a simple matter of honest, earnest, persistent endeavor *every day*; of always trying to better our best and to make our highest moment permanent.

The enjoyment which comes from travel, from viewing works of art, from reading, from social intercourse with friends, from the opera, from the theater, is a temporary thing in life; but the man who loves his work has a daily enjoyment, a perpetual pleasure which never fails him.

People who shirk work and make pleasure the object of their lives never find real pleasure or happiness. I have watched pleasure hunters travel over the world, trying to find new sensations, new excitements, new pleasures, but their faces always indicate that there is something lacking, some great gap which all the money which they can expend in chasing pleasures will never fill.

The human machine was made for action, was designed to perform useful work, and there can be no happiness for an able-bodied man or woman outside of an industrious life. We cannot cheat nature. If we would be happy, we must conform to nature's laws. Work and play are the great balance wheels

of man's being. We were not made for perpetual playing, any more than for perpetual work. You can no more be happy without first earning your pleasure by doing your legitimate share of the world's work than you can enjoy your dinner without being hungry.

If after being wrecked at sea, you should manage to climb upon a great raft which your fellow passengers had made out of floating pieces of the wrecked ship; if you should take the most comfortable position, and eat all the food and drink all the water you wanted,—even though the workers went hungry and thirsty,—while you refused to do your share of the necessary work in the desperate effort to get ashore, how do you think your companions would feel? Would they not be justified in throwing you overboard?

Now the human race is on a great world-raft, flying at lightning speed through space, and the work of every human being on board is necessary to keep the raft headed in the right direction, and always moving toward its appointed goal.

"Work cannot be evaded without serious spiritual loss," says Hamilton W. Mabie; "for work is the most general and the most searching method of education to which men are subject. A process which is educational in a way at once so deep and rich must, in the nature of things, form part of the spiritual order of life; for education is always spiritual in its results. Christ's life among men was one of toil; he was bred to a trade and practised it; his labors were manifold and continuous; and in word, deed and habit he identified himself with those who work. Many of his most beautiful parables grew out of his familiarity with the tasks of the shepherd and husbandmen; many of the deepest truths he gave to his disciples were made real and comprehensible by



the imagery of the working life in the fields and at home; and when he said, 'My Father worketh hitherto, and I work,' he not only gave a divine sanction to work, but he made it a part of the divine life."

But for the blessing of work the human mind would go to pieces. It is good, honest, regular work that preserves the physical and mental balance and keeps us in a normal condition.

God's medicine is work that we love. God's plan for man's development, his growth in mental and physical power and resourcefulness, is work.

The human being who does not contribute his quota to the great forward movement of humanity becomes a parasite, the lowest and most degraded form of vegetable or animal life. In America we call the human parasite a "loafer." Josh Billings, in his homely vernacular, gives a good description of this creature.

"The loafer," he says, "iz a human being who occupies all grades in society, from the judge on the bench klean down to the ragged thing in britches who leans against a lamp-post and fites flies in August.

"He has hiz big circle ov friends, whare hiz koarse jests are re-echoed, and whare to be in hiz konfidence iz considered an honor.

"He iz not alwus destitute ov kommon sense, and quite often iz the author ov jests which pass upon the unwary for humor and even wit.

"He haz no pride that is worthy, and haz no delikasy that enny boddy kan hurt.

"During hiz boyhood he kills kats and sells their hides to the hatters, and robs all the hen's nests and arly apple trees in the naborhood.

"During his middle age he begs all the tobacco he uses, and drinks all the cheap whiskey he kan at sumboddy else's expense.

"During hiz old age he winters in the almshouse, and summers in the sugar hogsheds, and, when he comes tew die, he is buried in a dich, like an omnibus hoss, aith hiz old shoes on.

"This iz a trew account ov the life and adventures ov the ordinary loafer, and yet there are thousands ov human krittters coming onto the platform ov life every six months whoze only am-bishun iz to be successful loafers.

"The loafer kares nothing for publik opinyun, and this, alone, will make any man a loafer.

"The loafer rather covets disgrace ov all kinds, and, when a man gits az low down az this, he haz got az low down az he kan git without digging."

Only a small percentage of the sons and daughters of millionaires could get a living today if they were suddenly thrown upon their own resources. Many of them if they were suddenly to lose their property, could not get a five dollar a week job. They are undeveloped; their characters are flabby, they lack stamina, have practically no initiative, are almost powerless when it comes to self reliance; helping themselves, because they have not been trained to work; their self-reliance has never been developed. Measured by all that constitutes the full grown man and woman, these rich drones would rank very low.

The idle life is the weak, useless life. No mental or moral stamina can be built up without systematic employment, and a worthy aim. No matter how much money you may have, you are growing weaker, you are deteriorating, you are a little less of a man for every idle day you spend when you are able to work.

Work keeps people normal and happy, but idleness attracts all sorts of vicious, dangerous and destructive things. Inherited wealth which does away with the necessity of work is often



the worst possible curse to the inheritor.

If Harry K. Thaw had been obliged to make his own way in the world, to do his own struggling, there is every probability that he would not have led the degenerate life which led to his nine years' terrible experience in an insane asylum, and the later miserable occurrence which followed. He would have been much happier and very much more of a man than he is today, because he would have developed his better qualities. He would have been more normal because he would have been compelled to live a more normal life. The simple life with its legitimate portion of good, honest work would have made him a useful citizen.

Take any idly inclined young fellow with a personal income of eighty thousand dollars, free from all restraint, with full liberty to do as he pleased, and think of the army of vagabonds—the idle, useless, aimless, dissolute people he would inevitably attract! Just as an electric light in the summer time attracts bugs and beetles and all sorts of insects, so will any idle youth with a great fortune attract dangerous associates, and draw to himself a multitude of temptations which a poor boy with an ambition to make something of himself, and struggling to make his own way in the world, will escape.

Nothing is truer than that an idle brain is the devil's workshop. Here is where the great tempter gets in his work. Here is where vicious habits originate; here is where the baser passions and desires are born and grow to maturity.

When a person is at work he is comparatively free from the vicious temptations that assail the idle. But when he ceases to work, or when he is idle because his father is rich, then the trouble begins. Then the tempter gets in his work. He lures the idler to vicious resorts, to get with bad people, with the

loafers, and the purposeless nobodies. And how quickly one's standards drop, one's ambition and high ideals become blurred when drawn into bad company, into the haunts of vice and idleness!

On the other hand how seldom a useful and happily employed person does anything vicious! How seldom any criminal tendencies develop under such conditions! The vicious tendencies and nearly all of the harmful things are hatched in idle brains.

There is an upward tendency in the life of the happy worker. With him everything is climbing to a higher level, while idleness is always dropping to lower levels.

"For there is," as Carlyle says, "a perennial nobleness, and even sacredness in work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works; in idleness alone is there perpetual despair. Work, never so Mammonish, mean, is in communication with Nature: the real desire to get work done will itself lead one more and more to truth—to Nature's appointments and regulations, which are truth."

No amount of money will purchase immunity from God's laws. Who violates the work law, which is the fundamental law of life, pays the penalty in corresponding weakness of character, mental deterioration, mental flabbiness. Live the idle life and you will tend to become backboneless, spineless, staminaless and characterless. You can never develop the grand qualities which belong to the superb life without exercising them. You will be an infant in your initiative, an infant in your executive ability, an infant in your judgment, an infant in your power to decide. In fact, you will be a mental infant unless you do a man's or a woman's work in the world.

(Continued on Page 62.)





## **“WHATSOEVER A MAN SOWETH”**

**By**

**GLENN WESLEY BUGBEE**

▽ ▽ ▽

**I**F WE could but grasp the meaning of the fundamental law of growth: that all things of life must be grown from the seed, how often might we be saved the disappointing prospect of reaching out after things which already lie within our grasp. The inability to get on, the underlying cause of most failures, is due to a lack of understanding of this simple truth. If, instead of expecting opportunity to fall into our laps, full-grown, ripe and juicy, on the instant of desire, we had but the courage and persistence to cherish the seed which is already ours, our hopes and prayers might be indulged to some purpose.

When we send forth our prayers to the Infinite; when we sink our requisitions into the subconscious mind, the answer comes, not in the finished product of our desire, but in the form of a beginning—*seed*. In answer to prayer comes the seed, which we ourselves must nurture, under Divine guidance, from conception to maturity. We complain that opportunity is withheld, when the truth is that we cannot be

goaded into accepting the opportunities which are already ours, or in making the most of them in the only form in which we are fitted to profit by them.

Opportunity, whether for health, wisdom, love, success, or financial mastery, must be grown from the seed. Successful people are those who are fertile to the seed of opportunity. Growing things are invariably and progressively active, and failure is usually an evidence of sterility, ignorance or neglect.

Growth keeps pace with opportunity, and opportunity dogs the footsteps of desire. It may be taken as an axiom that when healthy desire enters into the heart and sticks, that the seed of opportunity is already there.

We have only to consider the life stories of those who have been deemed worthy of an honored place in the recorded history of mankind to realize the unvarying truth of this precept. The sowing of the seed in the rich soil of ambitious minds; its gradual uprearing; watered and wind-tossed, oftentimes, by opposition and adversity, until the fruition of growing talent has brought them a bountiful harvest of honors and riches. If the master minds of the centuries could not overstep this simple law of growth, how may you or I?

Have you ever noticed how prolific is nature in the matter of seed? Humanity may subsist wholly upon the seed of vegetation, and still there is seed for the planting. Opportunity, full-grown, may knock once at every door, but the seed of opportunity lies scattered about our doorsteps as freely and abundantly as the vagrant pollen which floats unchallenged on summer breeze.

Why complain then of adversity, when the seed of deliverance confronts us on every hand? We may wear out

(Continued on Page 44.)





## MENTAL ACTION

By

T. J. SHELTON

▽▽▽

### 8. SUBSTANCE.

**A**CTION is life.

Let us keep up our mental action for we are going some! As the new words have it. And right here let me tell you that you must not be afraid of new words for they are signs of new thought and new life.

I read the sporting page of the daily papers to keep up with the new words and the new movements in mentality. I often stop and talk to the news boys on the streets just to hear their new words. In the hotel where I stayed so long in New York city I got acquainted with all the help from the kitchen to the roof garden. My democracy is the democracy of divinity for I recognize each human being as a fellowgod.

I get new words from the men and boys, women and girls who are at work in the world. If you want stilted speech and a dead vibration go among the so-called upper class and you will find it. The people who are at work in the world are the ones who are alive and in action. This does not mean that I do not like the aristocrats and cultured people. We are all One and it will not do for us to separate ourselves into classes.

Nevertheless we can distinguish and

differentiate when it comes to thoughts and words are the expressions of thought. Get into action and keep right along in the roar of the battle of the vibrations. It will sound like music in your ears for you will get the martial movement in mentality. You don't have to be a soldier in uniform and carry a gun in order to have the martial spirit and to feel the courage and vibrations of victory.

Your only enemy is thought and you want to arm yourself and fight the good fight of faith and lay hold on eternal life. This is the only way that you can manifest the works of God. You are here for that very purpose and you will never be happy until you are fulfilling your destiny. Oh yes you are a man of destiny and a woman of destiny. You are one of US in the divine purpose and we are all working together for good. And when we say "good" we are not talking about any sentimental manifestation of emotion. We mean science and science is the practical truth of being.

Substance!

You know the modern scientist has turned away from matter to mind. He no longer believes that we are living in a material world that has grown out of other material for he recognizes the universe as being alive and in the vibration of its own being. I need not enter into the discussion with you now for you will find it in all of the newspapers and magazines. It is what is called the electric theory of the universe. We thought we had got to the end when we found the atom, but now we know the atom is a whole solar system within itself and has a sun and electrons revolving around the central sun.

Oh, we are rising from the dead and entering into the vibrations of regeneration and the resurrection. It is all in the cosmic order and you must recog-



nize it in that way for if you go to localizing yourself you will be lost in the abyss of nothing. Jesus startled his disciples by telling them to hate father, mother, brothers, sisters, husbands, wives, houses, lands, and their own mortal lives in order to enter into the truth of being.

He knew that the truth of being was not localized and therefore men must get away from the local environment in order to get into cosmic consciousness. All of these movements in matter are the movements of mentality and in the regular cosmic order. You are responsible but you need not take all of the responsibility upon yourself. Such a burden would break your back. Just leave the rest of us something to do. When we all work together and think together we will be at rest in the midst of our activity.

There is only substance.

Now what are you going to do with the atoms in your body? Are you going to let the clay handle the potter? This is the way we have been doing and the result is that we are worms of the dust when in reality we have never been in the dust. We are not of the earth earthy but gods from heaven, for we have always been in heaven and can never get out of heaven. It is the invisible world of mentality and we are thoughts.

If the same substance is in your hand and head and heart and liver and lungs you ought to control it. It is made out of the same stuff that you make everything else out of and that is thought. So we recognize the fact that a thought will kill or cure in an instant. A man may be struck dead and fall down a helpless corpse by the entrance of a thought into his mind. You know this for it occurs nearly every day. A thought enters into the mind of a man and he is a lunatic. He will murder his

own family and then kill himself. And all on account of a thought. This madness is taking place all the time and the newspapers are full of it.

Yet there is only one substance. There are different ways of using that substance. And so madness comes from the wrong use of thought. You know the wrong use of thought is simply sin or missing of the mark. The man is wild and shoots wildly. The engine is on the track and is a wild engine and so there is a wreck. Now all of this disorder is in perfect order for it is a cosmic movement. All lies are the truth upside down. All discord is concord out of tune.

When you are in your right mind you can get control of all of the atoms in your body for it is mind and you are instantly changed from sickness to health, from misery to happiness, and it all takes place in your thought; we are now coming to the place where we are entering into the music of the spheres. It is the business of New Thought to take us out of the Noise into the Eternal Silence where everything is in perfect harmony. And we are not going to do this by the authority of

*(Continued on Page 45.)*

### THANKSGIVING

BY FANNIE MEDBURY PENDLETON

▽ ▽ ▽

A IN'T you glad you're living?  
Why, you know you are!

Friend, this is Thanksgiving;

Catch hold of your star.

Just think things are coming right—

Helps a lot, you bet!

After all this old world's folks

Best you ever met.

What a heap of troubling

Could be saved, you know!

Keep your soul a-bubbling;

Just look up and grow!





## USING YOUR OCCULT POWERS

By

LIDA A. CHURCHILL

▽ ▽ ▽

### 5. PLAYING YOUR OWN FORCE TRUMPS.

NOT, by constraint or severity shall you have access to true wisdom, but by abandonment and childlike mirthfulness. If you would know aught, be gay before it.

Thus runs the gospel according to Thoreau.

Abandonment and cheerfulness are always signs of the efficient life, of occult powers put to their most potent and effective use to bring about desired and desirable ends.

The depressed worker sends out low, negative vibrations which are dull tools that hack and deface or accomplish worthily only with infinite labor of soul and toil of hand. There is not one of us who if he is to build wisely will not build as Moses was commanded to do, "according to the pattern in the mount," the burning bush in our own consciousness. The direct rays thrown upon each of us at birth by our star—*designedly* thrown upon us by the Master Builder—give to each one individual trend, tendency and natural choice towards and of work which, though not individual in itself, he will do in some

measure and particulars differently than it has ever been done or ever will be done by another. This direct influence is one of the most important things we have "in the house": our house of life, as initial capital which may most effectively and adequately be used for accomplishment, and working according to its decrees we may be "gay" before our daily doings and thus secure the high potency of some of Nature's finest forces, elation, joy, satisfaction.

A certain railroad company has a rule that before any one shall be appointed to a responsible position on its route it shall be ascertained that he has no domestic trouble or is placed in any circumstances which would tend to render him morose, forgetful or absent-minded. This road demands full efficiency, occult powers put to their best use, and recognizes the fact that only such men as can be "gay" before their work are adequate to its requirements.

What are the force trumps to be played to make life a satisfactory game for *you*? They are the *spirit of you* lived out from the center of you as the rose pulses forth from the center of the bud: *your* tastes, *your* talents, *your* convictions, which, if given their legitimate place and prominence will lead to *your* work, to the constant growing towards your desired goal. They are the natural, spontaneous things which stamp you as a unique creation of God, bound to think the unique thoughts and to do the unique deeds which are yours and belong to no other.

One who is trying to live his life according to another's pattern, or who is here and there tacking on "shreds and patches" of imitation and make-believe, is stultifying his own design, making a crazy quilt of emotions and struggles, entirely missing a harmonious whole. He is letting his own force trumps lie on



the table while he plays, and very badly plays, another's hand.

Perhaps on no reef have more soul boats been wrecked than on that of supposed *gentility*. Let all the gods be thanked that with skin-tight trousers, hoop skirts and Grecian bends we have shaken off the idea that occupations make or unmake "gentlemen" and "ladies," and have taken on the knowledge that one degrades or ennobles his work, not his work him.

An ambitious woman decided that her son should become a banker and a shining light in society. Regardless of his protests she secured for him a position in a leading bank, decked him out in fashionable apparel, and had him installed in a position which she decided had all the marks of a gentlemanly profession. She was soon surprised to see him drooping, wilted, irritable, and still more surprised when one day she received from him a letter which read:

"To me the bank game is not worth playing. I'm going in for something that has always set up a longing in my wish-bone: farming in some shape. The hand I hold may be all two-spots, but they're trumps to me, and I'll be happier with such tricks as they'll take than I would be playing another fellow's hand though he held both bowers and all the aces."

Through the blitheness of cloudless weather and the fogs of gray days that young man, clothed in khaki trousers and blue flannel shirt, sings and dreams as he rides behind two horses of a big milk and fruit ranch while he plans how he shall buy and equip his own ranch. He has "access to true wisdom." He has claimed the occupation that claimed him and is "gay," and therefore efficient, before it.

"Once upon a time" in a little Maine village there lived a gentlewoman who was suddenly thrown upon her own

resources. As she must work it was decided by all her closest friends that her occupation must be "genteel." Although she had not attended school for thirty years and disliked the close contact of children, it was felt that teaching was the only thing which would be a becoming employment for one of her station and former mode of life. "Madam Pratt's Private School" was announced and two-score pupils secured. For six months thereafter Madam was in lively torment and her students "having the time of their lives," scoffing at her misgovernment, mocking at her old-fashioned pronunciation, laughing at her ancient methods, all the time "sensing" her dislike for "young people" and returning it with treble interest.

One day after a particularly trying session Madam Pratt, like King Bruce of Scotland, "sat herself down in a dolorous mood to think." The result was that the next day when her tormentors assembled they were told that school was a thing of the past.

The Pratt pound cake had been a tradition in the family for generations. In all the regions round about no marriage or burial feast had been considered complete without it.

"Genteel or no genteel I'll make the world know about and pay for that cake!" cried the awakened Madam.

The world does know about it, eats it by thousands of loaves every week, while Madam goes about in a handsome auto to transact the business which has transformed her from a misplaced hanger-on to a reliant, useful world worker who has found the task before which she can be "gay" and therefore efficient.

In order to have our "power" and our "glory" we must have our "kingdom." The book which the born milliner writes will not be a fine book; the

(Continued on Page 45.)





## HE LOVED MUCH

By

JAMES A. EDGERTON

▽ ▽ ▽

HAD the Nazarene given utterance to no other sentence than that "God is Love," he yet would be entitled to the world's everlasting gratitude. There is enough power in these three words to make over the human race.

The age of scholasticism lasted for centuries. The thought forces produced were tremendous. All Europe was virtually a mental battle ground. During this time were sown the seeds of modern civilization—of the inductive philosophy, the reformation and democracy itself.

Yet about all the average man remembers of that era wherein struggled intellectual giants are two incidents that concern not the head but the heart, viz., that Abelard loved Heloise and that St. Francis of Assisi loved animals.

For love is made of the substance of immortality. It outlasts states and systems, even civilizations.

Love is broader than family. It reaches to friends and neighbors. It is yet broader. It extends to country. It is broader still. It embraces all humanity. Even this does not circumscribe it. If it is true love, it takes in all of God's creatures.

Love of country, of the flag, of a principle, makes men heroes and martyrs. It is the motive force that impels the true statesman. It is the light that il-

(Continued on Page 58.)

## DREAMS THAT COME TRUE

By

MARY E. T. CHAPIN

▽ ▽ ▽

THE dreams we want to come true are not the erratic fancyings of the mind when the body sleeps. The dreams you do want to come true are the dreams that come to *waking* hours, when the *purposes of life rise into consciousness*. They are day dreams and speak out if the silence life at times wraps about itself, sometimes in the midst of a hurrying throng, sometimes in the quiet of twilight at even.

These are the great dreams of life that come to nearly all—dreams of love, dreams of achievement, dreams of beauty in tone and form and color. There are dreams childhood has of youth, youth has of maturity and maturity has of age.

Will they come true? Do they come true? So much *depends on the clearness with which the dream voice speaks to us*.

If we want the dreams to come *true* we must train the dream voice to *distinctness of speech, to clearness of enunciation*. How can we hope for the dream to come true, or even know it will come true unless we heard it utter a distinct phrase?

Take the common youthful dream of love. It is universal—or almost. Yet in most cases how evanescent and unsatisfying its fulfillment! Was the

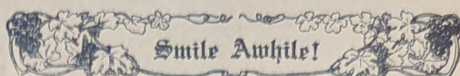


dream a deluder with false hopes? Is there no fulfillment of the promise it seems to offer? But do your youths and maidens hear the dream speaking with a clear voice? Does not this dream speak usually with only a vague sound, a tone only, unarticulately. And is not even that unarticulated voice almost drowned with flat jokes, with commonplaces, with the clashing of multitudinous cheap vanities and ambitions? The voice of the dream of love did not speak distinctly and could scarcely be heard at all above other discordant sounds. No wonder they never know the fulfillment of a dream so vague to consciousness that they did not really know what it was.

Yet why should not this dream common to humanity through uncounted generations have found a voice distinct enough to speak unmistakably to all? Would it not speak more clearly to these youths and maidens if the best expressions of it in the past—in the wonder of true poetry and real romance were ringing in their hearts, in accord, and not in discord, with the voice of the dream? If the sweet things, the right things, the true things that have been said about this dream were their familiars instead of the customary cheap and shallow commonplace?

Then there is the common dream of success, of achievement. But how often this dream, too, is indistinct, has no clearness even of outline. It is vague, and for all you really see of it, leaves you ignorant of what really to count success. It leaves you to grasp at a wisp here, of money, at a wisp there, of reputation, at a wisp somewhere else of something else, believing that in these you see simulacra or the vague image of your dreams. Usually the outline is so blurred that you do not see the connection between means and end, and you

(Continued on Page 60.)



## TWO SONGS FOR THE KIDDIES

By

WINIFRED SACKVILLE STONER, JR.

▽ ▽ ▽

THE WORLD'S A MIRROR.

*Air of Auld Lang Syne.*

IF TO the world we give our best  
Of heart and soul and mind,  
The world will render back to us  
The best of every kind.  
Of thoughts and words and deeds of love  
Which let us live on plains above  
The sordid, ugly roads of life  
Befouled with mud of hate and strife.

For life is but a mirror bright  
Which smiles when we would smile,  
And tells us with a happy face  
That everything's worth while.  
But if we frown she frowns at us  
And stirs up such a dreadful fuss  
In all our ether-rays around  
That JOY for us cannot be found.

CHASE HURRY, WORRY AND FEAR AWAY.

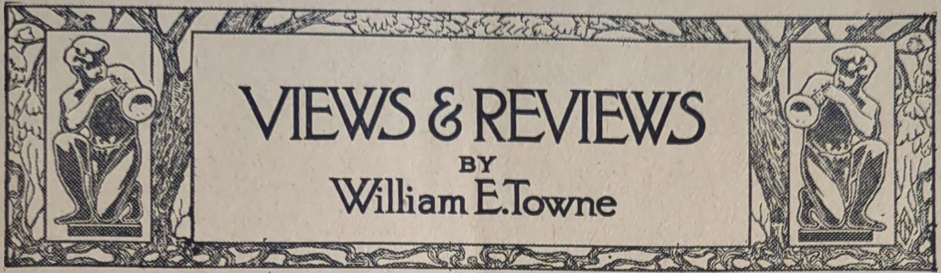
*Air of Pack Up Your Troubles in Your Old Kit Bag.*

CHASE HURRY, WORRY and FEAR  
away,  
My kiddies, dear,  
Let in the fairies of LOVE and CHEER.  
Keep them ever near.  
What's the use of being sad,  
It never is worth while—  
So let in the fairies of love and cheer  
And SMILE—SMILE—SMILE.

*The kiddies in my school smile as if they felt real happiness when they sing this little song.—WINIFRED S. S., Jr.*

IN all scientific research everywhere, the basic principle is:  
There is only one power, which is omnipresent and ever active.  
This one power you are constantly using, either consciously or unconsciously, through THINKING.—"Stepping Stones to Success."





### *Are You Dissatisfied?*

There is a "divine discontent" that acts as a sort of irritant to induce action.

And there is a nagging, nerve-wearying paralysing discontent, an habitual fretting and resistance, that simply cuts one off from life and joy and leads toward disease and death.

The discontent that seeks and sees a remedy, that results in constructive action, is good. The life urge in its manifestation always brings a degree of discontent with things as they are.

But when this discontent is not coupled with *action*, when it is allowed to degenerate into a sullen *resistance* to conditions, one soon loses his power of adjustment and begins to travel toward the negative side of life and away from the life of power and success.

Real power and real success are largely the product of one's ability to adjust to circumstances and environment. The weak and unsuccessful simply wilt or blindly resist in the face of obstacles. The wise and the strong find a way around or over by using their adaptive powers and their constructive ability.

If your best efforts fail before some particular obstacle, then *let go* and adjust to it instead of going on sullenly resisting what you cannot overcome.

When your attention is concentrated upon resistance, without constructive effort or ideal, your forces are simply going to waste.

*Focus them upon some constructive action.* If you cannot find a way around or over the thing that opposes you, ignore it and turn your forces into some other channel but do not keep on wasting time and energy in merely sulking.

*Power is developed by action preceded by constructive thought.*

Power is dissipated by sulkiness toward life and intense resistance to obstacles. The tide of your forces soon runs low if you repress them and refuse to give them a channel of expression.

*It is self-expression, constructive action, achievement, experience that brings power and freedom.*

Much of our dissatisfaction is mere fretful resistance and due simply to a bad habit of thought.

For instance, I have before me a letter from a woman who says: "I have been married almost thirty years and every day I am more and more dissatisfied with myself and the way I am obliged to live. I have five healthy children and a healthy husband. We have managed to save considerable money." There are many mothers who would feel that, given these conditions and a husband of good habits, they could manage to be fairly contented, but this woman finds that she is "constantly at war" with herself. Now many of the things she desires are perfectly reasonable and even justly due her, but what a waste of energy to spend thirty years worrying about them.




 VIEWS and REVIEWS

 BY  
 WILLIAM E. TOWNE

One of the chief obstacles to her getting what she desires is her husband's attitude towards spending money. But if she had let go mentally and adjusted herself, for the time, to conditions which it seemed she could not change and worked *with* her husband mentally, who knows to what extent his attitude might have been guided and changed. Read "Evolution of a Real Marriage," in May, 1917, *Nautilus*, for an illustration of what can be accomplished in this line.

Resistance without constructive aim simply leads away from the things we want and defeats our desires and purposes or rather leads to a lack of desire and purpose.

#### *What to Do With a Wandering Mind.*

Perhaps your mind wanders because you give it nothing to do.

The habit of letting the thought drift wheresoever it will into all sorts of idle picturings and useless reproductions of past scenes and experiences is very general. Concentration will aid in directing the mind into productive, creative channels at will. Concentration is mostly a matter of using a little will power and using it persistently.

In all mental training it is the *repetition* of the desired thoughts until the right *mental habits* have been formed that brings the results. The big result is built upon a whole lot of small and seemingly insignificant victories.

So it is in developing concentration. A few moments of idle, useless thoughts seem of small account, but these moments repeated finally result in a vicious cycle of thought habits which one would be glad to get rid of. Concentration is developed in

the wrong direction. Replace the undesirable thoughts with some subject you want to focus your mind upon and then keep bringing your thoughts back to your subject. You can soon develop concentration if you really want to.

The great reason so many try to develop concentration and fail is because they are not willing to do the simple preliminary work, to make the needed effort of will to direct the mind instead of allowing it to drift in the thought cycles already formed. The method is so simple that they will not adopt it. They are looking for something wonderful and intricate that will give them an immediate short-cut to the desired results, like the poor and ignorant African who searches for "learning pills" by means of which he hopes to immediately open the doors of knowledge.

When you are alone, give your mind something to think about that is worth while.

John C. Calhoun told a friend that he "had early subjected his mind to such a rigid course of discipline, and had persisted without faltering until he had acquired a perfect control over it; that he could now confine it to any subject as long as he pleased without wandering even for a moment; that it was his habit, when he set out alone for a walk or a ride, to select a subject for reflection, and that he never suffered his attention to wander from it until he was satisfied with its examination."

#### *Psychic Sources of Success and Happiness.*

It is well to be dissatisfied, because that means progress, advancement, improvement.




 VIEWS and REVIEWS
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WILLIAM E. TOWNE

If you are wholly satisfied with yourself or your environment you are stagnant, a slave to thought habits, and you are facing toward death instead of toward life. For to be wholly satisfied means that you have lost the vision of greater things, that faith has been allowed to die within you.

But discontent is another matter—worry and uneasiness without constructive action, resistance to environment which for the time being you cannot seem to change, etc. This is destructive. It acts destructively upon the body. It acts even more destructively upon success and character. It binds one to the very things he least desires—or the things he thinks he least desires.

Discontent and blind unreasoning mental resistance to conditions acts as a psychic poison. It begets nervousness, indecision, lack of will power, high blood pressure and hardening of the arteries, according to some of the best medical psychologists who have spent years in studying mental phenomena.

Fortunately it is within our power to entertain power building, health and happiness creating thoughts in place of discontent breeding ideas, and these health and power thoughts actually and literally have the ability to chemicalize the physical body and make the man who habitually entertains them a far more efficient, healthy and happy being. In the wonderful chemical laboratory of the mind these thoughts generate the emotions which transform the body, act as a great stimulus to health and increase efficiency and action power.

Listen to what a well-known physician and member of the American Medical Association, William S. Sadler, M. D.,

has to say on these points in his book, "The Psychology of Faith and Fear": "We have observed patients within one month's time, as a result of increased courage and an improved feeling of general well-being, increase their lung capacity fifteen to twenty per cent." And again: "Drugs and other agencies possess the power of greatly stimulating and marvelously arousing certain debilitated and weakened nerve centers. *It is now known that the mind—the will—possesses similar power.* \* \* \* Psychic influences are undoubtedly able to hasten the process of repair and encourage the work of healing, following both accidental wounds and surgical operations. \* \* \* The mind possesses almost unlimited power which can be exercised toward the prevention of dyspepsia and the improvement of digestion. \* \* \* Mental influences are able to increase or decrease both the quality and the quantity of nearly all the digestive secretions. \* \* \* Mental courage augments muscular strength. \* \* \* The psychic state has the ability to increase fatigue, or to enhance rest. \* \* \* The mind is more powerful in overcoming drug habits than any other single agency. \* \* \* Happiness has its origin and existence only in the mind."

If you want success and health, entertain the thoughts from which health and success are generated. The power of choice is yours. Use it.

#### *Behind the Scenes in Germany.*

Ambassador Gerard in his "My Four Years in Germany" (published by George H. Doran Co., New York), clears up much in connection with the war




 VIEWS and REVIEWS

 BY  
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which has long puzzled us. He reveals through the published official documents and his own experiences in Germany some of the reasons which made war with the United States inevitable.

He proves that the German leaders carefully and systematically cultivated a sentiment among the people for a war with America.

He records the personal threats of the Kaiser, "America had better look out after this war," and "I shall stand no nonsense from America after the war," backed by similar sentiments from many prominent German officials.

Nothing in this interesting book is better worthy of study than the chapter which deals with "Hate." Here we have a key to a portion of the German psychology which has puzzled the world. I quote from page 308: "Hate in Germany is cultivated as a noble passion, and, during the war, divines and generals vied with each other in its praise. Early in 1917, the Prussian General in command at Limburg made a speech in which he extolled the advantages of hate, and said there was nothing like getting up in the morning after having passed a night in thought and dreams of hate."

After this we are not surprised at the following incident, related on page 166. Mr. Gerard had learned of many instances where it was claimed the civil population had annoyed war prisoners. So he was especially pleased one day to read in the official newspaper, the *North German Gazette*, an item describing in detail the punishment (imprisonment) meted out to certain civilians who had "been guilty of improper con-

duct towards prisoners of war." Upon investigation he learned that the "improper conduct"—which brought substantial terms of imprisonment as punishment along with an exhortation that their names might "be held up to the contempt of all future generations of Germans"—this awful conduct consisted in *giving something to eat and drink to a few hungry and suffering war prisoners who were passing through the town where the incident occurred.* Neither are we astonished to learn further that Lissauer was specially honored, and decorated by the Kaiser, for writing his famous "Hymn of Hate."

On the interesting question of who started the war Mr. Gerard offers substantial light in the shape of the Kaiser's personal note to President Wilson, published in facsimile on pages 433 to 438. This naive document is another good illustration of the peculiarities of German psychology, for it goes far to prove the contention of the nations engaged in the war against Germany that upon Germany alone rests the responsibility for the beginning of that war.

Regarding Germany's ambitious plans for world conquest, too, Mr. Gerard offers much illuminating and interesting evidence, including statements by no less a personage than the Crown Prince, who frankly outlined to an American woman Germany's plan to gain dominion over the world, including America.

This book should be read by every American, that we may understand "where we are at" in this war.





## THE NEW THOUGHT WAY TO MAKE LIFE PAY

THE FIRST ARTICLE IN THIS SYMPOSIUM GIVES THE NEW THOUGHT EXPERIENCE OF ONE OF AMERICA'S GREAT MEN, FAMED ALIKE AS POET AND EDITOR. WITH A YOUNG WIDOW'S STORY OF HOW NEW THOUGHT HELPED HER TO SUCCESS, AND HOW SHE HEALED HER BABY OF CONSTIPATION; HOW ANOTHER WOMAN HEALED OTHERS AND BROUGHT A NEAR DEAD MAN BACK TO LIFE; HOW ANOTHER THROUGH NEW THOUGHT FOUND A GOOD HUSBAND AND HOME; AND A MAN WAS HEALED THROUGH A NEW THOUGHT USE OF THE WORD DAMN. WRITTEN BY

C. H. T.

ETHELIND LORD

MRS. EVELYN BALSTER

CELIA DELAND

R. L. SMITH

▽ ▽ ▽

### HOW I BECAME WHAT I AM

BY C. H. T.

▽ ▽ ▽

ONE has to be personal if he has set out to write under such a title. At the risk of appearing blatantly egotistical, may I say that I am what the world, I suppose, calls successful? But in my own heart I know that I am not. I have simply done the best I could, and tried to show those whose lives have crossed mine how to do the same.

I earn a good living—sufficient for all my wants, which are few and simple. I count among my greatest blessings my hosts of friends; and—I love my work. In the words of Browning, I “do that which some men dream of all their lives.” To love one's work! Could mortal ask more?

In my youth I discovered that my greatest fault was impatience. I could never play a game without wishing to win it. I could not seem to stand defeat, though I think I always managed to cover my humiliation. I soon saw

that I would have to conquer this failing. It got me nowhere. I am a person of instant decisions myself; and I expect others to give me what I give them. But I learned that this is asking too much of one's fellows.

I took stock of myself. I had few talents; but I had a great love for music, a love of the beautiful, and a quick appreciation of the best work of the masters. I was not a strong child. Illness followed illness, and three times I have been close to death. I dreamed a lot. I read all the poetry I could lay my hands upon, and at sixteen I had published some verse of my own in papers not usually open to one so young. I found that through words—particularly through words that rhymed—I could express my inmost thoughts far better than in any other way; and I determined to keep at it until I had acquired some technique. I wanted fame, not fortune. I read only the great poets. The smell of printers' ink fascinated me, and along with my desire for production came another and equally strong desire—to be an editor. I had to earn my own



living when I was still very young; and I was wise enough to realize that through poetry I could not make even my salt. So I studied the magazines diligently, and always ahead of me there was a light that urged me on, a still small voice that told me nothing was impossible.

I prepared for college. I had a wonderful father, a man of scholarly attainments who had written a Latin grammar and a series of arithmetics. But I hated mathematics, and but for him I should have failed always in my examinations. To my father, now passed on, I owe much. To our home, poor as we were, came people of culture—men and women of distinction; and I was allowed to sit in the room and listen to their conversation. I had a retentive memory. And I had, fortunately, access to a splendid library. If I heard a certain book referred to, I would quietly look it up. New worlds were thus opened to me. Literature was like wine in my veins. I liked biography and history best, but I also liked the great novelists and essayists.

Though a mathematician, my father was also a writer; but oddly enough he abominated poetry. It was from my mother's side of the house that I got my love of song. Rhythm in words—how it appealed to me! But the stern rhythm of figures—I could not tolerate it. I suffered—no one knows how much—over algebra and calculus in those early days.

One day a wise friend said to me: "You want to be a literary man? Well, don't bother with figures. You will always be able to count all the money you earn!"

I took his advice. It was the best I ever had given me; for half the struggle of human existence lies in our inability to discard the non-essentials. We waste years in tragic endeavor that will lead us nowhere in the end. For that reason I think that our system of education is all wrong. Of what use to a poet is cube root? If one's taste runs to languages, cultivate it, to the exclusion of every other road to learning.

Then I became ill; and the regret of my life is that I could not finish my college course. But I had no time for regrets. When I recovered financial disaster descended upon us, and I had to do my little share to keep the family going.

I was then only eighteen. I began sending my verses to the best magazines. With startling regularity they came back. One day I re-

ceived five dollars from a literary journal known the world over for its discrimination in the selection of its poetic contributions. I was thrilled—but humble. But I knew in my heart that my luck was not an accident. I had worked hard over that lyric, and perhaps I had earned my reward.

I am not so much a believer in luck as I am in a divinity that shapes our ends. To a certain extent we *are* the masters of our fate, the captains of our souls. The man who waits for inspiration will seldom find it. I believe in the gospel of work; and I know that while a mysterious force does come to the artist every now and then, almost holding the pen that flies across the page or the brush before the canvas, there is another force, definite and concrete, that can be drawn upon at will, and made man's very slave. The slug-gard used to wait, at evening, for someone to fetch a candle; now we turn on the electric switch and flood our room with light. There are electric switches in our bodies. It is only occasionally that we have to call on the Divine Electrician to repair them.

The family began to take me seriously, though not too seriously. Why is it that the poetic impulse is always a matter for banter? A youngster may be an artist, a musician, a sculptor, and not be laughed at. But a poet!—it is unthinkable! Perhaps the very fact that for a long time I had to do my scribbling in secret was the best thing that could have happened to me. My art, as I chose to call it, became my dearest friend. Oh, those guarded meetings, those trysts with the Muse! I can never forget them. And how many friends, in the years to come, they were to make for me!

I knew no one in editorial work. How, then, was I to achieve my dearest dream? My frail health had made it necessary for me to spend over a year in the country; and during that year I read—and read. My father tutored me for a few hours each day. I formed a sensitive taste, and I committed to memory long passages from the poets, and sang them to myself at night, alone under the caves, when the rain rushed by or the white moon sailed through heaven. I was deliciously happy. I was young—and, best of all, I knew it. I also knew that youth would go; that this time of dream and delight could not last forever. The world was a place to fight in. I had my part in the great struggle. I must go forth with others to battle.



I went back to New York. A brother—a lawyer—told me of a client of his who would give me a place if I learned stenography and could act as his private secretary. I would get twelve dollars a week. I was so happy that I did not even ask the nature of the client's business. Somehow, I supposed he was an editor, or at least an author. He was a pump manufacturer! But I sailed in, and learned shorthand in three months, without an instructor. Anyone can do it. I worked hard, in a miserable factory building on the outskirts of the city. But here my impatience bothered me. "You are a poet," said an interior, egotistical voice. "This is not what you should be doing. Get out of it!"

I became restless and miserable. I became introspective. I analyzed the motives of everybody with whom I came in contact, and I analyzed myself minutely. I crossed every bridge before I came to it. I worried over trivialities. I made mountains of trouble out of molehills of nothing. And I felt—I confess it with deep shame—that I was too good for my job!

Then, one day, when I was particularly morose and discontented, I was sent into the very heart of that factory, on some errand, and I saw the men sweating—it was a blistering summer day—and I got a first-hand view of Life as it is to the great majority of mortals. I was only nineteen, remember, and I had not learned to be a philosopher. I saw tragic faces working over great machines, and boys too young to be lifting heavy rods of iron and steel. I grew ashamed of myself. What had I to complain of, sitting in a cool office, with an electric fan blowing near my desk, writing a few letters a day, going home early to books and friends I loved? I was reborn in that hour; and from that first glimpse of a dim, hot, thundering foundry, the so-called "common people" have meant more to me than the stars.

In my discontent I did not know that things were shaping themselves for me. I know it now. I had talked of a little magazine to be started by the pump manufacturer, to be circulated as a news bulletin solely among his employees in other cities. It actually came into existence. My letters had evidently been well written, well punctuated; for I was chosen as the editor. That, I think, was the happiest day of my life. An editor—so soon!

I learned about make-up and cuts, printers and types. And I read the proof and edited

all the copy, and talked long with the head of a neighboring composing room, and learned to love every man who helped me get out that little eight-page paper.

Always, since that day in the foundry, as I have said, I have been interested in the real workers of the world. On an ocean liner it is not my fellow passengers who interest me most, but the stokers in the hole who cause the ship to move. I count among one of my best friends a certain printer man who not only makes books, but loves them. I made his acquaintance back in those early days.

In the meantime I kept at my writing. How impatient I was to be a real author! But here was a healthy impatience, unlike the former demon that had tortured me. Little cheques began to float in. In a year or so the big pump business was consolidated with another, and I saw the end of my little, but greatly loved, periodical. I had to scurry about for a new job.

I heard of an editor who wanted a secretary. I went bravely to him, with no letter of introduction, and told him of my desire to enter his employ. He took me, on trial. I remained a year, with periods of both happiness and unhappiness. This editor was a man of violent temper, who, in a passion brought on by nothing at all, would not listen to reason. He almost broke me down. But I learned much from him, for to his house came all the great writers of the day, and I listened to and absorbed engrossing conversations on literature and the other arts. The atmosphere was good for me; but I could not stand the strain of my employer's moods. I wanted to be a real editor; so one day one of the magazines that had been printing a few of my poems took me on as a reader of manuscripts—at ten dollars a week less than I had been receiving! Some of my friends told me I was quite mad to accept such an offer. But I wanted the added experience, and I wanted to get out of secretarial work. Within ten months after I went to this magazine the editor-in-chief died, and I was promoted to assistant editor, at double the salary I had been getting. It was a stroke of luck, if you will; but it was a new periodical, and I had worked hard to make a go of it. I had given all my evenings, Sundays, holidays. And somehow I could not help feeling that, after all, I had earned my good fortune.

Someone has said that life is nothing but discovering the truth of platitudes. We cast



our bread upon the waters—and after many days it returns to us. We don't believe that in our youth. We say, "What's the use," and laugh at the thought that it is more blessed to give than to receive.

If you give of your best self, good will come back to you. And what is good but God? I can remember having to forego a longed-for and much-needed vacation in those days because of extra work to be done. Gladly I gave it up; and five years later I was sent on a six weeks' trip abroad, with all my expenses paid! And, looking back, I know that what I learned through that extra labor was the stepping stone that brought me to the job that, in turn, brought me the journey to Europe.

To everyone of us there comes, at times, a mysterious Expert Accountant, who demands that we take stock of our equipment, render a statement to Him, spread all our cards on the table, and let Him see how we stand. This process corresponds to the spring housecleaning, to the planting of seeds in the garden in April, to the stock taking in large businesses.

What was I truly worth? Was it better for me, now that I was pretty well established in editorial work, to give up the writing of verse, and devote my whole life to editing? If I did both, when would I have time for relaxation, for my own reading, so essential to me, for the social duties that become more exacting as a man grows older?

I confess that for a while I thought that the writing of verse would hurt me in my more nerve-trying work. People would not take me seriously in one field or the other. Was I endeavoring, selfishly, to serve two masters? I had better concentrate, I told myself, on the better-paying job. I was a pretty good business man by this time—that is, I was a good business man for everyone but myself!—and the writing of poetry did not seem a very businesslike occupation! Then I woke up, and was ashamed of thoughts like these. If I wrote only for money I could well abandon my verse; but so long as it came from my heart it was my duty to keep on, to chirp my little song. I could keep my own soul in tune, if I could do nothing more. I must sing if I had to; if the urge was not sufficient, then I must remain silent.

Well, I have gone on singing, as best I might, and I have gone on editing as best I

might, too. What is the result? I am everlastingly busy. I never ride on a train but I write a poem. The rhythm of the cars sends rhythm through my mind, through my whole being. I am never bored; and I am never alone. I have cultivated concentration of thought—a difficult thing for me to do, for I am naturally of a nervous disposition. I can write anywhere—on my lap, in a crowd, on the back of an envelope, on the floor, in a sleeping-car berth. And I divide my time so that I have time for everything. They say it takes a busy man to write a letter. It takes a busy man to write a poem, too.

I lead two wonderful lives. I can drop my work at the office like a garment, because I have trained myself to do so, and haunt, like the night-jar, the woods of song in the evening. I am a gregarious animal, who loves his fellowmen, so that my days are full indeed. I walk in the woods when the mood is on me; I climb skyscrapers with as much delight as I climb mountains; for I feel—yes, *I know*—that beauty is everywhere, in the teeming city as well as in the open country, in the blue lights of Broadway, as well as on the sea beneath the stars. And I try to tell of what I myself have experienced, for I find then that I tell of what you have experienced; for are we not all much alike? And are we not here to fight our big battles, together, through mutual understanding?

We find ourselves through silence. "The hills are mute, yet how they speak of God!" If only we could learn that if we will remain still the stars themselves will come down to us. Oh, the energy in quiet, in self-communion! The deepest love is a silent love. How many of us can keep still—and listen?

The world is wonderful—if we will only have the eyes to see. I am happy because a cobblestone is as interesting to me as a flower; a 'bus ride as thrilling as an ocean voyage. And remember, now that I happen to edit one of the big magazines of the country, I have only a feeling of humility in the face of what God has given me; a pride, not in myself, but in my work; a joy in service and in restored health; a profound belief that there are other worlds to conquer after this; and ecstasy in the knowledge that a few of my poor songs have reached the hearts of some of my fellow mortals.

I haven't done much. If I should sign my name you would know that!



## THE NEW THOUGHT WAY TO SUCCESS AND HEALING: A BABY HEALED

BY MRS. EVELYN BALSTER

▽ ▽ ▽

FOUR and one-half years ago I married a man of whom a specialist said—"You can live three years—possibly five—but no longer." Of course, being very much in love with each other, we both laughed at this statement, despite the fact that my husband had severe headaches practically every day of his life.

On the glorious Easter Sunday, when all the world rejoiced, I lost my loved one—less than three years after the above prediction was made. I was left a widow with a tiny baby daughter and small funds.

Words are inadequate to describe my misery. I lost all interest in life and even my precious baby daughter's hold on me was insufficient to fill the void my husband's loss had made.

I was compelled to resume my occupation as stenographer. About six weeks after my husband's death, while riding home from business, in the elevated train, I picked up a copy of a magazine—I do not recall even the name—and I noticed an ad of the *Nautilus* for a trial subscription for three months. I sent for the same immediately upon reaching home. I don't know why I looked forward to its coming. Previous to this time I had never heard of the *Nautilus*.

Its arrival—*The Nautilus*—marked the beginning of an epoch in my life. I read, re-read and digested every word, and that booklet traveled back and forth to business with me for one month, when the next issue came—and now this has become a fixed habit. I am seldom without a copy of the *Nautilus* and sometimes two. The *Nautilus* filled the void in my heart, and the aches gradually grew less keen—but I am far from being a Good New Thoughter.

I was never a strong, robust girl—but since following New Thought as best I can, I am stronger and able to work more and harder than I ever have in my life. I am gradually aiming higher and higher in my aspirations—and, like Emerson—"Have hitched my wagon to a star—which is my *Nautilus*."

My baby daughter suffered from birth with constipation. Daily she had to take medicine, and, lately, have been forced to give her enemas, as medicine seemed of little effect on

her system. I cannot understand now why I did not try New Thought on her sooner.

About a month or more ago the thought came to me to try New Thought. The argument was that if New Thought could heal the aches in my heart, why could it not aid baby's terrible constipation. I decided to try. I stopped all medicines and enemas and used only the following suggestion:

"The Divine Intelligence that healed my aching heart is healing your ailing body. You are no longer constipated—you are a perfect being."

I tried this for three days. This is some five weeks ago now, and my baby is cured. She is regular twice daily, something unknown before since she was born.

Personally I am better, healthier, kinder, more just and a stronger character since having found New Thought.

Many wonderful things I know are in store for me and mine, and I already see the events casting their shadows—all, every bit of it, thanks to New Thought.

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## HOW I USED NEW THOUGHT TO HEAL OTHERS

BY ETHELIND LORD

▽ ▽ ▽

MANY striking instances of the power of that Thought which we call New have come under my personal observation, but the three following cases will, perhaps, cover a larger field than others.

A boy of ten was brought to me one day by his mother, who was in great distress. "I think it only fair to state," she said, "that I have little understanding of New Thought, and not an atom of faith in it—it is only a last resort. My son has been coughing for weeks; he neither eats nor sleeps, or lets us sleep. What do you think you can do for him?"

The boy, Clarence A., was a thin, nervous little chap, very evidently under the psychology of his mother's fear and worry, as children are only too prone to be. We exchanged a friendly smile, and in that smile was born the assurance in both my mind and his that he was not only open to the Word of Truth, but that he was in that instant "healed"! It was really the mother who needed help. However, I asked Clarence to



lie down on the couch and relax entirely and completely, and told the mother that the case was out of her hands—she had no responsibility, and nothing to fear. She sat quietly, more or less amused by the whole proceeding, apparently, but not interfering in any way, and while for perhaps ten minutes I silently told Clarence the TRUTH about himself, he slept peacefully. At the end of that time he awoke with a look of new life and joy in his eyes, and they were dismissed with the injunction to report the next morning.

Early the next day the mother phoned to say, "Well, I am *forced* to believe that there is something in New Thought, for Clarence slept sweetly all night long, and never disturbed us *once*." Nor did the cough return. Immediately the tension of the mother's mind was loosened the boy was free. This is invariably the case in children's ailments; it is the anxious parent who needs reminding that the Law of Rightness is the only real law in the universe. The child is closer to harmony and truth than the "grown-ups," for they are, indeed "of the Kingdom of Heaven," and partake of it in mind. In this particular case the mother said she had no faith—but she had enough to bring her there, which was the necessary "grain of seed."

For several years I was associated with one of the Truth Centers in Southern California, and during that time had considerable of the visiting of patients too ill to come to us for treatment. This, of course, had its drawbacks, and I had just finished saying to a friend, "If I were doing an entirely independent work, I should never go out to students, but do the work absently," when the telephone rang. I answered it, and found the call was for someone to go immediately to see a man with appendicitis—and the case was assigned to me!

I found the patient, Mr. W., a young man under sentence of death from the attending physician, unless he submitted to an operation at once. He had refused to do this, and had dismissed the doctor. Mr. W.'s wife had been greatly helped some years previous by mental treatment, but he himself had never thought much about it. In this extremity, however, he *did* think very earnestly, and had finally said—"Call a teacher. I have decided that nothing but the power of God can cure me, and I am going to rely on that and nothing else."

Truly, man's extremity is God's opportunity,

for the very first treatment left Mr. W. entirely freed from pain, rested, serene, and absolutely confident of recovery. I called the next morning, to find him bolstered up in a big chair, sitting on the porch in the sunshine, and eating a breakfast composed of things the physician would have been horrified to see!

In one week, instead of six as he had been warned would be his fate under the best of conditions, Mr. W. was back in active work, and is still hale and hearty after five years have gone by, never having had any recurrence of the attack.

The statement used in this case was one declaring the Christ mind to be *his* mind, and operating in him to manifest externally IT-SELF. "LET that mind be in you!"

The third case was one of spiritual rebirth—a case of the Prodigal Son coming to himself, and in that coming beholding literally a new heaven and a new earth—a state of mind that made possible a new life, which he has proven for over four years.

When Mr. D. first came he was, as he expressed it, "Down and out." He had tramped the streets for three nights, sleeping for an hour or two in doorways or in the park, until "moved on" by the authorities; he was penniless, hungry, hopeless and helpless; in a strange town far from home. Truly, in a Far Country, separated from his Good!

His was a pitifully common story. A man of unusual gifts and abilities; a splendid salesman, a convincing talker, great intuitive powers; but to counter-balance these things, a perfect passion for gaming, and a desire for the fleeting "punch" that whisky gives.

As he was wandering the streets he had been attracted by the sign in front of the house, and followed his impulse to come to the door. He grasped at the truths presented him, as a starving man grasps food. It almost seemed, watching his acceptance of the statements made, as if his readiness to believe must be a *pose*, so complete and simple was it. Again the childlike attitude of mind, without which none can "enter in" to understanding.

Mr. D. had never done manual labor, but clerical work was almost impossible to secure at that time, and he said he was ready and willing to do anything. Through the loving-kindness of an interested man and wife, Mr. D. was taken into their home as a guest, and there helped financially, physically and spiritually to get on his feet and regain his self-respect.



Later, night work was procured for him, which he performed faithfully. His little family joined him, and for the first time in many years the wife knew peace; knew what it was to be free from anxiety as to what condition the husband might come home in, and finally came to realize that this was not a case of temporary reformation, an hysteric reaction following debauch, but a genuine example of a "twice-born" man. It took time for her to believe this—she reasoned from past experience that it would not last. "I wish I could believe," she said, "but you will see!" Now she is confident and unafraid, as is the man.

"I say unto you that joy shall be in heaven over one, who, having missed the mark of his high calling, tries again, and *succeeds*, more than over ninety and nine of those who have never diverged from the way of life, and therefore have not known the need or the joy of returning!"

### **THE BEST THING I HAVE GOT FROM NEW THOUGHT: A GOOD HUSBAND AND HOME**

BY CELIA DELAND

▽ ▽ ▽

FOR thirteen years I have been married, but for years I did not know what home meant. Home is not only a house, but it means a companion who is congenial. The first two years that I was married seem like a nightmare to me, and I try never to think of them. No one can think in what a condition I lived, for my husband was cross and some thought he was losing his mind, and advised me to leave him. It was all so different from anything I had been used to that it seemed as though I could not live through it. I would not tell anyone about these troubles, and only the people in the house where we were staying, knew anything about the actual condition.

About this time a friend brought me some New Thought literature, and I began to read and study. Many days everything seemed so dark that I would hold the thought "God loves me now" and "I thank Him and praise Him for it." When things were at their worst I tried so hard to see my husband as God's child and *not* as he *seemed*, and would repeat "We are God's children and are spiritual beings."

For eight years now I have had a good,

kind and loving husband and a happy home. Do not be discouraged, for it takes time to get results.

I owe it all to New Thought and Bible study, for without them I should never have tried to live with my husband after the first year, because I would have thought it utterly impossible.

### **THE SALVAGE OF A NERVOUS WRECK**

BY R. L. SMITH

▽ ▽ ▽

FOUR years ago I was a nervous wreck and full of all the fears in the calendar. I had been under the care of medical doctors for over a year, and all they did was to give me dope and pills, until I was so discouraged I didn't care what happened.

Then something happened which seems a Godsend. Some of my friends suggested to me to try a man who lived near me, who could "cure without medicine." Well, it happened that I had known this man ten years previous, and he didn't seem to have any such powers then, and I had little faith in what my friends said, until they begged me to let him just come and see me. It wouldn't do any harm if it didn't do any good, so I consented.

At this time I weighed 124 pounds, about 25 pounds less than my regular weight, and I didn't have a drop of red blood in me.

This man was a big healthy fellow, with a kind look on his face, and he talked with a slow and even voice that impressed me. I felt better immediately.

I thought at first that he was trying to hypnotize me, by the way he was looking at me, and I was determined that he wasn't going to.

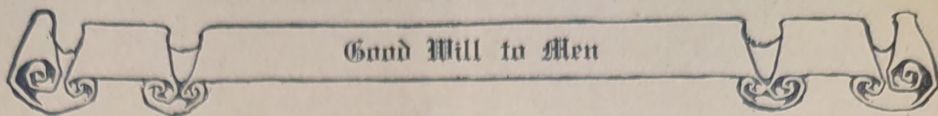
Well, in a short time he told me what my troubles were, and how I could get rid of them.

I was very weak, and when I went for a walk my knees would shake and my head would feel as if I was intoxicated. And when I would walk a block I would get the feeling as if I wanted to run.

He told me that when I had that feeling come over me I was to stop still and say "Damn," and be determined to be master of myself.

With a few trials of this I got stronger,  
(Continued on Page 66.)





Good Will to Men

## About the Alliance Congress

BY ELIZABETH TOWNE

▽ ▽ ▽

LAST month I promised you some gossip and some "revelations" about gossip. You will find the "revelations" in my editorials in this *Nautilus*, and here is the gossip. Just a nice little postscript instalment of it, over the tea-cups:

That was not only the best Alliance Congress yet, from the point of view of the New Thought movement at large, it also was the most delightful and interesting one, with a much larger number of good speakers than at any of the other Congresses that we have attended. The "New Speaker's Day" was great, and brought forth several exceptionally good addresses. Some of these speakers will certainly be "called" at large to speak at the next Congress. And I think "New Speaker's Day" will be an institution of Alliance Congresses hereafter, so successful was this one.

Among the personalities that came to us through this occasion was the honorable Robert Whitaker of Los Gatos, Cal. But he could not speak at that meeting because his train did not arrive until the next day!—so he delivered his address on "New Thought—Shall It Speak as a Voice of New Sectarianism, or as The Voice of All Truth and All Humanity?" at the last Sunday morning session. I was not there to hear him, because I was speaking for Dr. Schroeder in his beautiful new church of Practical Christianity. But when I came back everybody was exclaiming over how perfectly fine Mr. Whitaker's address was. All California knows Robert Whitaker and his splendid People's Institute at Los Gatos. In addition to this Mr. Whitaker is a poet and writer of distinction, a genial friend, and as good looking as he is well speaking. Yes, I heard him speak, briefly, at some of the other sessions.

Another real personage who emerged at that new speaker's meeting was that charming Mrs. Mary L. S. Butterworth, who gave a ten minutes' talk on "Our Great, Big and Noble Work of the New Thought." She is a live wire, an inspiring personality with a message of universal love. Also she is a singer with a beautiful voice, with which she charmed the Alliance, as well as Dr. Schroeder's church on Sunday morning. She is recording secretary for the Germantown branch of that wonderful Philadelphia orchestra of which Stokowski is the leader. She says this is the most wonderful orchestra in the country now. Privately I think it will

have to go some to beat Stransky's New York Philharmonic, which came to Holyoke last night for its sixth annual concert.

To go back to Mrs. Butterworth, she is also a director of the Matinee Musical Club, the largest musical club in the east, with over 700 members. And chairman of the music committee of the Philadelphia chapter of the D. A. R., largest in Pennsylvania, with 450 members. So you see, she is a real musician. And she is leader of the New Thought Unity Center at 432 Presser building, Philadelphia, and of the Germantown New Thought Unity Center, which opened in October, 1916, and has double-tripled its membership and has \$300 surplus in its treasury! The Philadelphia Center was reorganized on a democratic basis in October, 1916, and they have all sorts of interesting activities, including Sunday evening public meetings, noon meetings at 12.30, and a paid secretary, Mrs. C. D. Pollard, and \$500 in the treasury! Mrs. Butterworth teaches a Bible class of 69 members. And the best of these centers is that they have a lot of other live wires besides Mrs. Butterworth—among them Mrs. Theodore Presser, whose husband owns the Presser building. Mrs. Butterworth is beautiful and a dear. And she has at least two other beautiful and dear friends associated with her, and they all three went on the same train with us to the Congress. So we got quite well acquainted. One of the friends is Mrs. George Omerly, secretary and treasurer of the Germantown center; the other is Mrs. Kenton Warne (wife of the Philadelphia banker), whose work with children, and her acceptance of the office of chairman of the Children's Committee of the Alliance I told you about last month.

Another new ten-minutes speaker was Ida Jane Ayres of Indianapolis, another live wire personality and a practical business woman, who gave us a fine address on "New Thought in the Business World." She was a co-worker with Mrs. Militz at one time, and is devoted to the New Thought. Her address "tasted like more," and everybody was delighted to vote for her as a Field Secretary for the Alliance. Here's hoping she will be kept very busy.

Then there was that pretty and delightful little Miss Mida Sharpe of Melbourne, Australia, who spoke charmingly on "Divine Irresponsibility." After the Alliance she went down to New Orleans with another of our



distinguished new speakers, Mrs. Eleanor G. Graham of New Orleans.

Mrs. Graham is another charming and forceful and beautiful new personality, and her address on "The Democracy of New Thought" was warmly received. They say Mrs. Graham is a prominent Federation of Clubs' woman in the South, and for a year or so she has been vice-president for the Alliance, for her state.

Then there was Dr. Julia Seton's splendid daughter, Juno Walton, D. D. S., of Chicago, who spoke well on "The Eternal Balance." Dr. Walton is a young woman of power, and everybody smiled to see the delightful resemblance to her mother, with whom she is a strong co-worker in the New Civilization Churches.

The one man who appeared on the regular program of new speakers was Mr. Emil Clifford Hartmann of Kansas City, Divine Science teacher, a fine big young German in appearance, whose address on "Knowing Jesus Christ" was approved by many.

All these who appeared on New Speaker's Day were unusually good, with messages and personalities that would command a hearing before any intelligent audience. Not one that would make anybody even think of "the hook"! I have no doubt that they will be called for on next year's program. But how are they going to find room for them all on the program? That question becomes more of a rub every year. New Thought is certainly developing a remarkably large number of very good speakers, and the Alliance is providing ever increasing audiences to hear them.

But those were not the only new speakers who appeared before the Alliance: the new speakers far outnumbered the old ones, and I am not sure that in the aggregate at least they did not outweigh them in interest. I will tell you about them next time, and also about the "old reliables." But just now I must use my space to tell you an interesting incident that is too good to keep:

I want to tell you about a couple who came and spoke to me after the question meeting on the last Saturday night: Mr. and Mrs. Leon Greenbaum, P. C. S. Mr. and Mrs. Greenbaum have been regular Christian Science practitioners for twelve years. For the last two years they have been *persona non grata* with Mrs. Eddy's church, because Mr. Greenbaum and his people refused longer to be bound by the ever-increasing prohibitions of the C. S. church. Since then Mr. Greenbaum has been calling himself "Primitive Christian Science practitioner, teacher and lecturer," and he has been doing the unforgivable thing of expounding from "Science and Health" and the Bible. *Lese-majeste* in the Christian Science church consists in *expounding* "Science and Health." A practitioner is not permitted to teach at all: he is permitted only to point to some sentence or paragraph in Mrs. Eddy's book, that will answer your question. At the Congress and since, I have been hearing of a lot of others who are com-

ing out of the C. S. church, because they refuse to be bound longer by this and other limitations set forth by the mother church as LAWS for all practitioners. Good for Mr. and Mrs. Greenbaum, and for all the other dissenters from the limitations imposed upon Christian Science by the present wholly masculine law-givers of that church. Perhaps if a few more "regulars" dissent and refuse to obey foolish prohibitions the masculine management will begin to unbend and relax and recall its *verboten*s.

Which reminds me that in management the Christian Science church and the I. N. T. A. are exact opposites: the C. S. church is managed by a few men with the women left out; while the I. N. T. A. is ruled by majority vote of all its members present and voting. The C. S. management is *limiting* the expression of individual revelation, in order to build a more powerful organization; the I. N. T. A. works to free all its individuals to unlimited self-expression. With the C. S. church it is a case of the people for the church: with the Alliance it is a case of the Alliance for every person in it. The Christian Science church will go the way of all churches unless it democratizes itself to allow freedom of expression to all its members, with government by representatives *elected by and responsible to its people*. Only under that sort of regime can a church really grow in wisdom and in truth. It takes *all* the people to get *all* the wisdom from God.

To return to Mr. Greenbaum: one of the questions that was put up to me to answer at that question meeting on the last Saturday night, was this: "What is the difference between Christian Science and New Thought?" I answered it to the effect that Christian Science is to New Thought as the part is to the whole; that New Thought includes all the constructive, metaphysical truth that Mrs. Eddy taught, *and it includes the realm of "commonsense" as well*; that New Thought includes in its kingdom all metaphysical truth, and in addition it includes the *physics* which *metaphysics* meets. It stands firmly on the statement that ALL is good, that ALL works for good. And I told the story of what I learned from a C. S. regular of Kansas City. See my editorials in *Nautilus* for July, 1916.

After the meeting was over I saw coming toward me a big man who looked like "somebody in particular," and by his side was a nice-looking and well-dressed woman who reminded me a little of Helen Van Anderson-Gordon, or that beautiful soul, Mrs. John M. McGonigle of Pittsburgh. They made themselves acquainted as Mr. and Mrs. Greenbaum, and Mr. Greenbaum told me their experience in the C. S. church. Then he made this statement: "I came to this meeting out of curiosity, and I find that we as protestants against the Eddy church government, *belong* in this New Thought Alliance. We fit right here. I had supposed that we stood alone in the world, and I find that New Thought is

(Continued on Page 68.)





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## THE PURPOSE OF THE I. N. T. A.

*As Stated in Its Constitution.*

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 annual Congress will be held in Boston, September 15 to 22, 1918.*

**MEMBERSHIP DUES, \$1.00 A YEAR.  
SEND TO SECRETARY AS ABOVE.**





## International New Thought Alliance News



### *Alliance News from Headquarters:—*

Next in importance to the International Congress at St. Louis was the Conference of the British Section of the Alliance held in London at the Old Bond Street Galleries, 6, 7 and 8 Old Bond street W, September 2-9. To quote from the account of this conference by F. L. Rawson, this "proved to be a very helpful and inspiring gathering. All the meetings were well attended, and there seemed to be such a spirit of unity abroad that it was a mental refreshment merely to enter the hall. Tolerance, spiritual understanding, willingness to learn, each from each, and a great and open-minded desire for the fundamental truth of things was the keynote of the meeting in which all seemed to share. And each had something to contribute to the general good.

In addition to the mass meetings held in Old Bond Street Galleries, the speakers addressed audiences at the various centers in London, and each Sunday an open air service was held in Hyde Park. A noon healing meeting was also a feature of each week-day program, and a concert of "Dedicated Music" was given on Saturday afternoon. The music was written by John H. Foulds, a living English composer, who is said to be "one of the pioneers of a new revelation in music," and the concert was in charge of Miss Maud McCarthy, "who is the unselfish and hard-working organizer of the movement for giving concerts of the best music in places and at prices which bring them within the reach of even the very poor."

Credit for this Conference is due to the British vice-president, Rev. J. Bruce Wallace, Dr. O. E. Miller, in whose rooms the mass meetings were held, Miss Alice M. Callow, who is the local secretary, and to the following speakers who helped to make this Conference the greatest local New Thought meeting ever held in London: Miss Beatrice Hope, Mrs. Waterhouse, Mr. F. L. Rawson, Miss Gerda Linde, Mr. Hendry, Mr. Richard Whitwell, Mr. J. Macbeth Bain, Mrs. Heard, Mr. Paul Tyner, Mrs. Claus, Mrs. Mary Gordon, Miss Louis Stacey, Mrs. Hall Simpson, Mr. Aldridge, Miss Janette Steer, Miss Challen, Dr. Roy Page Walton, Mr. A. McInnes, Capt. A. St. John, Mr. W. Hughes, Mr. R. Dimsdale Stocker, Mr. D. N. Dunlop, Mr. F. Pearce, Miss Tatham, Mrs. Wynne, Rev. Charles Gardner, Major MacGregor, Mrs. Rossiter Palmer, Rev. F. W. Foat, Inayet Kahn, Miss Maud McCarthy, Mr. Harden-dranath Maitra, Rev. Alexander Irvine, Mrs. England and Miss Lena Ashwell. Music was furnished by Mrs. Hart Dyke, Mr. W. H. Reed, W. Woodhouse and Mr. E. Dennis.

At the final session, when the chair asked

if any benefit, spiritual or otherwise, had been received at the Conference, the whole audience, with scarcely an exception, responded, and "a forest of right hands rose high."

On August 4th the Conference of the Brisbane, Australia, New Thought Centre took place, at which time Miss Grace M. Aguilar's New Thought play, "Woman's Power," was given, the children's section in the afternoon, and the adult section in the evening. Mr. J. Carrol also gave a splendid mental science paper entitled "Practical Side of New Thought." This Conference was followed by a Sunday service on August 5th, at which Mr. Crook gave a most interesting address, "New Thought Applied," and a devotional and healing service was held.

Word comes from P. O'Bryen Hoare that he has transferred his School of New Thought and Book Depot to 229 Collins street, Melbourne, Australia. Here he is assisted in his work by his wife, Mrs. K. Lillian Hoare.

Following the Congress in St. Louis, that city has been the center of New Thought activities in this country, and among the teachers who remained there to give lectures and classes are T. J. Shelton, who spoke every evening at eight, and Sundays at eleven, for four weeks after the Congress, at the Plaza Hotel, and then moved his quarters to the Blue Grass Hotel; Joseph Perry Green, who, assisted by Vernon Hendry, opened the School of Divine Metaphysics at the Hotel Beers; Emil Clifford Hartman, who held classes at the Church of Practical Christianity, giving also special classes for the children; and Mrs. Helen Van Anderson Gordon, who taught several classes at the Planters Hotel. Mrs. Gordon, Mr. Shelton and Mr. Hartman were elected field secretaries for the Alliance.

Mr. W. Frederic Keeler, another field secretary, went immediately to Seattle, Wash., from St. Louis, and opened public classes at the Hotel Frye, with three o'clock Sunday meetings in Chickering Hall. Mr. Keeler writes that he received splendid co-operation from the vice-president, Judge Wilson R. Gay, and the resident teachers of Seattle. Dr. Keeler also visited other points in Washington, Oregon and British Columbia, a report of which will be given later.

The auditor of the Alliance, Mr. R. C. Douglass of Boston, stopped on his way east from St. Louis for a two weeks' stay in Indianapolis, where he received a royal welcome and hearing at the rooms of the Unity Truth Center. Mr. Douglass was counted as the greatest teacher of Spiritual Philosophy they had heard, and a unique and illuminating interpreter of Biblical Symbology. He spoke Sunday afternoons to full houses in the audi-



torium of the Odd Fellows building. The headquarters in Washington was also fortunate enough to receive a short visit from Mr. Douglass.

The Higher Thought Assembly, 213 Woodward street, Detroit, was favored with a couple of lectures by Miss Jane Louise Underwood, in October. Miss Underwood spoke on "Your Motif in Life's Symphony" and "Summer Schools and Mountain Tops."

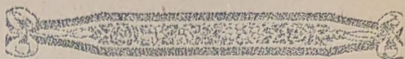
Mr. W. John Murray, the newly-elected vice-president for New York and New Jersey, is speaking in the Bellevue Stratford Hotel, Philadelphia, each Sunday afternoon during the winter at 3.30 o'clock. Mr. Edgerton, president of the Alliance, will address this meeting the first Sunday in February. These meetings are held under the auspices of the New Thought Centers of Germantown and of Philadelphia.

A study class for Annie Rix Militz's "Lessons" is held at 1524 Chestnut street, Philadelphia, room 421, Mondays, at 3 p. m. This class is conducted by Mrs. Margaret Cutting-Ives, and all are welcome. Mrs. Ives has also recently established a New Thought Bookshop at this address, where Truth literature is on hand. Mrs. Elizabeth Towne gave a lecture as an opening for this Bookshop on her way to the St. Louis Congress in September.

Word comes from Minneapolis that Mrs. Mabel Erb, who has a center in that city, "has canceled all dates and has sailed for France, where she will supervise the making of all surgical dressings in gauze and muslin in the French war hospitals. The Red Cross Society is sending Mrs. Erb, who volunteered for six months' service. Her headquarters will be in Paris, but much of her work will undoubtedly be done in the hospitals near the front."

Mrs. Aletheia Head Rogers of Los Angeles, editor of Aletheian Magazine, was among the visitors at headquarters during the month of October. Mrs. Rogers was in Washington on business, but found time to give one lecture on "America's Destiny" at W. C. T. U. headquarters.

Many other out-of-town visitors found their way to headquarters during the month of October, among them being Judge Wilson R. Gay, Seattle, Wash.; Mrs. J. A. Sibbett, Baltimore, Md.; Mrs. S. B. Fleming, Congress Hotel, Chicago, Ill.; Mr. and Mrs. G. D. Chenoweth, Woodbury, N. J.; Mr. George R. Galbraith, Brookville, Pa.; Martha Evans Martin, New York City; Dr. Israel M. Cohn, LaGrange, Ill.; L. A. Satterthwaite, Brooklyn, N. Y.; Mrs. Grace E. Hutchinson, Stoughton, Mass.; Mrs. Albert E. Cox, East Orange, N. J.; Miss Louise Mae Farrow, West Palm Beach, Fla.; and Mrs. Margaret P. Yates, Los Angeles, Cal.—LEONA FEATHERS, Sec. I. N. T. A., 802 Wash. Loan & Trust Bldg., Washington, D. C.



### "Whatsoever A Man Soweth"

(Continued from Page 22.)

the carpet in endless supplication, when we, in our blind groping after something-for-nothing, or befuddled by discouragement, do not ever realize that our prayers have been answered, but go on doubting amidst the seed of plenty. The seed of opportunity is thought—*ideas*, and knowledge is the best fertilizer; it leads to an opening up of better things in only one way—through growth.

Why not spread a little nourishment on the opportunities you already have? There isn't much of anything that is alive and young that may not grow bigger if we give it a better chance—"Youth is an attitude, not a condition."

Fulfillment of desire is not given on the instant of conception. Large opportunity is worthless to those who have not grown up to it. Nature provides milk for babies; of what use is corned beef and cabbage to a newborn child? Progress is merely a habit of growth. Happiness lies in accretion; the growing years are the happy years. If this is not so, why does old age and incapacity turn to them most frequently in pleasant retrospection? Most young people think, when they have arrived at maturity: "Now I am of legal age, therefore I have attained my full growth." Nothing of the sort. If you would continue to be happy, keep on growing. When growth stops, atrophy begins; there is no standing still. This is the law: if you would keep from "going back" you must keep on going ahead.

And then there are the weeds. The evil habits which choke out the useful growths and leave no room for progress. What would you think of a farmer so lazy or shiftless as to allow his crops to become overgrown with weeds, or who gave up in despair at the first sign of a shower? Weed out the bad habits—they wither quickly in the sunshine of good cheer; stir up the soil by cultivating your talents; and keep off the *bugs*—by all means keep off the bugs, who, in the guise of solicitous friends and relatives, would hinder your earnest efforts for self-betterment—poison them if you must, but get rid of them at any cost.

And yet a healthy opposition is one of the first essentials of growth. Though adversity comes to dampen our ardor, let us believe that, like the rain to the growing seed, it comes only as an evidence of Divine love, that we may grow from within until we have burst the shell of limitations which binds us to the past, that we may become more firmly rooted in our purpose and sprout forth in sturdier growth toward the free light of heaven.

Do not expect an immediate crop, if you would have a lasting crop. Mushroom



growths soon decay, and cyclonic opportunities are usually disastrous.

The seed of health in sickly bodies; the seed of hope in despairing souls; the seed of love in hungry hearts; the seed of industry in idle hands; the seed of plenty in empty pockets, comes to us in the form of little openings for betterment, and from these, even as the trees add layer after layer with each succeeding year in slow and steady growth, so must we "Build more stately mansions \* \* \* as the swift seasons roll."

Here, in the springtime of eternity, we grovel in the muck of ignorance and sin, our souls reaching ever upward toward the light in the slow germination of the centuries; through civilization and science, in terrestrial and celestial progress toward the fulfillment of the ultimate desire.

"Whatsoever a man soweth, that shall he also reap." Nature provides the seed, the rest is up to us. Without the seedtime there can be no harvest. Plant more seed: for health; for love; for wisdom; for happiness; for wealth; accept the seed which is given you; foster it tenderly, nourish it lovingly, and your crop shall be success in the largest sense of the word.

## Mental Action

*(Continued from Page 24.)*

any institution. This mental movement is by sunphone and it will spread all over the earth without the intervention of any kind of an institution.

It is the Voice of God and the Voice of God is the voice of all the gods speaking in unison with each other. It is the great wireless Word that we have called the sunphone. You can hear it in the Silence and then you will know what we are talking about. You don't have to have any college education or any achievement of the intellect. You can hear it in your own soul while you are driving nails as a carpenter or washing dishes as a servant.

It is the unity of the universe in the one substance of being and it is all under the direction and control of the Great Thought in which we live and move and do our thinking. This song of the soul is the music of the spheres and it is a reality and not a mere poetic speech of mortal man. The mortal man is in the noise and he cannot hear the truth until he gets into the Silence. And this substance of being is not something that was created or made out of nothing, for you can't make something out of nothing. It is the eternal and everlasting substance of a perfect universe that is self existent and that was never created.

Here is the way the sweet singer of Israel talks about it or rather sings about it:

"Lord, Thou hast been our dwelling place in all generations.

Before the mountains were brought forth,  
Or ever Thou hadst formed the earth and the world,

Even from everlasting to everlasting, Thou art God.

Thou turnest man to destruction;

And sayest, return, ye children of men.

For a thousand years in Thy sight are but as yesterday when it is past,

And as a watch in the night."

And my beloved gods and goddesses we were all there before the earth and before matter for we are the creators and the originators and operators in this mental universe. We have made worlds to please ourselves and the worlds were made out of thought. The suns and the systems of suns are our own for we own the universe. It all belongs to US and we are One in the same spirit and in the same vibration. It is utterly impossible to destroy a single atom of this one substance of being. You may change the atoms at your own pleasure and by your own thought. Your real body is electric and you are an electric being. This you know by your own vibrations for it would be utterly impossible for you to think if you were matter.

Matter does not think, for its vibration is too slow for thought, but it is thought in that low rate of vibration. Now enter into the joy of this music and you will know that you are the owner of the universe and can command and control the matter in your own body. You can fly your body without any other motor than its own vibration. It is an eternal and everlasting body, for it never had a beginning and never can have an ending. You are an independent ego vibrating in your own orbit.

## Using Your Occult Power

*(Continued from Page 26.)*

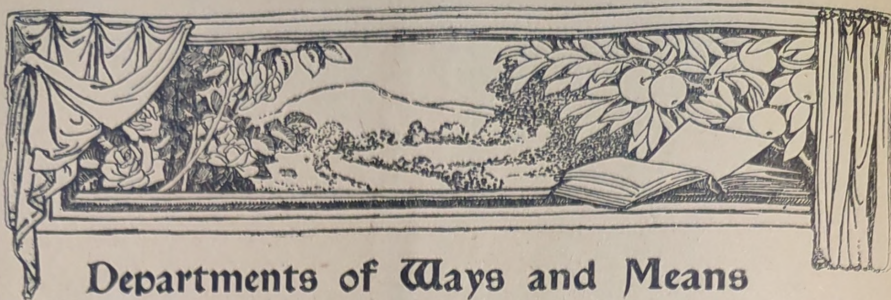
bonnet which the self-appointed poet trims will not rank among works of art. Many a skilful painter would poison the family for which he might try to cook.

Original people, ideas and things are always in demand and are regarded as precious. Imitations are held cheaply and command no large prices. He who originates, whether his creation be a new kind of duster or an airship, is an artist; he who copies is an artisan.

That far and near the world is demanding efficiency is no mere accident. It means that the Master Intelligence that has watch and ward over our earth is shaking people down into their places, demanding that they shall use their own occult powers, do their own ordained work, that no botching may occur, no slipshodness be permitted. "Safety first," a phrase which has come into use only in a comparatively recent time, is only another demand for efficiency, a command that one shall use the forces that are essentially his, that he shall play his own force trumps and win the game. As in the ordinary card game one should make it a point of moral honor not to look at his neighbor's hand and a matter of sensible expedience to play the best game

*(Continued on Page 58.)*





## 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 unloading 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 subscriptions. Prize winners announced in number following publication of their letters.*

EDITORS.

*Success Letter No. 641.*

My table was piled high with scraps, bags, papers, pins and new goods, a conglomerate mass—for I was making a dress! It had not been my good fortune to have the opportunity to learn this beautiful branch of domestic science, and now as the mother of a hungry, growing, active family, I had not the time nor the money to go to a sewing school and learn to do this work correctly.

We were a profligate family—we never did things and never bought things until we were forced to have them the next moment. We were living a hand-to-mouth existence almost without thought and, so far as I was concerned, without hope.

A friend of mine who was happily situated

and always bright and cheerful and helpful, came in to get me to help grade some essays which were written by a few of the school children in a contest. I was grateful to her for allowing me to touch life—real things and real people—even in that small degree, for my life was one round of drudgery from morning till night. This friend comprehended the situation at a glance and said, "What are you doing?"

I replied, "trying to make a dress."

My friend laughed gaily and remarked, "Why are you always trying to do something of which you know absolutely nothing, when there are so many things you can do well?"

As she left she placed in my hands a copy of *Nautilus*. I read and re-read paragraphs which held out to all who would practice the thought, HEALTH, HAPPINESS and PROSPERITY.

This set me to thinking and all night I lay in my bed thinking and asking myself the question "What can I do best?"

I could get but one answer, "That which you know most about and which is most congenial to you," the inner voice replied.

The community was startled next morning when I announced that I would open up some large tracts for subdivision. I began some work of this kind in order to get "into the swing of business again." In speaking to my friend who had given me *Nautilus* I called this "hack" work, but she suggested rather that I use the term "stepping stones," and this is what it turned out to be, for I was thrown with people who could help me to the other work.

Again *Nautilus* came to my aid. In an



article I read these words: "THOU IN ME ART MASTERY, AND THROUGH THEE I DO ALL THINGS SWIFTLY AND PERFECTLY."

The next thing was to go to work. The great thing is in being brave enough to begin, for there are always forces leading in the desired direction. The way is opening up for great things and I hope soon to be able to "leave my outgrown shell." But as I progress I find I am quite free. Thanks to *Nautilus*.—W. X. (Arkansas).

*Success Letter No. 642.*

Always a frightened, timid little girl, with no courage in me at all, I grew up to womanhood. Handy, quick to observe, naturally initiative, I certainly had every possibility of making my life a success had I the courage, the confidence that I needed. As it was I felt that my life was a failure.

I had a better chance to get ahead at the office than any other girl there, yet, after five years of employment, I still held the same position. The whole trouble was, when given any special work to do I would sit down and cry about it, cause a lot of unnecessary excitement and in the end I would do the work better than anyone else could have done it, but of course all the credit of having done it was gone.

Feeling especially discouraged and blue one rainy day I decided to stay in for my lunch hour, sending out for a sandwich and some cake. Selecting a magazine from the manager's desk, I started to look it over, to pass away the time, and came across *The Nautilus* advertisement in that way. I couldn't see how any literature could be of help to me, but then I wasn't so discouraged that I wasn't willing to try it out. I sent for three months' trial offer of *The Nautilus* immediately. At first I could not clearly understand what New Thought was driving it, but as I read further the whole aim of this beautiful religion came to me. A happy, hopeful, courageous feeling thumped in my heart, and I simply couldn't wait for the next issue of *The Nautilus*. So I broke my dime bank and with this money purchased several books on the subject advertised in *The Nautilus*. It was a hard struggle for a cry-baby like me, but with persistent efforts I finally won. To this day I practice the little idea of repeating courageous, hopeful, helpful little phrases before I fall into slumber at night, and in the morning when I

arise, I think my success is due more to that than anything else in the world.

And I have won my reward at the office also. Nothing is too hard for me to do. I take up some of the hardest problems and solve them without difficulty, calmly assume some of the highest responsibilities. It's pleasing to hear people speak of me as the "Brains of the office force" and "The girl with the world of patience."

When anyone asks me how I happened to work up such a reputation I hand them one of my many books on New Thought and say "Get on to yourself," and nine cases out of ten, when people get on to themselves they have merely to stick and success is sure to follow.—B. R.

*Success Letter No. 643.*

At the age of twenty-two I was employed as an operator in a factory, earning a small weekly salary, according to the amount of work I turned out.

About this time I became interested in New Thought. I at once entered into its spirit, heart and soul, and commenced affirming in the silence for health, my trouble being nervousness.

A few months later I took a bolder step. I decided to learn another work, choosing stenography. Since childhood I had always wanted to learn this, but could not because I had to continue working, and evening study was impossible on account of my nervousness.

I had a talk with my employer, asking to stay out mornings, and promised to do a certain amount of work each week. He gave me this permission with the stipulation that I work full time when rush orders were being put through, which I gladly promised. Such was the affect of my newly acquired ambition that in all the time I worked afterwards only, I earned the same amount I had formerly earned working full time.

Enrolling with a correspondence school, I studied diligently every morning and at the end of a year was ready for a clerical position. My health was also improved.

I now hold a position in cleaner, more refined surroundings, work far shorter hours, at a salary more than double what I earned before I was blessed with New Thought. And ahead of me is the possibility of still higher positions, for which I am striving.

Think of it, friends, less than three years



ago I was discouraged, sickly and overworked. Do you wonder that I consider New Thought such a Godsend?—D. N.

*Success Letter No. 644.*

New Thought is something more than just going into the silence, or just affirming for something. All these things come in line with it, and it amounts to nothing without these, but these are not the sum and subject of New Thought. YOUR CONSCIOUSNESS OF THE ONE LIFE is the THING it opens the way to, and you can't live a very bad life and still be very conscious of the ONE LIFE working in you. You can't serve two masters at the same time.

Now when we think we can have anything we want, we ought first to stop and ask ourselves if it is the right and best thing that can better our lives and make us of some service to our fellowmen. Here again I bring to you the law and the sum of New Thought, that if you are conscious of your Oneness, you won't be wasting time wondering about these things. You'll know.—G. M. N.

**THE PRIZE WINNER** for November is P. A. M., who wrote Success Letter No. 638. We shall be glad to send the prize of two subscriptions wherever the winner directs.—C. H. S.

### 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-round merit from the graduates of Public High Schools and Industrial Vocational and Technical Schools of all the states.

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



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

*"Oh, wad some power the gittie 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 1000 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 Council, 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.*

B. A. W.—If I were in your place I would advertise in the best daily paper in my own city, or of any other city in which I was willing to locate, for the kind of a position I desired. It would not be necessary to give your name. You could have the replies sent in care of the newspaper in which the advertisement appeared. In the advertisement I would state my experience and qualifications. I believe that the experience you have had will make you valuable to other firms who want that particular kind of assistance, and if the salary you are receiving is really less than is being paid elsewhere for similar work, you ought to have no great difficulty in making a change which would be advantageous to you.

F. R. M.—You are building and maintaining the thought fences which keep you away from success. Your belief in heredity, your belief in your own capacity for failure (which in your case seems to amount to almost a pride in your own lack of ability), your attitude of aloofness towards the world in general, all serve to keep you right where you are. Instead of cultivating your self-confidence and your creative ability, you are cultivating and nourishing your own doubt of yourself and your own limitations. If you want to earn more you must make more of yourself. Instead of doing this you are making less of yourself day by day. You are setting your face towards failure and of course you are realizing it. So long as you are bent on failure you cannot be a very valuable assistant to anyone. In the matter of applying New Thought, take just one simple, plain statement at a time and try to apply it in your own life. Surely you can find something in the New Thought books



and magazines which you have read which you can understand and apply. Take that one thing, no matter how simple and insignificant it may be and apply it in your own life and live up to it; then, if you will keep on with your study you will find something else which you can understand and apply. The trouble is that you try to grab the whole thing at once, instead of taking just one detail at a time. One other thing, you need to get rid of your attitude of criticism towards other people. You cannot know all of the details connected with their lives. It is easy to criticize others but it is not so easy to live up to all the rules on your own account. Suggestion cannot help you unless you change your entire mental attitude towards the world in general and towards people. The world does not run to lay its gifts at the feet of one who is so super-jealous of his own rights and has such an exaggerated sense of what is due him from others. There are many opportunities in the world today for those who look for them and who are willing to give real service. When you can give the world something it desires and needs, it will reward you well. I know of a man over 70 years of age who, without a cent of capital beyond what was needed to pay his railroad fare, left the east and went to California, where he made good and succeeded in earning a living for himself and his family. You are much younger than that, and there are many more opportunities now than when this man started in. For instance, there are very fine opportunities for anyone who is willing to work at poultry raising, market gardening and truck farming. Suppose you spend a little more time in looking for some of these opportunities of which you might avail yourself and in studying out ways and means by which you can take advantage of them.

H. Y.—I think your first problem is to make a better use of your time. Almost everyone is very wasteful of time. I would suggest that you get the little book entitled "How to Live on Twenty-four Hours a Day," 56c. Geo. H. Doran Co., New York. It will give you much valuable information on how to make a more economical use of your time. In regard to the money question I would suggest that you go to your city library and consult a file of the *Ladies' Home Journal*. A year or so ago they published a valuable series of articles on "How I Helped My Husband to Earn More Money." You can get many good ideas from these articles, and it would be well worth your time to read them. As to the way in which you yourself can earn some money no one can advise you intelligently. Look around you and see if you can find some need that you can meet. I know of women who make a good income by selling canned fruit, jellies, etc. Others go into the poultry business on a small scale and make a very respectable income in that way. One woman who has written her experiences for *The Nautilus* has made a very good business out of collecting bills for the

business men and the professional men of her town. She began by collecting bills for her physician. She makes these collections on a commission basis and makes quite good money at it. Sometimes she makes as much as \$10 a day. The work is healthy, as it keeps one out-of-doors and provided one has a knack for meeting people and can talk with them without antagonizing them it does not require any unusual ability in any way. As to what your particular talent may be that is something that no one can decide for you especially unless they have an intimate personal acquaintance with you.

J. M. S.—If you are uncertain as to just what your talent is, the best thing to do is to pitch into the work nearest at hand and stick to it until you get a "strong" leading in some other direction. Success is a matter of "making good." Begin right where you are—until you know what you *want* to do, *then* begin to work toward the desired end. Yes, I think many people have a variety of talents, any one of which they might cultivate successfully. If you want to become an illustrator it seems to me that the commonsense thing for you to do is to make good at your present work until you have saved enough money to pay for a course at some reliable school. I am unable to tell you the kind of training you need, but you can get information regarding schools by writing to The School Bureau, Literary Digest, 354-360 Fourth Ave., New York City. Tell them the kind of a school you want and they will be able to put you in touch with one or more. Success is built by doing well a great number of small and seemingly insignificant acts. The place to begin is right where you are. If you want more success you must make more of yourself. You must get in the habit of meeting and conquering the obstacles which confront you every day and every hour of your life. You cannot become a master while drifting or while you are shirking the little duties which come before you day by day and hour by hour.

MRS. W. E. C.—Write down each night a list of the principal things you want to accomplish on the following day and the time you will devote to each of them. *Then live up to your program.* Check off each item when completed. The mere fact that you have a program to follow will act as a strong suggestion to accomplishment. The psychological effect of a program of action must be somewhat like that of competition. When you are working from a program you have an aim, a definite object. You are competing with time and you naturally try to live up to your schedule. You know how much better a child will work if he is given a definite stunt to be accomplished. This plan of action is the best means I know of for self-training that will help you to "deliver the goods."

In carrying out your program of course it is necessary to train yourself to attention and concentration upon your work, from which interest will follow.



## 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:

**T**HERE is no life, intelligence or power in negative thoughts; therefore negative thoughts have no power over me. I AM Spirit and truth: in this I rest: healthy, useful, divinely directed and prosperous. I glorify good and enjoy it forever and in all.

—Elizabeth Towne.



## The Way the Wind Blows

*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 Winds Blow, sending us any item that they may think suitable for this column of very brief mention.—E. T.*

THE UNITED STATES GOVERNMENT IS IN URGENT NEED of thousands of typewriter operators and stenographers and typewriters. All who pass examinations for the departments and offices at Washington, D. C., are assured of certification for appointment. It is the manifest duty of citizens with this special knowledge to use it at this time where it will be of most value to the government. Women especially are urged to undertake this office work. Those who have not the required training are encouraged to undergo instruction at once.

Examinations for the departmental service, for both men and women, are held every Tuesday, in 450 of the principal cities of the United States, and applications may be filed with the commission at Washington, D. C., at any time.

The entrance salary ranges from \$1,000 to \$1,200 a year. Advancement of capable employes to higher salaries is reasonably rapid.

Applicants must have reached their eighteenth birthday on the date of the examination.

For full information in regard to the scope and character of the examination and for application blanks address the U. S. Civil Service Commission, Washington, D. C., or the Secretary of the U. S. Civil Service Board of Examiners at Boston, Mass.; New York, N. Y.; Philadelphia, Pa.; Atlanta, Ga.; Cincinnati, Ohio; Chicago, Ill.; St. Paul, Minn.; St. Louis, Mo.; New Orleans, La.; Seattle, Wash.; San Francisco, Cal.; Honolulu, Hawaii; or San Juan, Porto Rico.—John A. McIlhenny, President, U. S. Civil Service Commission, Washington, D. C.

"Why should our boys fight abroad?" Our boys are fighting abroad with the allies so that they will not have to fight at home without allies. No man should wave a flag, sing a patriotic song or cheer unless he is willing to help out. He should shoot the way he shouts.—THEODORE ROOSEVELT.



More than 250 men have enrolled in the school of papermaking that opened last evening in the old Mt. Tom mill of the American Writing Paper Company. The school will be conducted as a part of the company and will be in charge of department heads. John Brassington, chief engineer of the company will conduct the engineering class, while H. B. Carruth, manager of the tests department, will conduct the class in chemistry. The purpose of the school is to increase the efficiency of the employes and to prepare them for advancement—*Springfield Republican*.

In a sense far more tragic, far more terrible than Taft could have dreamed six years ago, Canada has been crowded by unseen forces to the veritable "parting of the ways." The fierce light flashed back by the experiences of these days upon the developments of the past half-dozen years reveals the secret and stealthy growth to alarming power of a hydra-headed monster, industrial, economic, social and political, a monster ruthless as any Prussianism, deadly to the democratic ideal as any divine right of kings. It is the invisible imperium of organized and selfish money power. It is the grasping hand of hard-featured special privilege, with its interlocked businesses, that plays both political parties, milks the blood of both, but is loyal to neither. It is the calculated patriotism of lip, that overtops all other voices in singing "God Save the King," but whose itching fingers plunder the pockets of the people.

In days like these, a sharpened point and a new pertinence are given to words spoken to a select company of Toronto's well-to-do several years ago by the late Earl Grey before he retired from the governor-generalship of Canada. Out of his open and democratic soul he warned Canadians against the perils of plutocratic power in this Dominion, when, as he foresaw, the historic dictum of Abraham Lincoln would be so perverted that democracy would be made to mean "the government of the people by the rascals for the rich."

In Canada, as in every other country under heaven, there is, for the people, no lasting hope in the rule of the autocrats and the despots. Not less power, but more power, must be in the hands of the people. The people must be not only king, but, in their spirit and purpose and services, they must be kingly. If the red hand of revolution is to be turned back, and its menace averted, the right hand of Parliament must smash the impudent face of plutocracy, and put the nose of the political grafter forever out of joint. Do less, and democracy cannot survive the war-time strain. When the nation is at war against autocracy in Europe, the people of Canada must be king in Canada's national life.—*Toronto Globe*.

Twelve Vassar College girls this summer did a remarkable thing. They produced enough vegetables and grain to carry the eleven hundred students, the faculty, the employes and the live stock through until an-

other harvest. Up with the hired men in the morning, they clothed themselves in bloomers and middy jackets, and went into the fields of the 740-acre college farm each day. For eight hours every day they worked as hard as their strength permitted, doing all the things the men did. Not until every acre had given forth its full yield did these patriotic young women call their summer's work finished. Five of these twelve girls have promised to come to the Eastern States Exposition and Dairy Show. Every day from the opening of the exposition until the close, these girls, dressed in their bloomers and middies, will give actual demonstrations of the manner in which they and their companions made the Vassar farm produce so abundantly in this year of extraordinary food requirements. No more inspiring thing has been done anywhere in the United States than stands to the credit of the Vassar unit. No other opportunity will be offered anywhere else in the United States to actually see these girls in action. If for no other reason, you ought to come to the Exposition to watch these girls plow, harrow, plant and sow, cultivate and reap, and be inspired by their example to bend your every energy to both produce and conserve food, that this nation may be the more speedily victorious in the war "to make the world safe for democracy."—*Eastern States News, Springfield, Mass.*

*New York, October 18:*—The Farmers' Non-Partisan League of North Dakota and Minnesota, the Missouri State Federation of Labor and the Michigan State Federation of Labor are among the many strong organizations that have adopted resolutions within the past few weeks urging taxation of land values as a means of raising war revenue. Louis F. Post, assistant secretary of labor, tells why land values should be taxed by the Federal Government and how this policy would work out, in an article contributed to *The Public*, of New York. Mr. Post's article will be brought to the attention of congressmen and other officials at Washington, and will be used as the chief document in a campaign to induce action along the lines urged by him. He says in part: That in financing our war for democracy democratic principles demand, besides rejection of long-time bonds and of direct taxes, the adoption of *taxation of privileges* in preference to every other variety of direct taxes, is a conclusion the correctness of which will be confirmed upon reasonable reflection. Let it be understood in passing that the last dollar of every fortune and of every income, little as well as big, and earned as well as unearned, saving only enough for a meager living, must be given up if necessary to sustain our men at the front while their lives are in the balance for our country's cause. But let us not wholly ignore the equities. We must no longer cling to the undemocratic custom of needlessly making no discrimination between parasitical profits and earned incomes—or of professing to make none while in fact favoring the former.—*People's News Service*.





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

*A Tribute to Nautilus by Lilian Whiting and Her Friend:—*

May I give myself the pleasure of reporting to you a tribute to *Nautilus*, made by one of the most accomplished and cultured women in England? Miss Elise Emmons, of Leamington, England, writes to an American friend, saying: " \* \* \* The best Christmas gift is a year's subscription to *Nautilus*. I have so loved the copies you have sent me, and I think all the thought in it is so fine and delightful."

Miss Emmons is a granddaughter of Hon. Wayman Crow of St. Louis, one of the founders of Washington University, and Chancellor of this university during his lifetime. It was Mr. Crow whose generous goodness and great appreciation of art made possible the art life of Harriet Hosmer; and one of his daughters, Mrs. Lucien Carr, of Cambridge, Mass., is the author of that lovely memorial of Miss Hosmer, entitled "Letters and Memories."

Miss Emmons is right in her estimation of the unique and invaluable *Nautilus*. The splendid outlook on life expressed with such vigor and penetrating charm by both William and Elizabeth Towne, and their corps of contributors, acts like magic on the reader. It puts him in tune with life, in harmonious reception to the infinite currents of energy, in the "working mood," as Emerson said, and imparts that renewing of the mind which is suggested by St. Paul when he counsels one to "be transformed by the renewing of the mind." It is not too much to say the best investment for business success; the best investment for the liberation of unlimited energy and radiance of life—the power to go forward effectively as well as joyfully, is by investing in an annual subscription to this unparalleled monthly.—LILIAN WHITING, The Brunswick, Boston.

*A Teacher Uses Mrs. McLean's New Book:—*

I add my quota of praise for your recent publication, "The Laws of Health and Prosperity," by Clara Chamberlain McLean. The author has dressed in most attractive form the New Thought about eternal truths. It is a clear, concise, inclusive and logical exposition of primitive principles that are necessary for the living of a life; therefore most useful as a text-book. All the lessons are helpful; that on the Subconscious Mind is especially fine, more simple and direct in style than this phase of mind is usually treated. I have had some experience in teaching and I feel my

work in the future will be doubly effective from this valuable aid to my efforts.—LILLY C. SMITH, 6 W. Read St., Baltimore, Md.

*Annie Rix Militz Expects To Be There:—*

My coming east will do much toward increasing the sale of all my works on the Atlantic Coast, including "The Renewal of the Body," which you publish; though such things are always the last in my mind. For commercial success is the least of all expressions of success to me. If one asks me as to my success in a place, I never think of the amount of money I received—by this I know as to my own subconscious view of success. When finally my works will receive the publicity that correct and wise advertising will bring them, they will make a mighty income for the spread of this truth.

You and I know that everyone who is converted to this life is an advantage to the whole movement. For each one draws many others. The class of readers that wish the religious presentation are and have been always fewer than those who desire the common-sense presentation. Therefore one will seem much more "popular" than the other. But you and I know that in *essence* the two presentations are one, and finally all will know it.

My students find those who will not accept the message we have because there is "too much Christ in it." And they do not hesitate to put your literature in their hands (since they are interested), knowing what an appeal your good practical views have to so many who shun religion as a burnt child does the fire.

I did not write confirming the principles for the Alliance. I apologize for that apparent neglect—it was not intentional, but at the time my hands were so full that many very important letters were allowed to rest forgotten in a special file chosen for personal attention *as soon as possible*.

I am delighted to hear of the success of the St. Louis Congress and look forward with great pleasure to the Boston gathering, for I feel sure I shall be there.—ANNIE RIX MILITZ, The University of Christ, 802 So. Union Ave., Los Angeles, Cal.

*Wanted, New Thought People in Rochester, N. Y.:—*

I am still trying to find a few New Thought people in Rochester. Can you help me? I would like to have a New Thought Center in Rochester, and will do what I can to start one if I can find others who are interested. *Nautilus Magazine* is as necessary to me as my meals, and it grows better every month.—MRS. M. C. PEDRICK, 127 Merriman St., Rochester, N. Y.

*He "Grew Money":—*

Mrs. Towne:—In *Nautilus* for September appeared an editorial by you, giving a "way to grow money," to pay for the subscription

(Continued on Page 56.)



# Why is the Large Intestine Five Feet Long?

By R. W. Lockwood

Modern Science Declares That If Nature Had Made the Colon Shorter, Half the Ills of Mankind Would Not Exist—How Medical Science Now Combats This Problem

A VERY remarkable book, "Colon Cleanliness," has recently been published by Martin's Method, Inc. Written by an authority, this book discusses—in a clear and fascinating narrative—what has been called "Nature's big mistake," the large intestine in man. Scientists now agree that poisons emanating from the large intestine are responsible, directly or indirectly, for many of the diseases to which mankind is heir. This book therefore possesses a tremendous interest to every man and woman. Incidentally it describes for the first time, in a popular way, an important invention which steps into the breach left by Nature and repairs some of the ills caused by the length of the large intestine. This invention is now being used in many hospitals and sanatoriums and by physicians in private practise.

Few people realize, this book points out, that the large intestine—coiled around in a small space in the abdomen—is *usually at least five feet long*. It is, in a sense, a long exhaust pipe for the body. The waste matter of our food reaches it in a semi-liquid state. The function of the large intestine is to extract the liquid from this matter, and to discharge the residue from the body. This long exhaust pipe works by a series of muscle-contractions along its five-foot length.

## FIVE FEET TOO MUCH FOR LAZY MUSCLES.

But very often these muscles work improperly. They are, in plain words, *lazy*.

They are so lazy that they are incapable of pushing along the waste matter a distance of five feet. The result is that the colon gets *clogged*. It then becomes a veritable bed of decomposing matter. Not merely millions, but billions of disease germs are generated in it. These are absorbed into the blood, and are carried to every part of the body, producing the condition, so much written about of late in medical journals, known as "auto-intoxication."

"Colon Cleanliness" tells, for the layman, exactly what happens to the various organs of the body when this condition occurs. It is an amazing narrative. Science, like a detective, has now traced many diseases to the clogged condition of the large intestine. Indirectly and directly the lazy large intestine causes more illness; kills more people; affects our health, our happiness, and our efficiency more vitally than all the other organs of the body put together.

The colon is, in a sense, a traitor to the rest of the body. By lying down on its works, it throws the whole splendid balance of the body "out of gear." It causes many of us to become seriously diseased, and the rest of us it puts into a poisoned half-alive condition. How often do we really feel up to par, really ourselves; with our brains keen and quick; our bodies tingling with vitality? So seldom that most of us talk about it, in surprise, when we feel "fit." Thanks to the lazy, large intestine, it is the unusual condition for us to be *fully alive*. The contrary, of course, should be the case.

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



## HOW NATURE MADE THE MISTAKE.

Professor Elie Metchnikoff, in the great work in which he first pointed out the method and effects of auto-intoxication, has an interesting theory about the large intestine. Nature made it so long, he theorized, because originally man was an active wild animal. He was often in danger from other animals and would have to run long distances. For his safety it was necessary to have an organ in which waste matter could be stored. There was, however, little danger of clogging of the colon, because continuous natural exercise kept man's colon from being lazy. Its muscles functioned normally.

The large intestine which Nature fashioned was perfectly adapted to our former life. It is not adapted to modern life. Man is no longer a wild animal. He is easily the most inactive large animal on earth. He is a sitting animal. He almost never walks when he can ride. The first thing physicians tell him usually, when he is in a run-down condition, is to "get out in the air and exercise." But many of us are *too busy* to exercise; and still more of us, when we exercise, exercise the *wrong* muscles. The most important, the most vital muscles to exercise are those of the large intestine, for the simple reason that those muscles *cause more trouble by their laziness* than all the other lazy muscles put together.

## MAN'S INVENTIVE POWER TO THE RESCUE.

"Colon Cleanliness," after describing minutely the problem of the large intestine—as discussed by many scientific authorities—deals with the invention that is now used to combat the laziness of the large intestine. This is a simple contrivance which does nothing else but *exercise* the large intestine. It wakes the large intestine to its job. It is called the Kolon Motor, and is a very simple device, since it can be operated by a child. Observations of its effect in hospitals and by private physicians show remarkable results. One merely puts the Kolon Motor on a door or wall, leans up against it and turns the handle for a few minutes. The face rotates with a scientific waving motion, which immediately stimulates the colon and causes proper functioning. Two or three minutes a day is all that is required.

In this simple fashion the colon muscles are exercised as much as they would be in taking a brisk walk of two or three miles. In medical circles it is recognized that this invention meets the problems of colon laziness in a logical, effective fashion. It is without the slightest harmful results, such as follow the taking of drugs, *which usually only have the effect of making the large intestine more lazy.*

## THIS BOOK IS FREE.

A copy of the book, "Colon Cleanliness," can be secured gratis by any reader of this magazine. It is a book every man and woman should read carefully. While written in a popular style, it treats, with scientific precision, of a problem that affects the daily life of every human being. The shortcomings of the large intestine, the diseases that are caused by it, the manner in which these diseases are caused, and other fascinating aspects of this problem—are covered fully and clearly.

The book may be secured by addressing the publishers, Martin's Method, Inc., who are also the manufacturers of the Kolon Motor. They had this scientific treatise, "Colon Cleanliness," written by a physician, so that the public could clearly understand the importance of the many discoveries made of late in regard to uncleanliness in the large intestine. Only incidentally does the book treat of the Kolon Motor, in discussing the different efforts made by physicians to combat this great problem. The book, in other words, is a scientific work, and in asking for a copy one does not need to feel that the purchase of a Kolon Motor is involved. The makers are satisfied merely to get the scientific facts before the public. The book will be sent free to anyone who asks for it. Address, Martin's Method, Inc., Dept. 2312, 105 East 30th St., New York.

MARTIN'S METHOD, INCORPORATED,

Dept. 2312, 105 East 30th St., New York.

Without any obligation on my part you may send me a copy of the book "Colon Cleanliness."

Name .....



# Stop Forgetting!



Prof.  
Henry  
Dickson  
America's foremost  
Authority on Mem-  
ory Training, Public  
Speaking, Self Ex-  
pression, Lecturer and  
Principal of the Dickson  
Memory School, Hearst  
Building, Chicago.

## The Executive



Mr. William H. Weeks, District  
Attorney of Putnam County, N.  
Y., writes:

"After a thorough trial of your method of mental and memory training, I find it to be not only first class—simply wonderful. I can truthfully say that I would not be again without the benefits I have received from your study for \$10,000."

## The Salesman



O. G. Wehmer of the Ameri-  
can Miner's Accident Association,  
Indianapolis, Indiana, writes:

"I can honestly and truthfully say I am a new person. I have more friends than I really expected I could have. Everyone who has known me says that a wonderful change has come over me in the last six months. It is all due to the Dickson School of Memory."

## Perfect Your Memory and You Can Command What Salary You Will

Your salary—what it is today—what it will be tomorrow—depends very much on your memory. Tricky memories—wandering minds—unable to grasp detail—have thwarted thousands in their battle for success—have held them down to bare living wages—working long hours with slight prospect of advancement—subordinates for life.

## The Ability to Concentrate, to Think and Express Yourself Clearly Means Everything to Your Success

America's men of power—in business, social or public life—are uniformly men of trained memories. Train your memory properly and you will find yourself able to concentrate absolutely on matters at hand—to think and speak connectedly—to develop self control, to overcome self consciousness—to make your PERSONALITY DOMINATE. Think what this means—a better position—bigger pay—social and business success—the EFFICIENT LIFE.

## Give Me 10 Minutes a Day and I Will Give You a "Steel Trap" Memory

That is all I ask—just 10 minutes a day for a few weeks and I will train your memory just as I have trained the memories of 50,000 others. I will make your mind an infallible classified index from which you can instantly select facts, figures, faces, arguments. No matter what your age—your education—your vocation—your place of residence—I can make you "forget proof"—can train your memory for SUCCESS.

## Special Offer! "How to Speak in Public"—FREE!

For a limited period I am offering "How to Speak in Public" a de luxe edition, handsomely bound book—regularly priced at \$2.00—FREE to every student enrolling in my course. Full particulars of this unusual offer—together with a copy of my famous Memory Test and my remarkable book "How to Remember" will be sent FREE—simply for the mailing of the coupon or a postal. This is YOUR opportunity—mail it NOW.

## The Key To Success

## Stop Forgetting

Prof. Henry Dickson, Prin. Dickson School of Memory, 1888 Hearst Building, Chicago, Ill.

Please send me free of charge and without obligation your booklet, "How to Remember"; also your remarkable copyrighted "Memory Test"; Give me facts on your special offer of a free copy of "How to Speak in Public."

Name.....

Street and No.....

City.....State.....

## The Public Speaker



Carl F. Schader, one of California's biggest men, writes:

"I have been improved physically and mentally beyond my own expectations by the continued study of your course. Every business man, especially those called upon to talk at Chambers of Commerce, realty boards, advertising clubs and other meetings should take your course. I unhesitatingly recommend it to my whole friends."

## In Social Life



Roland Miller, of New York City, writes:

"What I have gotten from your method has advanced me both socially and financially and I feel it my duty to tell you of these excellent results."



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shows how you can learn to play the piano or organ in your own home, in one quarter the usual time and at one quarter the usual cost. It explains the profound pleasures and well-known social advantages of musical training and contains much information which will be extremely interesting to you whether you are already an accomplished player or do not know a single note. Send letter, postcard or coupon below for your copy of this valuable 64-page book. It is free.

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Our free book tells you of the concert career which may be open to you. It explains the great and increasing demand for professional players and tells how you can earn \$25 to \$100 weekly through your own playing skill or by giving musical instruction to others in spare time. It fully describes a method of home study which brings you all the advantages of the best foreign conservatories at less than 43 cents a lesson. Send for this free book at once.

#### Dr. Quinn's Famous WRITTEN METHOD for Piano or Organ

has revolutionized the study of music. By the use of Dr. Quinn's remarkable device, the COLOROTONE (patented), you save three-quarters of the time, effort and money usually required for learning piano or organ. You play chords immediately and a complete piece, in every key, within four lessons. Investigate without cost by sending for free book.

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DR. QUINN'S WRITTEN METHOD has been proving its merit by RESULTS for 25 years. Among our graduates are thousands of accomplished amateur players as well as leading composers, distinguished virtuosi and heads of conservatories. The method is endorsed by prominent musicians and educators who can speak with authority. It is scientific and systematic, yet practical and easy to understand. It is fully illustrated. It is equally effective for beginners or experienced players, children or adults. All necessary music is included FREE. You practice in spare time at your own convenience. Progress as rapidly or slowly as you wish. Diploma of recognized value is granted.

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Address .....

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

### Little Visits

(Continued from Page 52.)

to the magazine. The directions were to put one penny in an envelope, "as the money-seed," for a definite purpose, and bless it every morning and night, and thank God for the increase. You ended your article with the concise direction, "Try it."

I took you at your word; I tried it. The first week the result was nil, but at the end of the third week that envelope contained \$43.11. This is the way it came. I received an entirely unexpected call over the telephone, from the treasurer of a large packing and canning company, asking if I would like to make a little extra money. If so, I should call at his office within an hour. In one hour from that time I was engaged to make out the payroll and superintend the payment of three canning crews that had just arrived by ship from the salmon packing season in Alaska. I never requested this position, nor had I ever done such work before. It came unsolicited; lasted one week, and netted me \$43.00. The ten cents I found the second day I went to work, upon the sidewalk.

The company gave me thirty-five dollars. Five dollars I received from an outfitting concern, who had outfitted most of the men at the beginning of the season, and were waiting to collect their money. The Chinese who held the canning contract presented me with three dollars more. I should also mention that the outfitters took me to a fine restaurant and paid for my lunch. I thank you, thank you very much for your advice—it works.—ARTHUR C. SCHACHTEL, 1036 Polk St., San Francisco.

#### A New Dr. Seton Calendar:—

Dr. Lily F. Carpenter is issuing a beautiful new calendar made up of statements from the books of Dr. Julia Seton. It is a perennial calendar, so it can be used year after year. There are 366 quotations, one for each day, including Leap Year. It is beautifully designed and artistically printed on heavy India tint paper, in old blue and orange, and the price is \$1.00, postpaid. The cover is most artistic and elegant, and Dr. Julia's legions of friends will want to know about it. I promised Dr. Carpenter this little notice of it in December *Nautilus*, and I have to put it in here because Anent Books was crowded out of this issue. Which reminds me that I am planning to give double measure of Anent Books and Things next month, if possible.

Dr. Carpenter's address is 17 No. Pearl street, Buffalo, N. Y.—ELIZABETH TOWNE.

#### A Victory Over Toothache:—

Of all bodily pains the toothache gets on my nerves the worst, and usually I have gone with it hot foot to the dentist.

Recently I have been reading various New

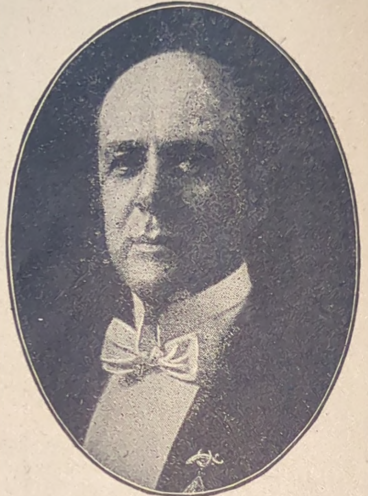
(Continued on Page 60.)



# CONCENTRATE ON HAPPINESS

## "Do Your Bit"

One of the greatest ambitions of most persons is to help others in some way. When such aid only temporarily relieves it is of doubtful value, but when it is given in such a way that the recipient is taught how to help himself it then becomes most valuable. There is an old saying that "You can lead a horse to water but you cannot make him drink," which applies to man, for you can help man all you want to but you cannot make him learn how to help himself. The only thing you can do is to put the means into his hands by which he can learn how to help himself should he have the real want to do so. There are no better mediums for this purpose than the several books by F. W. Sears, M. P. And there is no better time to place these books in the hands of those you want to help than at Christmas time. To the soul which really wants to learn how to help itself these books will bring the joy, gladness, health, happiness, wealth and abundance of everything the Christmas spirit symbolizes. "**Concentration—Its Mentology and Psychology**," price 50c; and "**How to Attract Success**," price \$1.80 make a Christmas gift worth while to present to anyone. Send us your orders, together with your card for insertion in the books, and we will mail them anywhere you say without extra charge. Remember the boys in the trenches with one of these books. We wish you the Merriest Christmas and the Happiest New Year you have ever known.



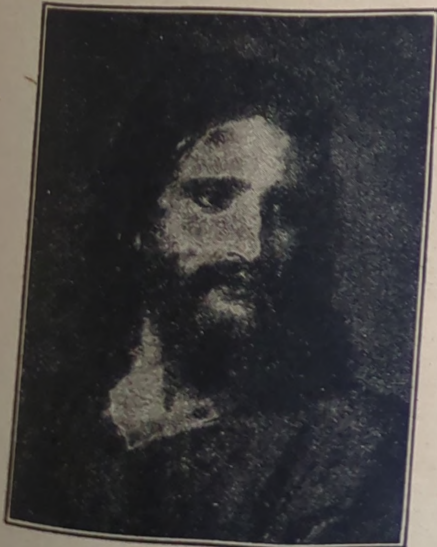
CENTRE PUBLISHING CO., Suite 637, 108 and 110 W. 34th St. (at Broadway), New York.

NOTE:—Dr. Sears lectures at 11 a. m. Sundays in Criterion Theatre, Broadway, at 44th St., New York.

### "The Most Wonderful Book of the Ages"

## The Aquarian Gospel of Jesus the Christ

Transcribed from the Book of God's Remembrance,  
the Akashic Records. By LEVI.



#### Partial Table of Contents:

- Section 1.—Birth and Early Life of Mary, Mother of Jesus.
- 2.—Birth and Infancy of John the Harbinger, and of Jesus.
- 3.—Education of Mary and Elizabeth in Zoan.
- 4.—Childhood and Early Education of John the Harbinger.
- 5.—Childhood and Early Education of Jesus.
- 6.—Life and Works of Jesus in India.
- 7.—Life and Works of Jesus in Thibet and Western India.
- 8.—Life and Works of Jesus in Persia.
- 9.—Life and Works of Jesus in Assyria.
- 10.—Life and Works of Jesus in Greece.
- 11.—Life and Works of Jesus in Egypt.
- 12.—The Council of the Seven Sages of the World.

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## Using Your Occult Powers

(Continued from Page 45.)

with his own. That way only real safety lies.

**Summary and Exercise:** Abandonment and cheerfulness are always signs that the occult powers are put to their most effective use. The direct rays poured upon us at our birth by our stars give us tendencies and choice which, if we are to play our best force trumps, must be heeded and acted upon. Upon no reef have more soul boats been wrecked than on that of "gentility." Man makes his work genteel or otherwise, not his work him. Original people, ideas and things are always in demand and command good prices. He who creates is an artist; he who imitates is an artisan. The world's demand for efficiency means that people are being shaken down into their real places, that by working according to the soul's highest occult powers, playing their own force trumps, they shall make for real efficiency.

**Say in the Silence:** I stand with my soul in its decisions and choose to bend all my energies to carrying out its mandates. Here in the silence I seek, ask for, and expect explicit directions from the All Intelligence and All Love for wisely obeying the voice of my soul, for effectively playing my own force trumps, dynamically using my own occult powers.

## "He Loved Much"

(Continued from Page 27.)

luminates the face of the great and good.

He loved much. That is the highest encomium we can pay. It is sufficient to cover a multitude of sins.

Love is the losing of self. Perfect love is perfect unselfishness. Greed cannot live in a heart where love is. A man who truly loves mankind cannot cheat and overreach his neighbors; cannot be content to live in luxury while others around him suffer privations.

A man cannot be a true reformer who is actuated by hatred of some individual or class. His motive power must be love for his fellows.

Love will banish war, caste, industrial slavery, the tyranny of wealth and social injustice. It will lead men away from crime. It will drive out cruelty, inhumanity and uncharitableness.

## Nautilus News

(Continued from Page 2.)

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## Dreams that Come True

(Continued from Page 28.)

believe that *success* is only an END and not a MEANS.

Consider what such day-dreaming is. Its purpose is what we seek by "going into the silence," that is, to get such a clear image in consciousness of the ideal that it will appear a beacon light towards which our steps will naturally lead. Dreams that come true are clear dreams. To have them come true we must listen intently for *the voice*, look intently for the *image*, till we hear and see so distinctly that we cannot lack for guidance, or *fail* to make the dream come true.

But to have the dream come true it is not enough to dream only.

The dream is only the ore, the raw material.

The heat of your *will* must be enough to form a crucible to *fuse* the ore to your purposes. Your constant *act* must be the hammer forging the work to completeness.

## Little Visits

(Continued from Page 56.)

Thought publications. In one, as an exercise of will-power in connection with the nerves, I read this direction: "Press upon some spot in the body, and while doing so locate the attention on some other spot so resolutely as to forget the sensation of pressure." In another I had read that "Everything gives way before the firm, persistent thought. A gentle and firm persistency on your part will convince nature that you must have success."

Well, a few evenings ago one of my molars began aching. I went to bed and covered up warm, thinking it might subside. But no. A hot iron was tried; but no good. Eventually, as I lay there the two thoughts quoted above came to me, and I began to inquire of myself if there was a way to adapt them to my case. Was there anything on which I could concentrate my attention strongly enough and long enough to forget that pain, and if so would nature come to my relief and stop it permanently? I cast about my mental garret for an object of prolonged attention. I thought of a poem I had once committed to memory, but had suffered to lapse into the limbo of largely forgotten things. I said to myself: "I'll fish that poem out of my subconscious mind and put it together as I once knew it, and when I am through I'll see what has become of this toothache. I'll fight it out on this line, if it takes all night."

So, with the tooth thumping, I went to work firmly, persistently, fishing out the frag-

(Continued on Page 64.)



## The Power of Right Thought

especially if held in concert with others, at a stated time each day, cannot be overestimated. Your Peace, Power, Prosperity, depend upon right thinking. Find this out for yourself by joining the Self-Help Club. Weekly lessons to be studied daily, with corresponding affirmations on beautifully colored stiff paper. Trial monthly subscription, 10c; year, \$1.00. **MATTHEWS DAWSON, Chevy Chase, Maryland.**

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## The Spirit in Which You Work

(Continued from Page 21.)

Work is the only thing that can redeem you from constant retrogression. Even though you may have inherited superb qualities from your father and mother, they will gradually deteriorate unless you exercise them, unless you strengthen and enlarge them by legitimate exercise under a worthy motive.

We all come naked into the world, and it owes us nothing but what we honestly win on our own initiative. The world owes us a living only in the same sense that the soil owes us a crop, or the gold and silver mines owe the miner a living. Before we can get the crop we must do our share in preparing the soil, in ploughing, planting, harrowing, cultivating, reaping. The precious metals would stay forever in the bowels of the earth if the miner did not do his part.

The Creator has made honest toil the price of everything we really enjoy, the price of growth, of enlargement, the price of character, the price of all advancement.

The very qualities which the human race has ever honored have been developed in the struggle for achievement. The world's monuments are all erected to the results of a manly struggle. They are all dedicated to work; not one to mere money wealth—to idleness or inactivity.

Without work the highest part of a man will die from lack of nourishment. Has not the Christ, whose life has taught all men how to live, said: "My meat is to do the will of him that sent me, and to finish his work?" And again just before Gethsemane and Calvary, "Father, I have glorified thee on the earth; I have finished the work which Thou gavest me to do. And now, O Father, glorify Thou me with thine own self, with the glory which I had with Thee before the world was."

Without work there is no possibility of winning the "pearl of great price," which all are seeking. It doesn't matter what the work is, how humble or how exalted, every worker has the same chance to win, provided he puts the right spirit in his work. In other words, the spirit which you bring to your task is everything. If this is not right nothing will be right.

Even if you are doing something that is not congenial, make the best of it. Throw your whole soul into it. Do it with a manly, or a womanly spirit, in the spirit of an artist, and you will rob it of its drudgery. Resolve that you *will* like it so long as you are obliged to do it, and that very mental attitude will be a step in leading you to that work which you were really meant to do.

Good work never goes unrewarded. The willingness to do right, the spirit which never tires of trying to do its best, which puts willing effort into the humblest or most disagreeable task—this is the spirit which accomplishes the great things of life.

(Continued on Page 64.)





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## The Spirit in Which You Work

(Continued from Page 62.)

If you bring this spirit to your work, however humble it may be, it will make a man or a woman of you; it will make you respect yourself, because you have done your best, because you have tried to make your work full, complete, well-rounded, because you have done it in the spirit of a master and not of a slave.

We cannot separate ourselves from our work, and much of the unhappiness and discontent in the world are due to the mental conflict which comes from fighting against it. Work that is done in the spirit of drudgery, that we do not fling our hearts into, starts discordant vibrations in the brain and reacts injuriously on the body.

"Work, work, that is the grand panacea for sorrow." "Work is a grand cure for all the maladies and miseries that ever beset mankind."

If we have found our niche, if we are doing the thing we were made to do, we shall find no other happiness, no other satisfaction quite equal to that which we get out of our day's work.

## Little Visits

(Continued from Page 60.)

ments of that poem and putting them together—here a stanza, there a line; here a word, there a rhyme. And as I progressed I actually seemed to be forgetting that pain, though it was ready to reassert itself if I allowed my attention to be diverted to it. So I went on ignoring the ache as much as possible, and concentrating with all the quiet force of my will on the reconstruction of the poem. In perhaps an hour from the beginning I had it complete, and repeated it from start to finish without a break.

But what about my toothache? Oh, it had folded its tent like the Arab and quietly stolen away, and though the molar remains a rather sensitive member of my tooth family I have experienced nothing more of the ache.

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## The New Thought Way

*(Continued from Page 39.)*

and could take long walks, but there was yet one thing, and that was my fear of riding on the street car. I had had two experiences of fainting on the car, and it seemed every time that I got to that certain point on my way home I had the worst fight with myself to keep from fainting until the fear got the best of me, and I couldn't ride at all.

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## About the Alliance Congress

(Continued from Page 41.)

standing for what we are standing for; we want to come in and be one with you. It was what you said about Christian Science and New Thought that showed me where we stand."

These are Mr. Greenbaum's words, as nearly as my wide-awake interest—which is the secret of good memory—could record them. You may be sure that I did what an individual could toward extending the "right hand of Alliance fellowship" to Mr. and Mrs. Greenbaum, Primitive Christian Scientists.

Since the Congress I have heard about these two people, from various correspondents in St. Louis. They say Mr. and Mrs. Greenbaum have a large following, that they are highly thought of and influential in the city. They hold public church services, their textbooks are Mrs. Eddy's "Science and Health" and the Bible. And Mr. Greenbaum has established "The Primitive C. S. Publishing Co.," at 4700 McPherson Ave., St. Louis. And they call their church "The First Primitive Church of Christ Scientist in St. Louis." An extract from the church manual says this: "*The members of this church shall be privileged (according to their desire) to unite the three functions in one in their individual field of action:*"—the functions of preaching, teaching and healing, in conformity with Matthew 28:19, 20, and Mark 16:15, 17, 18, 20.

All this is new evidence that Christian Scientists everywhere are waking up to the fact that revelation is personal and continuous, that revelation did not end with Mrs. Eddy, and that no man-made government is wise in trying to stop the mouths of Christian Scientists from expressing revelation as it continues to unfold. The Christian Science church needs a little New Thought to wake it up and make it *continue* to grow. At present, it seems to be resting too much on past revelation, and trying too hard to shut off the continuous flow of revelation through all its individuals. The time has passed when it is necessary to deny the existence of the rest of the world, in order to concentrate upon Christian Science teaching. I believe that the people of the Christian Science church will keep on protesting against a too rigid repressive government. In the meantime, I believe the International New Thought Alliance will welcome into its fellowship of free expression of truth, all protestant Christian Scientists. And all regular Christian Scientists, too!—whenever they want to come. The Christian Science Church Limited belongs to the New Thought movement in spirit and in truth, whether it knows it or not. And all Christian Scientists who are finding the gag rule of the church intolerable may immediately find in the Alliance a new home and wider forum.

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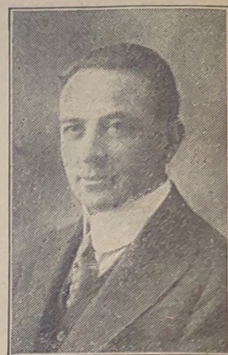


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