

JAN 1918

NAUTILUS

MAGAZINE OF
NEW THOUGHT

EDITED BY
ELIZABETH TOWNE
AND
WILLIAM E. TOWNE

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MAN
YOU
LONG
TO BE

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Confidence and
Your Dollars."**

"Your Confidence and Your Dollars."

(Continued on Page 2.)

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NAUTILUS NEWS

BY THE EDITORS

HERE'S wishing you and yours a Happy and Prosperous New Year.

Self-Knowledge, Self-Direction And Success.

Are you an executive? In business, in home, or in social work? Then for you is the red letter article which will appear in February *Nautilus*: "New Thought for the Executive," by Frank Andrews Fall, Litt. D., Bursar of New York University. He has caught the spirit and the motive as well as the method of the executive, and if you take his article into the silence with you every day for a month you will "catch the vibrations" of executive success.

Another special feature of February *Nautilus* will be "Experiences of New Thought Practitioners," the first article of which is written by one of the most experienced and successful practitioners in America, who is also a modest young woman who refuses to have her name advertised along with her good works as healer. For this occasion she calls herself Helen Goodspeed, and the story covers practically all of her career from the time she first began unofficially to heal others. Her experiences are illuminating for those who wish to use New Thought as a means of healing mind, body and environment.

The second article in this symposium illuminates a problem which frequently arises in the experience of those who are just beginning to use New Thought for healing: "Experiences in New Thought Healing Without the Consent of the Patient," by Lucy Rumsey, another non de plume under which a devoted woman speaks plainly.

Among those last prize articles that we accepted for publication, were several that came under the general subject, "New Thought in Social Life." One of these articles gives the experience of a bright California woman—whose name for this occasion is Maria Holson—in which she tells "How I Used New Thought in Club Work." Other articles dealing with New Thought in social life will appear serially.

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- CANTON, Ohio.**—Ralph W. Young, 307 Tuscarawas avenue, west.
CHICAGO, Ill.—The Advanced Thought Publishing Co., 168 N. Michigan avenue.
CHICAGO, Ill.—A. C. McClurg & Co., 218-224 S. Wabash avenue.
CHICAGO, Ill.—Purdy Pub. Co., New Thought Book Shop, Mallery Bldg., 5 S. Wabash avenue.
CLEVELAND, Ohio.—Burrows Bros. Co., 633 Euclid avenue.
HARROGATE, England.—Talisman Publishing Co., 526 Station Pde.
LONDON, W. England.—Maurice Dobson, 146 Kensington, High street.
LONDON, E. C., England.—L. N. Fowler & Co., 7 Imperial Arcade and 4-14 Imp. Bldgs., Ludgate Circus.
MEXICO CITY.—Luis Leal, Edificio "Mexicana," Primer Piso 7. P. O. Box 60 Bis.
NEW YORK CITY.—Goodyear Book Concern, 29 East 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, 2223 Broadway.
OAKLAND, Calif.—Hardy's Bookstore, 915 Broadway, between Ninth and Tenth streets.
PHILADELPHIA, Pa.—The Curtis Philosophic Book Co., Inc., 1731 Chestnut street.
SACRAMENTO, Calif.—Mr. I. W. Letner, 207 K street.
SALT LAKE CITY, Utah.—Shepard, the Magazine Man, 237 S. State street.
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SANTA BARBARA, Cal.—Ramona Book Store, J. M. Barbour, Prop., 707 State street.
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MRS.

Kate Atkinson Boehme

has changed her address for the winter and will be in Atlantic City, New Jersey, until the first of April. For information regarding The Radiant Center Philosophy address as follows,

Mrs. Kate Atkinson Boehme

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Nautilus News

(Continued from Page 1.)

Another specially good one, that will advance you in self-knowledge, self-direction and success, will be Dr. Orison Swett Marden's on "Two Kinds of Christianity: Creed Versus Religion."

In his lesson 10, on "Mental Action," T. J. Shelton gets down to earth and talks about "body." I like this article.

Speaking of the body reminds me that we have a good article on "Physical Culture with New Thought," by Minnie Pattee, that I hope to get into February *Nautilus*, but I don't dare promise it before March.

James A. Edgerton contributes to February *Nautilus* one of his illuminating essays on "Back to the Fountain."

How do you like Miss Critchlow's article on "Finding New Thought in the Bible" in this number of *Nautilus*? Would you like more on that subject?

Oh, we have a beautiful poem from our own Edwin Markham, for February *Nautilus*: "The Day and the Work."

My editorials for February *Nautilus* will contain a series on "The Bunk of Bad Luck"; and William's Views and Reviews will include "How to Use Emotion."

And other good things. But I must stop—the luncheon gong has sounded!

P. S.—I am going to Washington for the great National Equal Suffrage convention, December 12th to 15th, and I shall be back again before this magazine reaches you. I have just finished "making up" my part of this number of *Nautilus*.

"53 Experiences in New Thought," by 49 writers, published by The Elizabeth Towne Co.: To prove that "New Thoughts" are not feasting on moonshine, a neatly bound book of 229 pages appears, giving 53 experiences in New Thought by 49 writers, each of whom tells what he has accomplished by New Thought methods. It is a very interesting collection of personal experiences. Some cured themselves of serious ailments, some solved financial problems, others overcame worry, nervousness and domestic difficulties. All this by means of mentally soaring into New Thought realms and persisting in so doing. That the supremacy of the mind over the body in certain troubles, ailments, vexations and harassing mental situations can be established and work wonders sometimes, is a pretty well demonstrated proposition. The book is well worth reading. It is said by the publisher to be the first of its kind.—JOURNAL COURIER, New Haven, Conn.

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THE NAUTILUS

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Paul Ellsworth
Robert Loveman
Kate Atkinson Boehme

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Some of
The Nautilus
Contributors
For 1917-18.
Others
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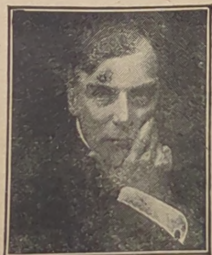
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The NAUTILUS MAGAZINE

Self-Help Through Self-Knowledge

MONTHLY
\$2.00 a Year }

JANUARY, 1918.

{ VOL. XX
No. 8 }

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."*

THIS MAGAZINE

**Affirms the
UNITED STATES
of the
WORLD**

HERE'S Wishing You
A Prosperous New Year,
With the Will to Wisdom
And to Love
And to Good Work
That makes
Prosperity
Grow.

▽ ▽ ▽

How to Oust Persistent Fear of Failure.

GOD works in you to will and to do
His Good Pleasure, which is
ever more life, more perfection of life.
God is backing you in your desire.
God is working in you to will and to

do all that is needed to permit your perfect idea to come into expression. And God is all power, all wisdom, all love, everywhere present, and everywhere *He is concentrating* on the expression of abundance and beauty in and through you. All you desire is yours NOW in truth.

There is a "treatment" in that paragraph that you should live with every day. Take it into the silence with you the first thing in the morning, and again the last thing at night. And whenever a fear *happens* to come into your mind, get out this statement of truth and read it over to yourself slowly, carefully, understandingly, three times. Every time you get to the end of it stamp your foot and grit your teeth and hiss, "IT'S SO! **THE THOUGHTS OF FEAR CANNOT PREVAIL AGAINST MY DESIRE, WHICH GOD WILLS IN AND THROUGH ME.**" Stamp your foot vigorously, hiss your statements of truth with all your might! Declare insistently for God and His truth and life and perfection within you!

EDITORIALS by Elizabeth Towne

See that you concentrate on this truth the first thing in the morning and the last thing at night, and then as nearly as possible dismiss it from mind at all other times. The more completely you forget it between times the better. But whenever it does *happen* to come into your mind, repeat the statement over as I have described. Bye and bye you will find that you are not remembering it very often. Eventually the fears will pass out of your mind entirely, you will smile at your past fears. And then still a little later, you will forget to make your statement the first thing in the morning and the last thing at night. And you will forget it because the necessity for it has passed away.

Prenatal Fears.

I BELIEVE that any woman who ever bore a child has been cold-chilled many times by the thought that her child might be imperfect. Such fears are nothing unusual.

The fears themselves can do nothing toward malforming the child.

It is only when you say of these fears, "Oh, I *know* it is so—my child will be marked." It is only when you *assent* to, or "affirm"—as New Thought people call it—that your fears really begin to have an effect on you. Until you begin to *affirm* them they are like tramps passing your door. When you affirm them, when you assert to yourself that your fears are true, it is then that you *invite the tramps into your household*.

But what if you *do* invite a tramp into your household now and then? If you are gentle and kind the chances are

999 out of 1,000 that you will feed the tramp a meal and he will say thank you and walk out again and breathe a little blessing on you. But of course if you keep on inviting in the fear-tramps at all hours of the day and night, you will soon be overrun with them and they will make your mental household over into a sort of gink hotel! In other words, they will possess you and you will begin to express after their kind.

Never be afraid of fear thoughts. They have no power to harm *unless you assert that they are true*.

So when a fear comes into your mind that you will mark your child, *simply assert that it not true!* In making that positive assertion, you turn the tramp fear away, and he disappears into the bottomless pit whence he came.

Did you ever stop to think what a *bottomless* pit is? The bottomless pit is the pit of forgetfulness!—of non-recognition. No other kind of a pit could possibly be bottomless! And nothing could stay in a bottomless pit—it would fall clean through into the Infinite Truth.

So when a fear-tramp faces you just assert his opposite *truth*, and let the fear thought dump himself into the bottomless pit of Infinite Truth.

Your assertion of Truth is like the man of the house whose appearance at the door causes the fear-tramp to vanish.

So when any sort of fear-tramps come to bother you, just assert the Truth of Perfect Being Here and Now. Have special times the first thing in the morning and the last thing at night, for asserting and reasserting the truth.

It is the TRUTH that makes you free: believe it, receive it, affirm it.

EDITORIALS *by* Elizabeth Towne

Self Treatment For Success.

HERE is a treatment for you to give to yourself, the first thing every morning and the last thing at night. And whenever you HAPPEN to think of it during the day, then take the treatment over again; but don't *try* to think of it at any time except the first thing in the morning and the last thing at night. Here is the treatment:

The thing I desire is mine now in spirit and in truth.

I believe it, I affirm it, I know it.

The door of circumstance is already opening into the very sort of position I want! I may see the door around the next corner!

I will be ready for it!

Every day and every hour of the day I am preparing for this new position that I shall fill with joy—I am preparing for it by doing in the most beautiful manner everything that comes to my hand to do now.

I do each thing as unto Christ himself. I do it as if I were in heaven, and serving Christ.

I do it with joy, with intelligence, with good will, with loving kindness.

It matters not to me what I have to do, I do it in the spirit of loving service, of enjoyment.

Even though I do not always *feel* all this, I affirm it, I know it is true of me in spirit and in truth.

I now cast aside all my depressing thoughts, and put my heart, my soul, my Good Will into doing this one thing under my hand, in the most beautiful way possible.

I *love* to do it.

I LOVE to do it, whether I feel like it or not!

I choose to love it, I choose to do it like one angel serving another.

I am one with God, the Spirit of Love, and *He works in me to will and to do* this beautiful service in the most beautiful way.

As I work I become filled with the spirit of loving service. I become so radiant and so attractive that I shall quickly be drawn to my place in the delightful surroundings that match my loving service spirit.

There, use that treatment every morning and every night, and use it with all the Good Will you can muster. Affirm it, and assert it, repeat it, emphasize it, in every word and every line! Keep at it day in and day out until you find yourself in the sort of position you want.

▽ ▽ ▽

Worse Than War.

OH, no, war is not "the most terrible thing in the world."

The most terrible thing in the world is to be RUN INTO THE PRUSSIAN MOLD.

The mold of brute force as the tool of a kaiser.

The mold of the thief that robs for his master.

The mold of the liar that lies for his master.

The mold of the poisoner that poisons for his master.

The mold of the worm that worms for his master.

The mold of the kamerad that kamerads for his master.

The mold of the stalker that stalks for his master.

The mold of the stool pigeon that coos for his master.

EDITORIALS *by* Elizabeth Towne

The mold of the raper that rapes for his master.

The mold of the peacemaker that pretends peace for his master.

The mold of the intriguer that intrigues for his master.

The mold of the fooler that fools himself for his master.

The mold of the hater who hates after his master.

The mold of the BOCHE.

The mold of Trilby Svengali-ed to hate and hack and hound and hunt off the earth all that is not BOCHE.

The Prussian mold: the world will fight and die forever to SMASH THE PRUSSIAN MOLD.

Better Than Peace.

O, NO, peace is not the best thing in the world.

Peace is most unimportant to the rabbit in the gut of the rattlesnake.

To a Christ with Herod rampant.

Mary and Joseph ran away with Jesus and the other babies found peace at Herod's sword point. When Jesus grew up he came back bringing a sword.

The World has grown up; and it has taken up the sword against Herod Anti-Christ Hohenzollern.

The World for Christ; for all-brothers-and-no masters; for democracy; is the World's slogan.

The World's sword has grown up, too: into guns and battleships and tanks.

And now, instead of running away from Herod-Hohenzollern, Christ rises to glorious battle and the World rides with him.

Do you think Christ's World will run away again before the Anti-Christ is

SMASHED and the World redeemed for democracy? Of course *not*.

Things were different then: 1917 years ago there were only Mary and Joseph and three wise men on Christ's side. There was nothing to do but listen to the angels sing "Peace on earth, good will to men," and afterward run away to hide the Christ child from Herod.

Now three-fourths of all the world are with Christ for "Peace on earth, good will to man." Christ comes back grown up, three-fourths of the world with him, and they will not cease to wield their "terrible, swift sword" till Herod Hohenzollern's Anti-Christ mold is broken and his shackles smashed to smithereens.

The MEEK shall inherit this earth, not the Hohenzollerns.

The World is fighting the Hohenzollern to make this earth safe for the MEEK: for those who claim exactly as much power for every human being as they do for themselves, i. e., the right to stand up and have their decisions counted in affairs of state.

To End the War Quickly.

WAR is unlovely. But it is the ONLY argument recognized by Herods and Hohenzollerns and their boshed boche.

Anti-Christ must be CAST OUT of heaven by brute force, and he must be helled till he's glad to come back a good democrat. That's the only argument he understands.

When he's quite convinced that the World can beat him at his own brute game any time it has a mind to do it, then the boche Anti-Christ will be de-hypnotized into a meek democrat.

 EDITORIALS by Elizabeth Towne

The world has got its dander up to lick the boche into democracy. It's God and the world against Herod, and the kaiser is beginning to suspect it.

The World is bulldoggedly bent on fighting this war to kaiserism's finish.

The more devotedly you and I help the quicker the finish.

▼

How Can We Help Democracy Win?

THE World must fight kaiserism to a knockout.

Everywhere.

Kaiserism means the people for the rulers.

Democracy means the rulers for the people. *All* the people. Every one of the people.

Democracy means every man, woman and child directly hitched up to government so that nobody else on earth can take advantage of him. It means every *nation* hitched up to world-government so that no other nation can take advantage of it. Government seeing to it that persons and nations do not unto each other what they would not that each other should do unto them. Government catching up with Confucius.

But Democracy means more than that!—it means government seeing to it that everybody is supplied with all he needs for life, liberty and the pursuit of happiness in normal self-expression. It means better distribution of "Bread, Beauty, Brotherhood," what Edwin Markham names as the essentials of life. It means better distribution of the hard labor and other good things of the world: everybody earning his bread by the sweat of his brow two hours a day or so instead of Tom, Dick and Harry and Jo doing time all day every day at hard labor, while I wear

grooves in my brain and develop my figure in a swivel chair and Mrs. Vander-gould plays bridge.

Democracy is New Thought in action: the New Thought of One God, One Human Race, all of us members of each other and of God, all of us glorifying God the One Good of all, and enjoying him and expressing more of him forever.

This idea of Oneness in Good is already saving the world.

How can we help to win the world quickly for democracy? There is just one way: *to fight like hell with the Allies.*

Team work with the Allies is democracy insurance, and World Peace is Democracy's alter ego.

Team work to win this war against war lords: that's the stuff. Let us dam the camouflaging pacifistic piffle and **GO IN TO WIN AND STICK TO IT.**

Team work's the winner. We the Allies for Democracy are **ONE**. We are training for the Knock Out Blow **FIRST.**

After that peace on earth will be easy: we'll have mastered ourselves in team work.

Let's **CAN ALL** the pacifistic patter and put it in cold storage until Germany goes **DEMOCRATIC.**

Let's affirm democracy to Germany and more punch to the Allies: a little more Byng-o all along the line!

Let's get busy believing in and helping our U. S. government do what it decrees. So shall we expedite the beginning of the Long Peace.

Let's quit crying peace, peace where there is no peace; let's do with *all* our might what our hands find to do: **MAKE WAR TO WIN.**

EDITORIALS *by* Elizabeth Towne

Things to Do Next for Democracy.

THESE are the things we must DO NOW to win the war quickly:

First: GET TOGETHER.

Second: As the first and longest step toward getting together, DISFRANCHISE ALL "CONSCIENTIOUS OBJECTORS."

Third: Intern all enemy aliens and set them to work for their own service and for road making or making anything else that is useful EXCEPT food and munitions.

Fourth: Treat Austrians, Turks and Bulgarians as the enemy aliens they are in truth; why camouflage rattlesnakes and fool ourselves?

Fifth: Shoot traitors and stores-destructors within twenty-four hours of detection.

Sixth: Draft all men and women to work for war-winning under government direction.

Seventh: Fix maximum day's work at eight hours, with heavy penalties for working over time or permitting others to do so. A long pull of war makes a rising head of vim imperative, and science has proved beyond doubt that no human can grow stronger on more than eight hours' labor daily.

Eighth: Run all munitions plants and other hard-labor plants twenty-four hours a day, with SIX TOURS OF FOUR HOURS EACH for all workers except foremen, inspectors, etc.; drafting men and women from all walks of life to do their turns of four hours each per day at these vital trades; thus training an unlimited supply of workers from which to recruit and increase the number of eight-hour-per-day skilled foremen and inspectors as required.

All four-hour-tour workers could, in

another four hours per day, carry on at low draft their present business, profession or other occupation.

▽

Wanted a Job to Win the War.

IN SHORT, our government should set EVERYBODY to work four hours a day to win this war, leaving them all free to pursue their chosen occupations the remainder of the day.

Do you know a man or woman in the land who would not be benefited in health and mental alertness by being drafted for four hours' labor per day?

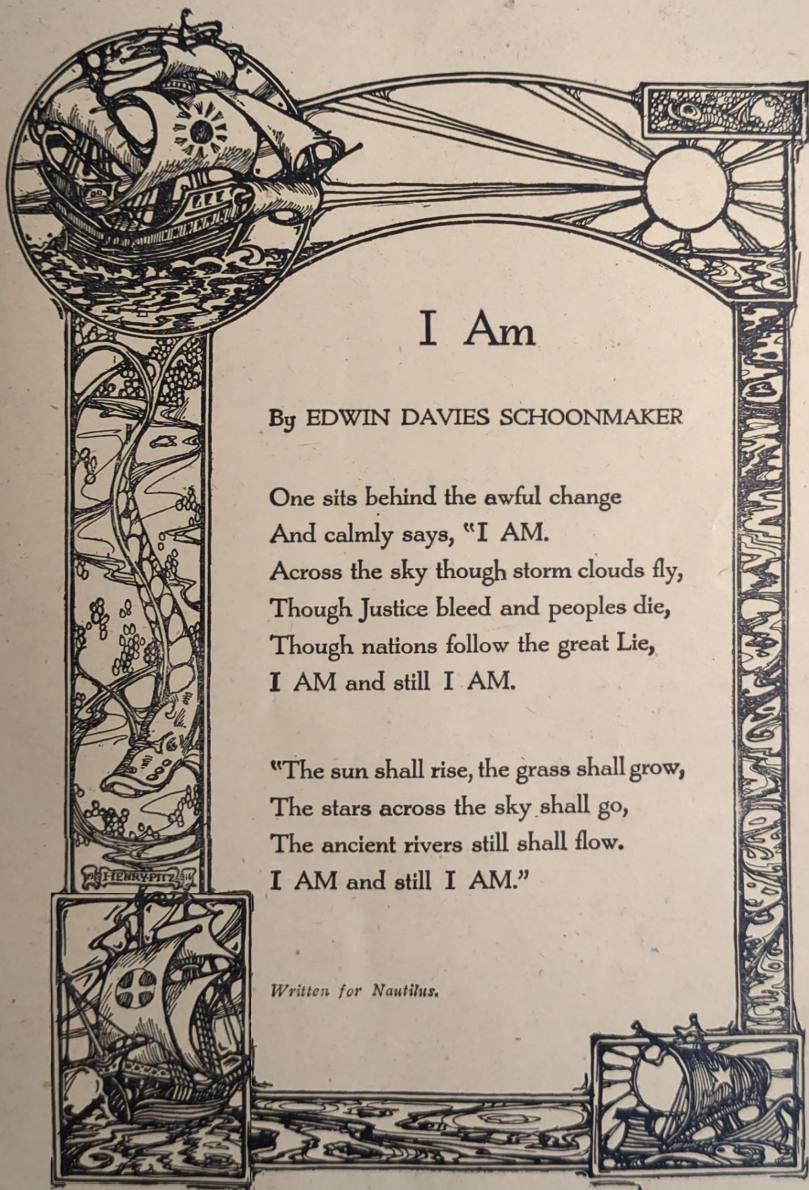
Personally I believe every one of us could do more and better work in three or four hours at our chosen vocation after—or before—doing four hours' active service for our country.

ADVERTISEMENT: *Wanted, by one able bodied woman, four hours' employment six days per week at active physical work for winning the war; said labor to be done under sanitary and safe guarded conditions at established wage paid to men for similar work; to be done within two miles of my home. Name of applicant, Elizabeth Towne, 242 Oak St., Holyoke, Mass.*

Will Uncle Sam direct us to a job under those terms? Let him call for volunteers and he will get more men than offered for fighting, and he will get more women than there are knitters knitting.

But to be truly democratic, to serve all alike, to enforce work-education equally to all; to WIN THE WAR QUICKLY AND WELL Uncle Sam must DRAFT us to work where he needs us, and he must ENFORCE FAIR PLAY between our work masters and ourselves.

Uncle Sam must decree wages and
(Continued on Page 58.)



I Am

By EDWIN DAVIES SCHOONMAKER

One sits behind the awful change
And calmly says, "I AM.
Across the sky though storm clouds fly,
Though Justice bleed and peoples die,
Though nations follow the great Lie,
I AM and still I AM.

"The sun shall rise, the grass shall grow,
The stars across the sky shall go,
The ancient rivers still shall flow.
I AM and still I AM."

Written for Nautilus.



THE MAN YOU LONG TO BE

By

ORISON SWETT MARDEN

▽ ▽ ▽

"NOT to know that within you there is something that is changeless and defiant of time and death," says a writer, "is not to know anything."

Not to know this is certainly not to know the reality of ourselves. For the things which are most real in our nature are the qualities we have inherited from our Creator; and our health, our success and happiness depend upon our consciousness of these changeless principles within us which are defiant of time, of chance, and of death. In other words, they depend upon our consciousness of our divinity, our oneness with our Creator.

The truth of my being, the reality of me, is divine, and when I affirm the ideal I long to be, when I affirm the perfection, physical and mental I long for, I am affirming the divinity of myself, the reality of me. I am asserting my inalienable right to health, to success and to happiness. I am affirming the truth of my being, the reality of myself, and in proportion as I am conscious of this changeless reality, this divinity of myself, do I tend to reflect

in body, mind and spirit, the perfection which I assert.

The divine injunction, "Be ye therefore perfect, even as your Father which is in Heaven is perfect," was not given man to mock him. We are beginning to see that there is material in every normal being to make the ideal, the perfect man, the perfect woman. If we could only hold persistently the perfect pattern, the perfect ideal, so that it would become our dominant mental attitude, it would soon be woven into the life, outpictured in a more refined flesh, and we should become perfect human beings.

In other words, the divinity of myself, that changeless reality of myself, the truth of my being, is my model which I must constantly visualize, idealize because that is my true self. Constantly holding in the mind the ideals which we long to make real, and the image of ourselves in all the wholeness, completeness, beauty, and efficiency which we wish were ours, will tend to make these things real in our lives.

Hamilton Wright Mabie says, "Nothing is so fundamental in creating a real and noble personality, as the choice of a high ideal. Let a man choose such an ideal, and follow it loyally, and he may give up all concern for his character: it will form itself. Such a man is emancipated, not only from the temptation to be selfish in his friendships, but from most of the fears that beset men of less clearness of purpose. * * * Such a man discards, one by one, all those things which belittle human life and fill it with weakening and corroding anxieties. He is not disturbed by the confusion of aims which he finds in the world about him; he is not concerned about his enemies, for he has none whom he has consciously made; he thinks generously and fearlessly of his friends, and he is lifted

above all outward changes of fortune by the spirituality of the end which he has chosen."

We are just beginning to get a glimpse of the immense possibilities of character building, of self-improvement, of man-building, in the persistent visualizing of ourselves as the Creator intended us to be. It was the ideal man, the immortal man without weakness, defect or taint, that God created and not the weak, sickly, defective, devitalized man we most frequently see. With the making of the dwarfed man, the scrub oak of a man the Creator had nothing to do. It is man who has marred the Creator's plan. We have created the dwarfed, starved, blighted specimens of humanity that He intended should be godlike.

A noted artist constantly enjoins his pupils not to watch their hands but to *keep their eyes on the model*. The master knows that it is only by keeping the model continually in mind that the pupil can make a perfect copy of it. We know that the greatest artist could not paint the face of a Christ, the greatest sculptor could not call out of the marble the statue of a Christ, with the model of Satan in his mind. The painting and the statue must correspond with the model. Christ or Satan, angel or devil, they must be alike.

It is by keeping our mind's eye continually on the perfect model, the divine model, by holding in mind what is meant by the injunction, "Be ye perfect even as your Father which is in heaven is perfect," that we touch central power, come into close touch with the Divine. It is this stimulation of the ideal and the effort to make it real that bring us into unison with our higher nature. It is holding in mind our wholeness, completeness, our at-onement with our Maker that tends to make us perfect, just as the contemplation of

the opposite leads us very quickly in the other direction.

What you think you are, believe yourself to be, you are gradually, inevitably, becoming. A person who becomes obsessed with the idea that he has inherited a tendency to insanity, that sometime he is going to be insane, causes changes in his brain cells which set to work directly toward the mental condition he fears. His terror of insanity fills his mind with pictures of the malady, creates the very mental attitude which tends to produce it. There are many people in our insane asylums today who started in their direction by thinking that they were not like other people and would sometime become insane. At first perhaps they began to think they were peculiar, that there was something strange about them, and they held this thought of their peculiarity until they automatically did the very things they feared they would do.

People who believe that they have inherited a tendency to tuberculosis and live in constant terror of the disease, keep their mind continually filled with images of its effects. They are constantly picturing the horrible symptoms which they are watching for, expecting—the loss of weight, the gradual wasting away of the body. Fear of the thing the mind so persistently dwells on impairs the appetite, injures the digestion, the assimilation, so that they do not get the proper nourishment from their food, and very soon they actually begin to lose weight, to waste away. The constant picturing of the suffering and the physical deterioration weaken the body and its disease-resisting power to a point where the tuberculosis germs, which exist in many perfectly healthy people, have the very conditions necessary for their development.

Holding in mind a defective model or the model of the thing they do not

want ruins countless lives. Many people do not realize that they are holding in their minds the exact opposite of the health model, the success model, the prosperity model, the efficiency model, the perfection model they would like to realize in their lives. That is, while they desire to produce a certain result they hold in mind another kind of a model altogether. If, for instance, health is a thing they desire beyond everything else and they hold the disease model or the disease fear in their mind all the time, they never can produce the opposite result from the model which they hold in their mind. If they hold the poverty model in mind when they desire prosperity, the failure model when they desire success, the model of imperfection when they desire perfection, of course the results will be like the mental model.

The life processes build into the life whatever we hold in the mind, whether it is fear, anxiety, jealousy, hatred, revenge, or love, success, efficiency, health, perfection. It doesn't matter what it is, the mental attitude becomes the model for the time being. This is as exacting as the laws of mathematics. Whatever you persistently hold in your mind will be reproduced in your life. There is no escape from it.

The man you see in your mental vision of yourself, the man you picture yourself to be, is the man who will match the vision with its reality. Is the man you picture yourself the sort of man who can do the wonderful things you desire to do? Has he the stamina and stability, has he the initiative and the courage, has he the pluck and the grit, has he the ambition and the enthusiasm, to fill out your dreams of your future, to match them with their

(Continued on Page 49.)



FROM WITHIN OUTWARD

By

JAMES A. EDGERTON

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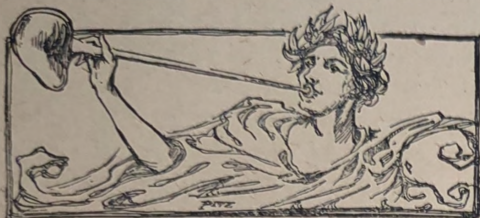
THE average man believes his thoughts a secret. There was never a greater mistake. Our whole lives, our acts, our faces, our very hands, render our thoughts visible to one who has eyes to see. It is our thoughts that make us. They not only shape our features, but our destinies. They carve for us success or failure. By them is wrought our honor or our shame. They build even our bodies. They are at the same time our rulers, our sentinels and our architects.

He who said that man is a creature of circumstances got the cart before the horse. A man's circumstances are called for by the man himself. He chooses them, attracts them, creates them. He draws them to him by the spiritual attraction of gravitation. They are as truly the children of his brain as are the words he speaks.

We should revise the old adage and make it read, "Man is a creator of his circumstances."

No man often gets into a position where he cannot think himself out, and this is the secret of success. It is the

(Continued on Page 60.)



USING YOUR OCCULT POWERS

BY

LIDA A. CHURCHILL

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7. DRAWING YOUR FLAX.

"Get thy spindle and distaff ready and the Lord will send thee flax."

READINESS is a great magnet. Polarization has ever been one of the master forces of the world. The prepared soul is not only the soul that attracts the attention of those in the visible world who need such services as he can render, but also of the invisible influence and forces which are always ready to augment every resolve and help to carry out every purpose. It has been proved by a multitude of examples that when one has claimed the work that has claimed him that if he begins earnestly to *prepare* for that work that, as water follows the path which the excavator makes for it, so, according to the law that like attracts like, invisible streams of efficiency flow to him because he has made a path for efficiency by his determination to have it and his preparation to utilize it.

In the following stanza James Russell Lowell gives most practical counsel:

In life's small things be resolute and great
To keep thy muscle trained; knowest thou when Fate

Thy measure takes, or when she'll say to thee,
"I find thee worthy; do this deed for me?"

When a thing is to be done in politics or painting, science or sociology, cooking or chemistry, there is a looking round to see who is best fitted for the required work. The call is ever to those who "have their muscles *trained*;" the muscles of the brain, the heart, the understanding. The reason why a certain man repairs your pipes is that he is educated in, equal to, *prepared for* plumbing. His knowledge of and fitness for the needed work are the cause of his being called, the effect of his readiness.

Do not fritter away time and waste brain-stuff in being ready, or trying to be ready—for you would partially or wholly fail at last—for something that is not *born yours*, that your God-appointed stars did not intend for you. Many a Sir Launfal quits his own house and wanders up and down the earth in search of a Holy Grail that another has pointed out as meet for the cup that contains his life-elixir, and finds his own sacred vessel and draught only on his return to his own gate.

One should never estimate himself at another's valuation, measure himself by another's yardstick, because in only one case in thousands will such estimation and measurement be correct. Nothing more plainly and surely makes apparent the individuality of the human soul and its necessity for choosing the thing for which it will prepare than the ignorance of even one's closest friends and associates. It seems as though one's very nearness to the members of his own family and familiar group forbids the right prospective which is to disclose him to far-away others as he is. In a country where no power is conferred by inherited titles it almost never seems to

dawn upon the mind of man or woman, and so it is not communicated to the mind of the child, that the name of his or her offspring, or that of the child of a neighbor, will ever be read among the names of the great ones of the earth. The glasses raised to gaze over far fields for one who shall be a miracle-worker in science, literature, art, statesmanship, look directly over the head of the very person sought.

"Our *Sam* commanding and utilizing the lightning! Our *Tom* framing the constitution of a republic! Our *Abe* in the president's chair! Our *Henry* writing the songs of a nation! Our *Maria* reading the riddle of the stars! Our *Susan* at the head of an epoch-making crusade!" One can imagine Mesdames and Fathers Morse, Jefferson, Lincoln, Longfellow, Mitchell and Anthony making these ejaculations had any one predicted the future of those so dear to them.

"A prophet is not without honor save in his own country and in his own house," was the answer of the Christ when, after speaking mighty words and doing mighty deeds, he returned to his native place to hear his own townspeople query of each other, "Is not this the carpenter's son? Is not His mother called Mary, and His brethren James, and Joses, and Simon, and Judas?"

Because He had lived and worked among them and they had known his kindred as ordinary folk they marvelled that He should regard Himself, and be regarded by others, as the Mighty One through whom humanity should be taught to save itself.

"In this case are my jewels," said a woman to a new acquaintance, opening a rough-looking box. The acquaintance, judging from the appearance of the case, thought to see paste or tawdry ornaments. She beheld, instead, magnificent diamonds, turquoises and rubies.

The great majority of us are closed boxes and many show rough-looking and unhandsome cases. Only the Master Jeweler, who alone knows the number and nature of our gems can cut their facets and bring out their brilliancy and be always trusted to arrange them into our possible and proper crown. Many a one with a diamond soul and many-jewelled intellect has been valued by another as the possessor of paste endowments, and because he has accepted that valuation and instituted his preparations for making a life and living accordingly he has withheld his shining and nullified his potential use in a world that needs and has a right to his superlative accomplishment. Another has "taken his crown."

Readiness not only attracts opportunities, but it gives one the poise, the confidence in himself and his ability, the air of masterfulness which never fail to send out strong vibrations that impinge forcibly on the mind of one who holds positions, posts or opportunities within his gift, urging him as a matter of advantage to himself or those whom he represents to secure talents and capabilities of which their owner can assure others because he is so sure of them himself.

Do not wait until the opportunity comes for doing the work which your soul claims as yours before you prepare. If you do the opportunity will pass before you can avail yourself of it. There was no opening in sight, or even suggested, for Henry Clay when he was making ready the future orator by declaiming to the cattle in his father's barn; nothing even to hint at a position or place for Maria Mitchell when she took up and pursued the study of astronomy; not one ray of light to show him his future path when Lincoln studied before the pine-knot fire.

(Continued on Page 52.)



MENTAL ACTION

By

T. J. SHELTON

▽ ▽ ▽

9. BEING.

"I think, therefore I AM."—DESCARTES.

OF COURSE you are!

And you have always been and will always be, for you never begun to be.

Being does not begin to be, for if it begun to be it would cease to be. But it is as utterly impossible for being to begin as it is for being to end.

Being is the same, yesterday, today and forever!

There is only one substance and that substance is thought; if you can think you may know that you are a thought; no one but a thinker can think. You may act as an animal through instinct and creep around on the earth like a worm of the dust but that is not thinking. It is no more thinking than the growing of the grass or the blooming of the flowers or any other movement in matter that is vibrating in that vibration.

You not only never begun to be and never will cease to be but you are a unit in a universe of units. These units are male and female and they are the same in the eternity of the past and in the eternity of the future. It is not an ac-

cident that you are a woman or a man. You have always been a man and you have always been a woman. There never was a beginning to your being and you are what you are forever.

Just as soon as you come into cosmic consciousness or even get a flash of that consciousness you are awakened and begin to seek your mate. You are asking for he or she whom your soul loves. The separation has been for a purpose and now you are seeking for a reunion. As soon as we begin to feel the vibrations of our divinity we become restless and we want to conquer. You are ready to fight against all of your enemies. You regard all opposition as an enemy.

This is very easy to explain in the Science of Being for you are a conqueror. There is always war in heaven. The battle of the vibrations is fierce but it is not horrible. The horror comes from the mortal plane where you are shedding blood and smashing things. On the plane of the spiritual you are in a war that is as natural as your heart beats. It is the circulation of the electric vibrations in the infinite ether. There will always be thunder and lightning. There will always be a conflict of thoughts in the universe of thought.

You must not think because you are a god you are unnatural and the whole of your existence is to sing psalms and "loaf around the throne" of some superior being. Life is activity! You cannot live in a dormant state of thought. Mental action! This is your being and you are never so happy as when you are conquering. It is the battle cry of your divinity and you must forever go forth conquering and to conquer. It is the very essence of your godhood; the ego is forever in action.

And remember that you are two in one. Now don't you think for one

moment that I am going over that old sex question that has to do with mortality. In the regeneration there is neither marriage nor giving in marriage for marriage is from everlasting to everlasting. You never were married and never can be married for the simple fact that you have always been married. You are a unit in a universe of units.

These units are male and female in exact mathematical relations. For there is never one man nor one woman less. This means the image and likeness of the cosmos. The universe is male and female and they are forever and forever units of being. Now there is no power on earth or in hell that can upset or undermine the order of the cosmos. It is forever and forever the unity of being. You are a perfect being in a perfect universe and have always been and will always be.

Now you can begin to understand what Jesus Christ meant when he said that God made them male and female. And in the cosmic order what God has joined together no man can put asunder. But why do we wander in the wilderness? It is a part of the order of the cosmos and we go forth in search of adventure. If "death is a beautiful adventure" in the language of Frohman there are other beautiful adventures. You are on your way for you cannot stand still until you have reached your equilibrium where your activity and repose will balance each other. And even then you will go forth on more and more conquests for it is inherent in your divinity and you are a divine being in an infinite universe.

Now get it into your thought once and for all that you never begun to be and that you are not alone in the universe. When you find yourself you will have found everything else in this universe that is worth finding. You find

yourself an eternal being and recognize the fact that you never begun to be and therefore can never cease to be. This puts you into the vibrations of eternity where you belong.

Your little adventure into mortality is only a part of your mental movement and this little planet is one of the smallest and meanest of the planets. The human adventure here has been discreditable, but it is the best that we could do on this little globe. There is an infinite number of suns and systems so there will always be worlds to conquer. And you will always be vibrating in that desire to know more and more for knowledge is infinite.

You are an individualized unit in a universe of units. And you go forth in search of knowledge. It is the joy of living. It is the breath of battle. It is the vibration of victory. Now do you know why your very being vibrates to martial music? Do you know why music is a science? And one of the great movements in the mentality of men?

You know that no one ever invented music. It has always existed and men have discovered it in part and they vibrate with it. It is the music of your

(Continued on Page 52.)

NEW DOXOLOGY

BY MRS. M. M. LOCKWOOD

▽ ▽ ▽

Music, "Old Hundred."

PRAISE God from whom all blessings flow,
Great Fount of Life, whose love we know;

Let us respond to His high call
With "Peace on earth, Good Will to all."

—From *Woman's Power*, by Grace M. Aguilar.



NEW THOUGHT IN THE OLD BIBLE

By

FLORENCE TABOR CRITCHLOW

▽ ▽ ▽

THE Bible is the oldest text-book of what we call New Thought, the Divine manifesting itself in the human, "Chirst in you, the hope of glory," i. e. of character (Col. 1:27).

Whatever is good, constructive, life-giving in the new forms of spiritual religion is found, in principle, in the Bible. To be sure, it does not contain lessons in breathing, for these, in themselves are nothing except as they teach how to open the body for the entrance of the Spirit. But the Bible offers that inspiration whose functioning *will start* the breathing from whose exercise the lessons are deduced. The Bible doesn't give instruction in the physiology of the solar plexus, but it effectually awakens it, as witnessed, for instance, in "Twice-Born Men."

Ever since the Bible began to be, millions of people who never heard the expression "New Thought" have used it as text-book for the invigorating life of the indwelling Spirit. For the Thought itself is as old as God's first idea of crea-

tion as a means of expressing himself. It is new, not because of its novelty, but because of the newness of life involved in its application in individual experience.

On the other hand, thousands have today lost the Truth out of their Bibles, because they read, not what has always been there, but what modern scribes tell them ought to be there. In the days of Jesus of Nazareth the scribes, the pedants of religion, had overlaid the Old Testament with a mass of dry Jewish tradition which obscured its real meaning. Jesus taught the people to dig aside the rubbish, and to get back to the Divine Father. We need the same lesson today. If we discard the burden of traditional theology and read for ourselves, taking the Bible to mean just what it says, we shall find there the Divine Love, the Fatherhood of God, the supremacy of the Spirit over physical conditions, the power of the soul to command the body and to maintain its health, the divine right of the human being to health, success, and happiness, and the power to achieve these through the indwelling Spirit.

Some people yet read the Bible as a textbook of science, or of history, or of doctrine, or of ethics. It is none of these. It is the story of God's progressive revelation of Himself, His fatherhood, His infinite love for all of His children. He is "the same, yesterday, today, and forever" (Heb. xii:9).

The Bible is a library of selected Hebrew literature, a collection of stories, biographies, and poems, all dealing with one theme, God's efforts to make men understand Him and His love. The men of the Old Testament were children, who often misunderstood, and misrepresented Him as a cruel taskmaster, but now we can understand and discard their misinterpretations, finding what He really meant to say—to us as well as to them.

What He said to Abraham, "Fear not; I am thy shield, and thy exceeding great reward" (Gen. xv:1), he says to you and to me. All the way down the ages he has been telling us to banish Fear-thought. He said it to the runaway slaves from Egypt, when Pharaoh's host had pursued them, and the Red Sea blocked their way of escape. Moses, who had learned part of his lesson, told them: "Fear not; stand still and see the salvation of the Lord, which He will work for you today. The Lord shall fight for you and ye shall hold your peace" (Ex. xiv:13, 14). Perhaps Moses expected the Lord to send angels to battle for them. But the Lord said: "Wherefore do you cry unto me; tell them to go forward" (v. 15). As they went forward, the leaders dipping their feet into the first ripples of the water, the frequent east wind of the region rolled back the sea and they crossed dry-shod.

God is still saying to every soul fleeing from the slavery of evil, and seeing ahead only the Red Sea of Hopelessness: "Don't sit down and cry for help. Go forward, and the Lord will send the East wind." Yet today, when we find ourselves in a tight place, we begin to tremble, and grumble, instead of going ahead. The East wind won't roll back the sea of difficulty until we have started with determined purpose to escape our slavery to circumstances.

Sometimes it seems to me that the whole Bible just echoes and re-echoes the lesson of Fearlessness, which is another name for faith.

One of my girlhood friends talked a great deal in prayer meeting about her faith. One night it fell to us to stay together in my family's camp, while the others went to town for supplies. I, who was brought up to fear nothing, should have stayed alone, had

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CHRISTMAS COMES

BY

MARY E. T. CHAPIN

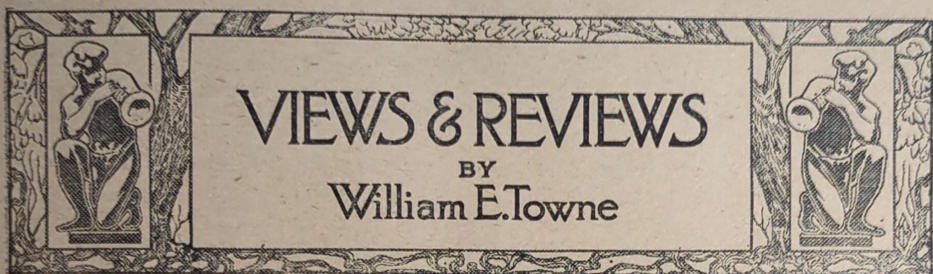
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IT IS Christmas again. Once more something mellows the hearts of men. A throb of sympathy cracks the hardening that has cased them in. The pulsing desire to love carries away a cloud from the eyes, and we see more clearly the goodness of our fellows.

An appreciation of the best of life as it is kindles a vision of life as it might be, and we warm ourselves by the fire. Christ came. Ever since hope has come. At Christmas we catch a glimpse of the truth that The Kingdom of Heaven Is Within Us.

When we yearn to be happy we secretly know, altogether apart from any thought of religious significance, that a following, even an endeavor to follow, the teachings of Christ, would make us happy—quite. In our hearts we are aware there is no other way. Why should we not be happy?

Like little children let us feel the gladness of Christmas. Since our years give us the wisdom to understand how precious a thing joy is, let us have also the purposeful strength of maturity to enlarge the Day's gift, and ever pass it on, and on!



Winning Friends and Husbands.

"Prayer of a Woman of Thirty" in August *Nautilus* has brought forth a responsive echo from many other women—and some men—who would like to pray the prayer that prevails in a similar cause.

One woman writes of her daughter: "She is a great favorite with women but girls with not half her looks or real worth can get good, worth while friends, while she travels alone."

The girl who wants to win men friends must have, or develop, an understanding and sympathy with the male consciousness and point of view. She must consciously or unconsciously come to understand in degree the male psychology. She cannot hold herself too exclusively aloof from men and still understand them. There must be a degree of sympathy toward them and their peculiarities.

The acquirement of this understanding and sympathy, if it must be acquired, may bring some disillusionment and possibly unpleasant experiences. But we cannot expect friendship and love where there is not a degree of understanding and sympathy. Read "Evolution of a Real Marriage," in May, 1917, *Nautilus*, and you will get an idea of what understanding and sympathy can accomplish. The girl with a great number of men friends often has a better instinctive understanding of the male nature than the men have of themselves.

Popularity is, like other social attainments, gained in competition. If a girl is to be popular with men she must pay the price in understanding and sympathy. Even good looks will not take the place of this. Selfish, cold or superior aloofness will not get you anywhere in the way of friendship and popularity.

To win friends, make yourself worth while. Study others who are successful where you are weak and try to adapt yourself accordingly.

Self-Condensation.

There are many over conscientious people who greatly hamper themselves by self-condemnation. It becomes almost an obsession with them. They worry over their smallest short-comings—and many of their short-comings are purely imaginary. Fear and worry are often developed by the victim of self-condemnation to such an extent that his health and general well being are seriously affected.

Now if you suffer from this distressing form of obsession I suggest that you take fifteen minutes off and analyze the cause for your self condemnation. In most cases it will be so trifling that you will yourself recognize the foolishness of wasting further time in thinking about the matter. But even if your self-analysis should leave you with the impression that you have really been remiss in some important matter, you ought to waste no time and energy in regret and self-condemnation. That helps no one.



VIEWS and REVIEWS

BY
WILLIAM E. TOWNE

If you can remedy the mistake, start in to do so at once and meantime don't worry over what is past for that you cannot help. Focus your forces on making good in the future.

A well-known practical psychologist says: "*Fear confirms your weakness of character—increasingly enslaving you to your petty shortcomings.*" By worrying over your past mistakes you open the way for more. You bring to you the very experiences you desire to avoid. The little weaknesses or peculiarities of character which you condemn in yourself grow by that condemnation. They thrive on recognition. They are fed and kept alive by the attention you bestow upon them. You give them a large place in your consciousness and they begin to assume a large influence upon your life—a much larger influence than they deserve.

If you will turn your thoughts away from these short-comings, stop trying to judge yourself too exclusively by intellect alone, open wide the door to faith and hope and love and courage and confidence, fix your attention on those qualities which represent the opposite of your weaknesses, you will begin to come out from under your obsession and enter the path to freedom. For strength and courage and hope also thrive and grow by the attention you give them. Center your attention upon them instead of wasting your energies in useless regrets. Do not expect perfection. Rather find your happiness in meeting and solving the problems which come to you. You grow strong by experience. And do not despair even though you find that you have some peculiarity of temperament which amounts almost

to an obsession and which does not readily yield to the methods suggested above. Many good men, many geniuses, have been similarly the victims of obsessions and yet have accomplished their great work in the world.

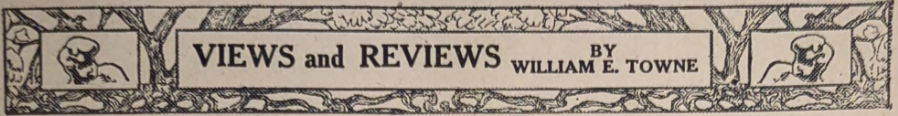
The sooner you let go of your trouble in your own mind the sooner the trouble will let go of you. To again quote from an authority in practical psychology: "Experience proves that the vast majority of these psychic infirmities are due to some form of fear, and that they are in a large measure removable by the exercise of strong faith."

When Things Go "Wrong."

"Several times I have made a start thinking everything was all right and as it should be, but it seems that every time I do this things go unusually wrong."

Try changing your attitude toward life. Try to get the viewpoint that things cannot *really* go wrong, that when they seem to do so it is because you cannot have all the premises from which to reason, cannot connect up cause and effect fully because your own understanding is finite and nothing less than the Infinite could always know the reason for every experience which comes into your life.

The truth is that our lives are governed by exact laws and we attract each experience that comes to us. The unpleasant experiences we call "bad" and yet in an absolute sense they are just as good as the pleasant experiences. Through the unpleasant experiences we learn the laws of life and develop character. That is why we attract them. They are absolutely neces-



sary to our development at the particular time and place where they occur.

To develop a chronic mental attitude of resistance to unpleasant experiences is to bind yourself to a cycle of such experiences. Look for the lesson to yourself in every experience that comes to you and then center your attention on the next step ahead. Cultivate your faith instead of your fears. It is not what is outside you that has power to harm you, but only what is within yourself. Depend upon yourself, upon the One Life that expresses in and through you, instead of upon *things* which are outside you. Your source of power is *within*. Conditions do not master you but only your beliefs, your convictions about these things.

Within you is the power and wisdom to meet conditions, to adjust when needed, to direct and use the laws of life so that unpleasant experiences will have no power to harm you. Trust this Power within.

Do not assume that you know exactly how your good ought to come to you. Welcome each experience as good for the time and place, where it comes into your life.

When you set your heart on a certain thing happening in a certain way you are quite apt to find that it does not happen in just that way. Do not therefore conclude that the universe is wrong, and that everything "happens" without regard to law. Rather look within yourself for the cause of your failure to realize what you expected and affirm your faith in the law of Good working in and through you no matter how things and conditions seem to fluctuate. Hold the mental attitude that

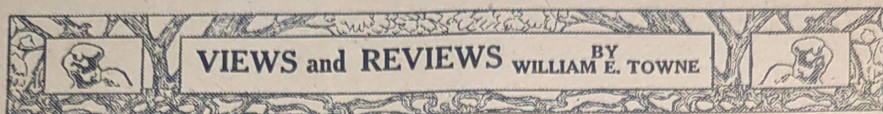
if the particular thing you are working for does not come to you something else equally as good, or better, is waiting for you.

Do not postpone your life until some certain event has occurred. Live in the NOW.

Listen to Emerson: "He who knows that power is in the soul, that he is weak only because he has looked for good out of him and elsewhere, and, so perceiving, throws himself unhesitatingly on his thought, instantly rights himself, stands in the erect position, commands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head. So use all that is called fortune. Most men gamble with her and gain all, and lose all, as her wheel rolls. But do thou leave as unlawful these winnings, and deal with Cause and Effect, the chancellors of God. In the Will work and acquire, and thou hast chained the wheel of Chance, and shalt always drag her after thee. A political victory, a rise of rents, the recovery of your sick or the return of your absent friend, or some other quite external event raises your spirits, and you think good days are preparing for you. Do not believe it. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."

A United Soul.

If you are reading a book and some one addresses a question to you and you undertake to answer that question in a half-hearted way without giving it your full attention, your mind is distracted as a result. Part of your attention is on your book and part on



the question. Your forces are divided. A portion of your energy has been diverted from the original stream.

If you are nervous and cultivate your nervousness you are constantly the victim of similar psychic conflicts and division within yourself. You have a certain piece of work to do, for instance, and while your forces are sufficiently centered to enable you to go ahead and accomplish it, yet you are divided in your mind and part of your forces are resisting at every step. The result is that this resistance, this mental division, is almost as exhausting as the work itself.

Many an employee goes home at night thoroughly exhausted because of resistance to his employer, his environment or his associates, where the work alone which he is doing might be easily performed. He has added twenty, fifty, a hundred per cent to his own depletion of energy by his divided mind in regard to his work. "No day is well spent if it contains any psychic conflicts that interfere with the united functioning of the entire psyche in an effort which brings at the end, and only at the end, of the day a feeling of thorough and satisfactory fatigue, a fatigue which is felt more or less as a surprise, and which prepares the mind for a complete relaxation in sleep."

Another cause of a divided self is the repression of desires. Driven back into the unconscious and denied expression, desires draw to themselves energy and create a conflict which results in unpleasant feelings, worry, nervousness, fear, indigestion, etc.

A person who is fully absorbed in his work or recreation, who does each

thing with all his heart, will not hear nor be conscious of what will distract the one who works in a half-hearted manner with a large portion of his mental energy being employed elsewhere. You can see this demonstrated in any office where there are a half-dozen workers. Some will be so interested in their own work that the clicking of typewriters, the scraping of chairs, the conversation of fellow workers between themselves will have no disturbing effect.

Others will be nervous and fidgety whenever there is any unusual amount of noise, and will find themselves distracted every few minutes because their work furnishes, in their minds, such a weak attraction in competition with surrounding noises and occurrences. The ability to keep the soul united in the work of the day depends upon one's desire and willingness to forget self in work or service.

If you are to live your life successfully you must learn to face your problems with a united soul and not allow any side shows to distract your forces from the main theme. Distractions, whether within or without, should be avoided.

FROM DEATH'S REVERY

BY ROBERT LOVEMAN

▽ ▽ ▽

THE fool within his heart
Doth doubt immortal God,
The Father who hath made us part
Of sea, and sky and clod.

One with the elements are we,
One with all solar scheme,
We wake from death's sweet revery
Again to live and dream.



BRINGING FORTH THE SOMEBODY YOU WANT TO BE

DR. FRANK CRANE'S SECRET OF HAPPINESS IS THE FIRST ARTICLE IN THIS SYMPOSIUM, FOLLOWED BY GRACE BENDER'S SECRET OF GETTING WHAT SHE WANTS: TWO INTERESTING EXPERIENCES IN USING NEW THOUGHT PRINCIPLES FOR THE SOLUTION OF PERSONAL PROBLEMS. WRITTEN BY

DR. FRANK CRANE

GRACE BENDER

▽ ▽ ▽

DIVIDING THE DENOMINATOR, OR THE SECRET OF HAPPINESS: MY OWN EXPERIENCE

BY DR. FRANK CRANE

▽ ▽ ▽

I CONSIDER the most vital point in my life, as far as happiness is concerned, to be the day I read, in "Sartor Resartus," many years ago, what Carlyle wrote about happiness being like a common fraction.

In substance what he said was, that happiness is as the value of a common fraction, of which the Denominator stands for The-Things-You-Think-You-Ought-To-Have, and the Numerator for The-Things-You-Actually-Have.

For instance, if you think you ought to have \$100, and you actually have only \$10, you are one-tenth happy; while if you think you ought to have only \$10, and really have \$100, you are ten times happy.

Now, we learned at school the rule that "the value of a common fraction can be increased either by multiplying the numerator or by dividing the denominator."

Hence, if I have but \$10, and think I ought to have \$100, I can increase my happiness in either one of two ways: (1) by getting more dollars, raising my possessions say, up to \$100, that is multiplying the numerator;

or, on the other hand, by changing my thought, so that I think I ought to have only \$10, that is, dividing the denominator. In the first case the result is one hundred hundredths; in the latter case it is ten-tenths; which amount exactly to the same thing.

The secret of this wisdom is that by altering one's thought one can accomplish the same end as by altering one's circumstances. And as to this it is worth while to note, as follows:

1. It is always possible to divide the denominator (change one's thought), and often impossible to multiply the numerator (get more things).

2. It is easier also to rectify your notion of what you deserve (divide the denominator) than it is to get enough things to be your deserts.

3. The world is divided into two classes, the wise and the foolish. The wise strive to want less and the fools to get more.

4. Those who try to gain happiness by getting more things are foolish, because human nature is such that the more you get the more you want. Unconsciously when you multiply the numerator you multiply the denominator at the same time; the value of the fraction remains the same; you do not become any happier.

Thus it is of most common occurrence that the man who has worked his way up from

poverty to riches, from low positions to high office, finds himself as miserable as he was at first. The wealthy Irish contractor looks back at the days when he worked with the pick, and wonders why he was happier then than now. The reason is simple; he wanted less; his denominator was small.

5. The human soul is insatiable. It is as impossible to satisfy it by giving it things, as it would be to fill the bottomless pit with a pint cup. Pour all earth and all heaven into a soul, and it will cry for more. The story that Alexander "sighed for more worlds to conquer" is psychologically correct. To gain the whole world is to lose your own soul, because you have gained nothing but a fever, that twenty worlds could not cool.

6. It took me a good many years to digest and assimilate this truth. It shattered all my preconceived ideas. It was directly contrary to the ambitions of all the world around me. It did not "convert" me in a minute, but grew like a seed, long and slowly. It entered among my thoughts and transformed them one by one, through years of experience. But I consider it the most vital truth I have ever learned.

7. I have discovered that this truth is the core and gist of all religions, as far as their man-word bearings are concerned. That is to say, that part of any religion that "helps" us, gives us patience, strength and wisdom (not that part that dogmatizes or speculates about the hereafter and the unknowable) amounts to just this:

Learn to adjust your thought to the universe, and cease striving to adjust the universe to your thought.

This, I take it, is the gist of Jesus. It is "the Christian's secret of a happy life." It was that which gave the early Christians such an experience, such a quality of joy, that they astounded the heathen when, as Matthew Arnold expresses it:

"On that hard pagan world disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell."

This is the gist of Buddha, who turned his followers from the pursuit of pleasures to the reduction of desires (dividing the denominator).

I find the same idea in Confucius, in Socrates, and in every great illuminated soul that has helped men toward peace and poise.

It is the gist of the Mystics and of Mae-

terlinck, who has so beautifully interpreted their spirit for modern folk.

It is the valuable kernel in Christian Science, that portion of its teaching that brings tangible results.

And, above all, it is the gospel of New Thought, for the very essence of that system is its emphasis upon the value of the soul's control and mastery of itself (dividing the denominator).

In conclusion, I am not dogmatizing now, nor preaching to others, and I do not presume to say that this idea will mean to them all it has meant to me, for I well know that truth cannot be handed from one person to another, as one would hand bread or money, but is to be taken only into minds that are hungry for it, minds wherein it will live and grow and become flesh of its flesh and bone of its bone, if you will pardon the stretched simile. I am only telling my own experience, which, as I understand it, is what was asked for.

GETTING WHAT YOU WANT

BY GRACE BENDER

▽ ▽ ▽

"WHAT good will it do me to plan and work for the future?" writes a woman.

"My husband's wages are \$1.50 a day, and it's useless to demand more, though he works every day and sometimes till midnight. I pinch and economize all I can, but things look blue ahead. How can I help myself? Heart and hope are fast leaving me."

Every individual has within himself the power to conquer and control conditions. Successful men and women have used it unconsciously, and following this law has brought them their heart's desire. So exact and powerful is this law that it will lift anyone who works with it, up out of seemingly hopeless environments, into success and plenty. Ignorance of the law is no excuse; it is man's business to find and work with it, thereby gaining its benefits.

An electric car stands still on the track until the motorman complies with its law, by attaching it to the trolley overhead. This done, and lo! it moves.

Achievement is the most satisfying thing life holds; rich men all say the pursuit of

their wealth brought more pleasure than mere possession.

Getting what you want is not a hopeless dream, but a thing possible of actual accomplishment, when you know the law involved and work with it.

Concentrated, creative thought, applied to the Mental Image, is *this law*, and the first step consists in making a clear-cut, mental image or idea of the thing or condition you wish to accomplish. This will become a thought-seed or center, around which your thought-energy can build. In the imagination, that wonderful creative region of the mind, must your thought-seed or Mental Image be formed. You do not require extra money, nor change of location.

Begin now, right where you are, and as you are. Make a business of thinking about and living in this desire every day, especially when you feel blue and discouraged; turn to it and see yourself in imagination, doing the very things you desire, surrounded by what you love most. Earnestly wish for it; long for it with all your heart.

The natural laws of the thought world will thus be set in motion, to bring it to pass. This mental gardening is most important.

Do not question the whys and wherefores. Create it coming to you, *just as you want it*. Water this mental garden with interest and attention, while the sunshine of your faith, hope and love is warming it into life. Writing it out in detail will also assist you in definite concentration.

Do not, however, neglect your daily duties.

Ere long, new ideas, methods and plans will flash into your mind, and by the law of attraction the people, circumstances and things able to help you, will be coming to you in seemingly miraculous ways. Not all at once, but steadily and surely, what you have sown you are bound to reap. This is the law and never is it otherwise.

By and by, an opportunity to do something towards it will present itself. Then act, and with whatever means are at hand. Be willing to start small; it will increase.

In planting a garden, you do not understand the silent, unseen forces that begin working to make it grow. You know they are present, for anyone who cares to use them by acting in accordance with their law. Your part is to plant and water; they do the rest. Your Mental Image is the *thought-seed* you plant, and the same forces instantly begin

working in their own way to bring it forth a material form.

While concentrating always use positive, constructive thoughts, such as "All good things are possible to me. I can have this. The way is opening every day. This is mine." And it *is*, truly yours in thought, when you have grasped it mentally. What you are holding in mind today, as desires and ambitions, are the patterns or moulds for your future, which will be like them, unless you interfere with too many destructive thoughts of doubt, fear and denial. Never allow these thoughts a place in your picture. Create it, just as you want it, coming to you.

In time you will find yourself being lifted, step by step, often in wonderful unlooked for ways, out of the present condition, into a material environment which will be the form of your heart's desire; and you will have discovered a new interest in life that will prove a source of profound happiness, for you have awakened a power within yourself that will make you master of circumstances, instead of slave.

This may seem strange and absurd, but give it a trial and be convinced.

Edward Walker says: "Every great invention, the locomotive, the telegraph, the electric light and the printing press, had its mental image, preceding its material construction. So are all business enterprises, the great telegraph lines and railroad routes, the powerful trusts and the great financial houses, but the results of those who first mentally created them." The architect builds the house in his mind first—then follows the one we see.

Meditate on this fact, till the truth of it dawns on you. It will give you faith. "Work out your own salvation, for it is God who worketh in you," is the command; and constructive thinking is the method.

I know a woman and her husband, who longed for a farm and the plenty it represented to them. They owned a little home in an Ohio town; the husband's wages were moderate, without future prospect, and land there was very high. They got hold of this law—their only hope.

The daughter and her husband also became interested; together they thought and concentrated.

"Write for government information concerning claim lands" flashed into the mother's mind one day. The answer came in printed

(Continued on Page 62.)



EVOKING THE GENIUS OF THE CHILD

A SYMPOSIUM CONTAINING THE STORY OF THE PASTOR OF AN ORTHODOX CHURCH WHO AS A LAST RESORT USED NEW THOUGHT METHODS TO CURE HIS CHILD'S STUTTERING AND TEMPER; A NOTED EDITOR'S METHOD AND POEM FOR OVERCOMING FEAR IN CHILDREN; AND THE STORY OF A MOTHER WHO TELLS HOW SHE APPLIED SUGGESTION DURING SLEEP TO HEAL HER TWELVE YEAR OLD SON OF LIEING AND STEALING. WRITTEN BY

A PASTOR

AMY KINGSLAND PENNINGTON

MRS. JOHN DOE

▽ ▽ ▽

HOW I HELPED MY DAUGHTER OVER- COME ANGER FITS AND STUTTERING

BY A PASTOR

▽ ▽ ▽

I HAD often heard it argued that children of the modern minister were more nervous and high-strung than others. I flouted the idea. "A strong parent, a strong child," I quoted. Did I not have nerves like iron and sinews like whipcord? My physical strength was splendid; neither was I lacking in mental ability. My mind happens to be the spontaneous kind; it can go with a flash, and I will own up, when occasion requires it can also go with a flare—a kind of sulphuric brilliancy not becoming to a man in my profession. Leaving out this one besetting sin I am considered a strong man in my denomination, having filled some of the best appointments it has to offer, but even preachers of the gospel of Christ have their battles to fight and their victories to win.

When our daughter came, a child of love and prayer, I shouted "Hallelujah!" Her mother was a woman, calm with a deep sea calmness, and I visioned our daughter's whole

life spent "in green pastures beside still waters."

But alas and alack! By the time she was three years old she had developed an alarming disposition, and a bad temper that positively refused to stay "put." In our private talks we called her "The Periodical of Protest." Her pet word was "NO-o-o!" She assumed a fighting attitude toward life, and her little fists were usually doubled up, ready to go after anything which came her way.

Physically, she was perfect, with the strength and tenacity of a lithe young sapling, but nothing we did or did not do—and many precious hours were spent planning ways and means—had any effect on her disposition.

At five years she began to stutter. And, horrors, it was the buzzing kind, so hard to control or overcome! You would think forty swarms of bees were about the house. I was much alarmed, and began at once to make my first mistake in dealing with the trouble. I talked about it constantly in her presence. "Dorothy, stop that buzzing at once and see if you can't say it as you should. Wife, how will she ever get through school with such a handicap? It is positively criminal to let this thing continue," and on and on. I wince with

pain, now, to think what torture this must have been to my sensitive child. Stupidly helpless was I, and, of course, the stuttering grew constantly worse.

The principal of the schools called, and the subject came up. He advised that we pay no attention to the trouble and, in time, she would outgrow it. He was very positive. He had had experience with hundreds of children, and he ought to know.

And right here I made mistake number two. Instead of facing the problem with an effort to solve it intelligently I did just what thousands of parents are doing! I shirked, and salved my conscience with the thought, "Oh, well, she'll come out somehow!" And she did.

At ten years of age it was an agony to listen to her. Her affliction—for such I had constantly called it in her presence—was the trial of our home. I had long noticed that her fits of anger aggravated the stuttering, and to my sorrow was now learning that the stuttering aggravated the anger fits. Her paroxysms of rage were terrible to see.

I had taken her to the best physicians; I had conferred with specialists; to no avail. Wife and I had always endeavored to govern her with tender love and firmness. I had never been an advocate of corporal punishment, but, feeling that these terrible rages required desperate treatment, I decided to try its efficacy.

The fact was my brain was decidedly addled in the things pertaining to child government. I thought I had reached my limit, and I am not alone. Hundreds of parents stand today where I stood. Inefficient and incapable when it comes to dealing with this great God-given problem of child training, and not knowing what move to make next, instead of asking God for wisdom and divine guidance, in baffled anger and over-wrought dignity, they rush for a gad.

I blush with shame, even now, as I write. I secured a peach tree switch, strong and wiry, and laid it on her tender young body with energy. What mattered it to me that her anger was directed neither toward her mother nor myself! What did it matter that she was not a vicious child, and very seldom disobedient? Why should I stop to consider that her rages were usually the result of unavoidable circumstance—the overturning of an ink bottle, inability to express her thought, the failure of a friend to call? She had been

an especial trial that day, and my dignity as the head of that household should be upheld for once.

God has forgiven me, but I must always remember the piercing cry of terror, the wide frightened eyes, her choking sobs and violent trembling, as she promised to "be good." If that was what I wanted she was completely subdued.

And great was the victory! Two days later Dorothy was sent home from school, utterly crushed. Her teacher informed me that her stuttering in class had become so acute that she could not articulate one word which could be understood. Her excitement and suffering were so poignant she advised that we keep her at home until she was better.

Dorothy has a keen mind; she had worked hard to excel, and knowing how bitter was her disappointment to drop behind her little friends, as a father I suffered with her and, through suffering, perfection came.

I kneeled before my God and asked Him for light and vision. It came. And I saw how I had sinned against my little girl by punishing in her the same bad temper which I had all through my own life condoned in myself. I began at once on myself. For three months I passed through the most strenuous course of training which I have ever taken.

And here was set in motion the workings of a peculiar but perfectly natural law; some of the hardest tests of my whole life came to me at this time. Storm after storm swept over me, with winds, lightnings and hail. I had to face some of the hardest problems of church government; I was called upon to meet some of the most difficult people, but God knew my heart was in the right place, and I knew it, and after trial and testing I won out against quick anger. This incident is positive proof: To do odd jobs about the house had always filled me with disgust, which usually ended in hot words. Our base burner must be moved within an hour. The handy man was called and could not come. I went to work. I burned both hands; the pipe came down upon my head, covering me with soot, and, just before getting its ponderous weight into place, I sprained my ankle. I KNOW a man can control his temper. I came out of the ordeal with a laugh, and the surprised and glorified look on my wife's face paid me a thousand fold.

Now I was a free man, unchained. Now I

was ready to help my poor little girl. There is a very subtle bond between us—this little daughter with her frailties, so very much the copy of her big, brawny, Irish father. With the unerring instinct of a child, she stated it one day by naively saying, "Mamma is just naturally good; she's an angel, and *we* want to be good every minute—don't we, papa?—but this being good all the time don't appeal to us—does it?"

Since Dorothy was sent home from school we had surrounded her with all love and sympathy. I had completely won her confidence, and one day we had a heart-to-heart talk.

I told her of the victory that had come to my own life—and the joy. I told her this same victory was for her, and even a greater joy, for there would be the blessings that would accrue through all the years of her young life. She looked up at me with trusting eyes, exclaiming, "Oh, papa, I'll walk on hot coals; I'll do anything to overcome my naughty ways! Do you really believe I can?" And faith, great and glorious, stepped in as I answered, "Yes, Dorothy, I believe—I KNOW you can be free."

We arranged for a bed-time visit, and, sitting beside her those wonderful evenings, with her tousled, curly head upon the pillow and her nightgown falling back from dimpled arms, as she talked to me in her buzzing, halting way of her hopes and dreams, will always be to me one of the dearest pictures in my house of life.

As sleep was stealing in I would begin to talk quietly: "And what a good day it has been, daughter. How strong and calm you were when brother pulled your hair. And how happy it made you to keep sweet. Tomorrow will be rich with victories. Christ will help you to be calm when anything hard comes up. You are winning out, my brave, sweet girl. I am praying for you and our Saviour is with us always to help us." So it would continue long after sleep had closed her eyes—faith, prayer and the suggestion of all things womanly and true.

Very gradually calmness and poise took the place of reckless tempestuousness, and, as the months went by, always a happier child looked up at me from the pillow.

At the end of one year—for this great good was not accomplished in a day—my little girl was free. Thank God! No more lack of self-control; no more rebellion; always now,

the little bird can fly with sureness, and poise without any help from the parent.

During this time I had intentionally kept my mind free from her speech trouble. And, although she was now back in school doing her work without difficulty, the old thorn in the flesh still remained. I was made painfully conscious of the fact, one day, by overhearing a conversation in my home. Aunt Kate remarked, "That child sounds for all the world like a country fiddler tuning his fiddle." And a lady caller answered, "It makes me think of a melodious frog pond in the spring-time." I then and there decided that my little girl's speech should be no longer bound.

Our bedside visits had become too precious to be discontinued, and that evening I brought a different message: "How wonderfully you have been improving in your speech. Now, as your nerves are no longer shocked by anger, you will find it an easy matter to control your voice. It is in your power to speak as clearly and distinctly as I do. Tomorrow you will have perfect control of the face muscles. Your tongue will move at your bidding." And over and over, long after sleep had come, I would repeat this message and its variations, with a prayer in my heart.

There were days when her improvement was so noticeable that everyone would remark. And then there were the heartbreaking days when she would lapse into the old manner of speech. But very gradually the bad days diminished, and, after another year of patient, God-directed effort, there was a very permanent improvement.

On her fourteenth birthday, just four years after I began to use my heaven-illuminated plan of child-control through suggestion, I listened to her deliver, in a clear vibrant voice, an address before the school. She closed with a funny little poem she had composed, and which everyone knowing her greatly appreciated, "My buzzing days are over," of which these are the last two stanzas:

My buzzing days are over,
A voice both strong and sure
To me, from out the darkness spoke:
"Thy voice is silver pure."
Rejoice with me, dear comrades,
I now no longer squeak,
And clutch the air and shiver
When I desire to speak.

My buzzing days are over.
I stand here free, and know
No life need ever to be bound,
The Spirit tells me so.

My faith-filled days are crowded
With love that soars and sings,
Above earth's narrow confines
My soul has found its wings.

No father in all the land could be prouder
than I, or enter more fully into her triumph.

I have given you my experience in the hope
that other parents with problems of child life
to solve will not forfeit ten precious years of
trusting childhood as I did. I shall not say
that corporal punishment is never necessary,
for we must admit that in many American
homes today there is an appalling laxness in
discipline. But I do say that if the parents
of this broad land will set their hearts and
their brains to working at the same time it
will be seldom that corporal punishment will
be used. If we are wise,—and I fully appre-
ciate how very much that means—our children
will be stronger and better fitted to face life's
battles. I KNOW whereof I speak.

Dorothy is now sixteen. There has never
been any return to the old life, or to the old
way of thinking, and her father can to this
day move a stove and laugh at the mishaps
which may befall.

FEAR IN CHILDREN AND HOW TO CURE IT

BY AMY KINGSLAND PENNINGTON

▽ ▽ ▽

"PERFECT love," the Scripture tells us,
"casteth out fear." The mother can
show the child that there is nothing to fear in
the dark, that the night is just the same as
the day except that the sun has gone to rest.
"See," she can say, "here are the chairs; here
is the table—everything is just the same as in
the daytime. Mother's house has nothing in
it of which you need be afraid. Mother is
here; and mother's love is all through this
house. Where there is love there is no evil,
no harm. Love is all around you and takes
care of you. You are happy in the dark, for
the dark is given you so that you may sleep
sweetly. Night is the sleep-time. Good, love-
ly darkness that wraps my baby in her kind
wings."

The following verses, too, may prove com-
forting, as she croons them to her little one:

Night time is the angel time—
O happy, happy dark,
When angels fold their downy wings
And to my baby hark!

Night time is the quiet time,
When all that loving band
Sing pretty lullabies o'er thee,
And round thy cradle stand.

Night time is the mother's time,
When little babies rest,
And all the blessed darkness comes—
For then the dark is best.

So shut thine eyes, my sweet one,
Till morning comes about,
And every little bird and flower
From sleep is peeping out.

If the mother adopts some such method she
will soon find the fear of the darkness drop-
ping away from her child, and a healthy ap-
preciation taking its place.

LOVE NEVER FAILETH: SUGGESTION DURING SLEEP HEALS A SON'S CHARACTER

BY MRS. JOHN DOE

▽ ▽ ▽

NEVER. All else may fail. Eugenics, pre-
natal influence, ideal environment, edu-
cation founded upon sound psychological prin-
ciples, carefully nurtured spiritual life—all
these may utterly fail when the testing time
of adolescence comes. During that period of
storm and stress all seemingly stable founda-
tions may be swept away. Yet love abides.

Fighting for our son, we met many of the
dragons that seek to drag down the human
soul at that time, and, with the weapon of
love, we vanquished all. This is the story.

To the best of our physical, mental and
spiritual ability, we tried to bring into the
world sound babies, and, after birth, to de-
velop all their powers harmoniously. With
the second son we succeeded, but not with
Frederick, the older boy by two years.

Until he was twelve years old, he was all
any parent's heart could wish. Then he began
to be untruthful. At home we found that no
reliance could be placed upon any statement
he made, although he was apparently truthful
in school and with his companions. A little
later we began to miss money—Frederick had
always had an allowance, and had kept his
own accounts for years. Still later we began
to find, hidden in his room, books taken from
the public library, and apparatus carried from
the chemical laboratory at high school. With

breaking hearts we acknowledged to ourselves that Frederick was a liar and a thief.

At that time we were orthodox believers, and we met the situation the best way we knew. We talked to Frederick and we prayed for him. Apparently the situation improved somewhat.

He was exceedingly energetic intellectually. Without special application he completed the four-year high school course in three years, graduating before he was sixteen. Throughout the course he was prominent in high school activities, especially in the Dramatic Club, the Debating Club and the orchestra. His physical education was not neglected, for he was a track runner, and fond of walking, swimming and horseback riding.

He graduated in June and entered college in September—for ours is a college town south of the Dixie line. Shortly before this time we had been led to adopt New Thought principles, and were trying fitfully to apply them in our lives.

We soon had need of our new faith. Frederick was too immature to meet the temptations of college life. The fast set taught him to smoke and to gamble—the town is dry, so the temptation to drink was fortunately absent. Frederick skipped classes to spend the time in pool rooms. As he intercepted all college reports, and we thought we knew where he was every night, we suspected nothing.

Our awakening was rude. One morning as he failed to answer any call to breakfast, I went to his room. On his bed was a note saying he had left home and would let us know when he was settled. From various sources we learned the facts I have stated above, also others that we cannot repeat, even behind this screen of publicity. All efforts to trace Frederick were fruitless. I pass over the week we suffered before, sick and penniless, he wrote from Canada.

Of course we brought him home. The turn of the knife that gave us the sharpest twinge was that he came only because he had to. Apparently he did not realize that we had suffered, nor that he had done wrong. His only regret was the failure of his plans.

His mental state was so peculiar that we took him to a psychopath, noted over the entire South. His observation and examination lasted three weeks, and his conclusions were:

First, that Frederick should be put for one month in solitary confinement in a hospital, with nothing to read, and no visitor but the psychopath; second, that following this month's treatment, he should be sent to a private psychopathic institution; third, that these procedures would only delay the inevitable end—insanity.

Would you, parents, have accepted this diagnosis as final? Nor did we.

By this time we knew the value of suggestions given during sleep. In fact, from the time Frederick left home, we had been trying to influence him in this way every night. We knew also that no imperfection must be admitted, that only the ideal self, the Divine Ego, must be recognized, and that we must think love, feel love, manifest love, and love alone, toward Frederick.

We set to work in desperate earnest. Our boy *had* to be saved, and he had no earthly help but us. Not that it was easy to forget the past; to ignore his habitual sullenness and disrespect, to keep from resenting his supercilious airs, and occasion fits of mad anger. It was the hardest task we had ever been given to do, but, with the help of the Spirit, we did it.

We loved. To paraphrase Henry Drummond, we could do nothing greater, we dared do nothing less. We loved; day and night we saw the *real* Frederick; we sat up one to two hours every night giving suggestions to awaken his sleeping Real Self.

Bit by bit, his attitude toward us changed. To be quite frank, the change was so gradual and the slippings-back so frequent we just had to add to our love faith, faith in unbounded measure, the faith of God.

The change seemed almost imperceptible, yet, like Menelaus, we never let go. In two years—spent outdoors—he went back to college, where, ten years ago, he finished the course, "cum laude." He is now the soul of truth and honor, love incarnate, a leader in every movement for righteousness in his home city, where he is the executive head of an establishment employing six hundred men and women.

All these years, every night, while he has slept, we have emphasized to him his divinity, and always, day and night, we have felt toward him the love that thinks no evil, and hopes all things.

Love never faileth.

 Good Will to Men

More Gossip About the St. Louis Congress

BY ELIZABETH TOWNE

▽ ▽ ▽

TO CONTINUE my gossip about the St. Louis Congress, I want to tell you first something about other new personages who appeared for the first time on the platform of the Alliance:

There was Rev. W. Frederick Keeler of New York, who spoke on "Intuition, a Key Method and Its Value in Healing," and who was elected Field Secretary at large, and is now holding Alliance meetings in Seattle and other points on the western coast. Mr. Keeler is an editor and writer of note, and he is a splendid speaker, direct and original in his thinking. And he talks right off the bat, and knows when he is through. Also he is good to look at, and very friendly.

Then there was Rev. W. John Murray of New York City, who is very widely known in the east as preacher of "safe and sane" New Thought. His is a pleasing personality, and his address on "New Thought and the World's Great Need of It," at the first session of the Congress, brought instant response from the large audience. His friends say that his meetings at one of the big hotels in New York—I think it is, the Astor—are more largely attended than any others. He responded to the Alliance, just as the Alliance responded to him, and he is now Vice-President for the state of New York.

There was Mrs. Rose M. Ashby of Atlanta, Ga. Picturesque and prominent in the Eastern Star Order, as well as Vice-President for the Alliance for the states of Georgia, Florida and North and South Carolina. A large order for a vice-president, but if any southern woman can live up to it I think Mrs. Ashby can. She is an experienced lecturer, who knows how to express herself in unusual and clever sayings. And I envy her and Miss Leila Simon the ability to say it all inside of half an hour. By the way, I took down a number of her clever sayings and those of various other speakers, and they will appear in *Nautilus* when I can find space. This was Mrs. Ashby's first appearance before the Al-

liance, though she has been vice-president and a member of the executive board for some time.

Rev. H. H. Schroeder was another new speaker heartily received by the Alliance, and who heartily endorsed the actions of the Alliance. He is a thorough thinker and practiced speaker who has built up a splendid church in St. Louis, which has recently moved into their beautiful new auditorium at 3617 Wyoming street—where a number of Alliance speakers gave their messages during the Alliance and afterwards. "The Society of Practical Christianity or Divine Science" is what Dr. Schroeder calls his church, and he has established two other flourishing churches in other cities nearby. Dr. Schroeder's magazine, printed in German, *Das Wort*, has been published about 24 years, and I have been in touch with it ever since *Nautilus* began, but I can only understand a word here or there! He also publishes a little paper in English, for the use of his churches.

Then there was Helen Van-Anderson-Gordon, whose first appearance was Thursday, in a beautiful address on "The Momentous Choice," which instantly captivated the audience. And which *everybody* heard, in spite of the fact that Mrs. Gordon speaks in the softest drawing-room voice. She is beautiful to look at, and nobody would guess that her wonderful books, that are built into the lives of so many of the teachers of today, including myself, could possibly have been written so long ago. She is charming, quiet, youthful. And she has been living in the Hawaiian Islands for a long time. I wonder if we would all grow young if we went to Hawaii? Mrs. Gordon is lecturing in this country now, and A. C. McClurg & Co., of Chicago, have just published a new book of hers on "The Illumined Life," beautiful in spirit, in words and typographically distinctive. I must tell you that she wrote these words in the front of the copy which she gave me: "To the One with the radiant smile, the big heart, the

clear-cut mind and the busy hand for *The One*." I like that: it expresses what I *want* to be and do.

Robert Bryan Harrison is as directly opposite to Mrs. Gordon as you can imagine!—hale, hearty, witty, breezy, good-looking young old confederate veteran of the Civil war. And so interested in children that he has been doing a beautiful work for them in St. Louis, and is going to carry the New Thought to the children all over the south, as Field Secretary for the Alliance. He is already working in the South. By the way, I think he was one of the founders of the Psychological Society of Atlanta, Ga., of which Mrs. Rose M. Ashby has been president since 1909. It was established in 1902, and is one of the New Thought lighthouses in the South. Mr. Harrison, president of the district council of St. Louis, with Miss Harriet Hulick, directed the local work of "putting on" the Congress.

One of the new personalities who found instant response from the Alliance, and who accepted the Alliance call to the Vice-Presidency of his own state, was Judge Wilson Riley Gay of Seattle, Wash. He is a big, bluff westerner with blonde curly hair and blue eyes, and he is related to his middle name! Also he has surely kissed a first or second cousin to the Blarney Stone. Everybody liked him at once, and everybody recognized him as a worker. A couple of letters that I have received from Seattle since the Congress say that he is already on the job, a devoted Alliance worker. Judge Gay is a Federal Court judge, and he is largely interested in that splendid Seattle newspaper, the *Post-Intelligencer*. Among the letters of introduction which he had when he came to the Alliance, was one from that dear little "Comforter" of Portland, Ore., Florence Crawford; and another one from Paul Ellsworth, both of whom are his enthusiastic friends. But his best introduction was himself and wife, and everybody was pleased with them and eager to set them to work for the Alliance.

Another one who might be classed as a new speaker though she attended the Congress at Chicago last year, was Miss Louise Tahse, who spoke the last Sunday morning on "How I Gained Health." She is a dear, a devoted and loving soul, and her heart-to-heart story went straight to the hearts of her hearers. She is one of the most active and successful

healers in the Cincinnati Temple. I wish there were two of her, so that one of them could be working all the time as Field Secretary for the Alliance.

There were a lot of other interesting teachers and workers from St. Louis itself, some of them co-workers with Dr. Schroeder, several of them with Miss Harriet Hulick at her New Thought League headquarters, 509 North Newstead avenue; not to mention the 101 other worthwhile individuals from all over the country, whose names it is impossible for me to remember now. Many of these, for whom there was not room on the program, made themselves felt and welcomed from the floor in the business meetings. I don't know what Mr. Edgerton can do next time, for there will be calls for a lot of these new individualities to appear on the program. Among those whom a lot of us wanted to hear further, after hearing their sound ideas expressed from the floor, were Dr. Anna Gaines, of Waco, Texas, prominent business woman and club woman, and New Thought leader and speaker, and Mrs. Letitia Andrews, who, with her sister-in-law, Mrs. May A. Wiggins, are leaders of the California Truth Center, San Francisco.

By the way, I must tell you that we had a delightful visit from Mrs. Wiggins, who has been lecturing for a year in the East, and who has just given one lecture in Holyoke and several in Springfield. I like her immensely, and was delighted with her witty expositions of New Thought and her general all-round whole-ness. She was healed through Annie Rix Militz some years ago, and came out of the Episcopal Church. So she knows just how to appeal to those of high church proclivities. Mrs. Andrews has been head of the California Truth Center for the last year, and she is now Vice-President for northern California, for the Alliance. The Alliance wants to hear more from Letitia Andrews.

I want to tell you about the very first new personality presented to the Alliance, Mrs. James A. Edgerton. She is the woman behind the president, the sort of woman whose sterling and dynamic qualities do not advertise themselves. It takes her intimate friends to do that. She is a tall, self-possessed, pleasant-looking madonna, and you never remember what she has on, though her clothes will pass anywhere. That is what I

(Continued on Page 64.)



The International New Thought Alliance



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West Indies.
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Miragoane, Haiti.

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:—

Immediately after the St. Louis Congress, Robert Bryan Harrison, the Field Secretary for the Southern States, started on a lecture tour beginning at Peoria, Ill., where he gave three addresses, the first one Sunday afternoon, September 30th, on "The Mind of the Child," the second one Monday afternoon on "You May Have What You Want," and the third one Monday night on "The High Cost of Living." Mr. Harrison stated that there are two small societies in Peoria, one under the leadership of Dr. Adolph Foerter, 110 North Monroe street, and another one whose leader he did not name.

The next city visited by Mr. Harrison was Indianapolis. As Mr. R. C. Douglass was already giving a series of lectures at the Unity Center there, Mr. Harrison tarried only long enough to give two lectures on "The Mind of the Child."

The next city visited was Cincinnati. At this point Mr. Harrison found Miss Simon's center very active, the only apparent problem being to provide room for the increasing attendance at her lectures. Two other centers in Cincinnati were visited by Mr. Harrison, The Class of New Thought Soul Culture, Mrs. Mary O. Hoffman, leader, which meets at Hall "C," Odd Fellows Temple, and The Eternal Progress New Thought Church, Mrs. F. M. Youmans, leader, with headquarters on E. 8th street.

Mr. Harrison next visited our vice-president for Kentucky and Tennessee, Mrs. Salle Parsons Anthony, 1244 South First street, Louisville, Ky., and found her an earnest and enthusiastic worker, with a good circulating library and promising center. Mr. Harrison also visited the center of Mrs. Allen, 512 Gaulbert Block, Louisville, and of especial interest is his account of a center conducted by a colored man for the colored people. This man is publishing the New Thought Magazine in Louisville, and Mr. Harrison states that we will hear more about this new worker.

Mr. Harrison concludes the account of his work in Louisville with the statement, "I have arranged to hold a New Thought Spring Festival in Louisville the first two weeks in May, 1918, at which time the two societies will combine and work to make this conference a big success." Miss Simon of Cincinnati and Mr. Edgerton have been invited to be the principal speakers at this festival.

A very profitable week was then spent in Birmingham, Ala., in that a promising center of about fifteen members was organized there with headquarters at 940 19th street, South. Mrs. E. L. Copeland is the president, Mrs. Mary Mebane Fullwood, vice-president, Mrs.

Josie H. Brooks, secretary, and Mrs. Eva Caldwell, treasurer.

Mr. Harrison's tour ended at Atlanta, and we feel that much good has been wrought in this section of the country.

Still more good news comes from the Southland. Miss Mida Sharp, vice-president of the Alliance for Melbourne, Australia, visited headquarters several times the week of November 12th, and told of the Church of the New Civilization, which she and Miss Theresa Brach had established at 614 I. O. O. F. building, New Orleans. Here very pleasant rooms have been secured. Miss Sharp has since sent us a copy of "The Times-Picayune," giving the program of the Live Stock Show, which is the great social event of the season in New Orleans. We are glad to see that Miss Sharp, Miss Brach and Mrs. Graham, our Louisiana vice-president, are down for talks in the "Department of Ethics." Miss Sharp expects to leave for Australia, her native country, the first of the year, leaving the center in charge of Miss Brach and another of Dr. Julia Seton's students.

A letter has just come from Mrs. Margaret Spiller of Jacksonville, Fla., in which she says, "The work of the Unity Class and meetings had outgrown the accommodation at my residence, and we have, therefore, just taken two commodious rooms at No. 412 Clark building, situated in the heart of the city in Main street. We hope soon to start a reading room and a library of New Thought books in these rooms. New Thought in Jacksonville has been much stirred of late owing to the presence in our midst of two New Thought exponents, in the persons of Mrs. Margaret Marshall and Dr. Julia Seton. The former is likely to stay here during the winter months, whilst the latter had come to Florida for a rest cure, and before her departure for Los Angeles favored us by delivering three excellent lectures, two of these being in the Unity rooms, and the last in the Woman's Club, all of which were very well attended. She has set many people thinking. Mrs. Marshall has come to us from South Africa, where she labored freely and without price for about twelve years, as an inspirational lecturer and exponent of New Thought. Her teachings are really practical Christianity. She is at present delivering lectures every Sunday evening in the K. of P. hall, West Forsyth street."

General Jonathan Kellogg, vice-president for Arkansas, writes, "The center we have here, which is known as the New Thought Library Association, is taking on new life, and I trust that in the near future we will be in a prosperous condition. Dr. H. P. Roberts of St. Louis is here and has delivered several

lectures for us, and will probably remain several weeks. We find him interesting and helpful. I hope to be able to establish centers in other parts of the state in the near future."

Another class in Cincinnati, which evidently Mr. Harrison did not find, is that of Mrs. Lillian W. Cole of 936 York street. Mrs. Cole writes: "All enjoy the lessons and show keen interest. We are writing to the drafted boys in Camp Sherman and a few other camps in the south. I feel it is indeed an opportunity to spread the glad tidings of healing, and many mothers come to me for help." Mrs. Cole's own son, a promising young lawyer, is a non-commissioned officer in the 330th infantry.

Mrs. Bessie A. King, secretary of the Higher Thought Assembly, 213 Woodward avenue, Detroit, sends us an interesting calendar for November, which shows that the first Sunday was devoted to a "New Thought Day," to be given over especially to the consideration of the Statement of Principles adopted by the I. N. T. A. at the recent Congress. The account of the St. Louis Congress sent out from headquarters was also read at this meeting. A special feature of the work in the Higher Thought Assembly is a prayer service for the soldiers, which is held every Wednesday and Friday morning from 11.30 to 12.30. These meetings are undenominational and all are invited to come and join in prayers for the protection of those who are giving so much in the cause of liberty and Truth. The meetings consist of short 15-minute talks, and are conducted by Mrs. Margaret Wood. Others who took part in the meetings for November were Mrs. Alice V. Davis, Ethel E. McGeachy, Sister Christine, Sarah Krolik, Joseph Krolik, Rose Jarvis, John Sweeney, Reba Leonard, Edith Silvester, W. V. Moore, and Mrs. Webb.

Word has just come from Emil Clifford Hartman, one of our field secretaries, that he is in Fresno, Calif., to open a Home of Truth. We will hear more of this later on.

The *Affirmer Monthly Letter* for October has been received from Miss Grace M. Aguilar. In this Miss Aguilar says, "The Brisbane work has grown more rapidly than I seemed to realize, and when the report was circulated that I was leaving, it brought forward so many wonderful events that it has made it impossible for me to leave Brisbane for more than a few days . . . We have moved into more convenient quarters, and have a shop front to show off the books and magazines . . . The opening of our new premises took place September 28th. We were also entertained by Mr. Turner, who in the name of the teaching had been to the front."

Quite the most interesting letter received at Headquarters this month is from Petrograd, Russia, from Miss May Wilson, in which she says that she has read the various statements of principles as presented in *Nautilus*, and hopes that Mr. Edgerton's will be

adopted. She gives as second choice Miss Lillian Whiting's and Horatio W. Dresser's. Miss Wilson's letter was mailed on August 18th, and she expressed the wish that it might reach us in time for the Congress, but it did not arrive until November 21st.

The League for the Larger Life is aiming to do for New York City what the International New Thought Alliance is doing for the world, and one of the social features which is instrumental in drawing the people of the different centers together is the Saturday night dance given each week at the League Headquarters, at 222 West 72nd street. A book department has also been opened at this address with Miss Olga Peterson in charge. Here we understand books can be obtained to read, or they can be purchased. Miss Mary Allen delivers a lecture at the League each Wednesday night. Her subjects for the winter can be obtained by writing to the above address.

Among the out-of-town visitors at Headquarters during November have been: Miss Mae Carpenter King, New York City; Miguel F. Segueras, Panama; Mrs. J. L. Allen, Lily Dale, N. Y.; Miss Mida Sharp, Melbourne, Australia; Rose M. Butler, Detroit, Mich.; Miss Mary Swan Wagner, Poughkeepsie, N. Y.; Mrs. Cora L. Thomas and Miss Faye Thomas of Ligonier, Ind.—LEONA FEATHERS, Sec. I. N. T. A., 802 Wash. Loan & Trust Bldg., Washington, D. C.

Miss Mary C. Perkins, leader of the Living Center of Divine Love, 3405 5th street, San Diego, Cal., continues her Troward classes on Tuesday evenings, and her regular Monday meetings, in addition to which she holds a Thursday meeting at the Metaphysical Library and a Wednesday meeting in the southern part of the city.

Mrs. William W. Huntington is conducting a Church and School of the New Civilization (Dr. Julia Seton, founder) at 1727 Court avenue, South Pasadena, Cal. Here lessons and classes are held for those who prefer this particular aspect of the New Thought movement.

WHAT the Inner Man wills he may have—must have, in fact. And if there be no assertive ego, declaring its will, and its purpose, then the vague, futile wishes will have their way. Have you ever met a wisher?—who pauses at a shop window and says: "I wish I had that watch!" and hails the passing motor car with: "I wish I had that car!" None of these things will he have; what he will get is full opportunity to exercise this wantoning habit of mind; and his life, taking the way of least resistance, will go to slavery, drunkenness, the commonness of street lamps, or that eternal wishing place, the bench in the park.—VANCE THOMPSON.



Departments of Ways and Means

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

Things That Make for Success

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

If you have discovered something that makes for success, or if you have seen someone find out 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. 645.

After looking back over my life I divided into two groups all the causes which led, first, to my greatest pleasures and triumphs, and secondly, to my greatest disappointments. In every instance I can trace the cause of the best things which came to me to a concentrated effort by which I excluded all thoughts but the great desire to accomplish my aim, and by bringing my will power into my effort I was able to draw things my way. I came to realize that this will power which we use in any concentrated effort for good, is the same Great Power which God used to bring order out of chaos when the universe was formed, and it is ours to use now to bring order out of the chaos of our lives if we

but grasp its great significance and put it into daily practice.

On the other hand, my failures have all, without exception, resulted from lack of concentration on some work which prepared me to "take a step ahead," and the desire for fleeting pleasure of the unwholesome or at least unlifting sort. To illustrate by my own experience: When I was a wee girl my mother decided I was to be a musician, and I was kept at the piano for years, though I never enjoyed the practice the least bit in the world. When I grew up I attended one of the largest conservatories in this country; missed graduating the year with my class because I did not use God's power, which is our own power, as we are one with God, and force myself to concentrated practice. The next year I tried harder, unconsciously using more of the Great Force, which is as a current flowing through us if we but open the gate—desire—and I graduated with honor.

Now, of course, I have always loved music when someone else makes it, but I have disliked to practice and teach it. After graduating I taught in a small school for several years at a salary scarcely large enough to pay my board. I gave as much time as I could to outside pleasures and as little as possible to my work—and then wondered why I could not obtain a better position, for I thought I tried; that is, I sent numerous applications which were all promptly turned down or not answered at all. I thought I was having very hard luck. Now I know that it was lack of force, effort and concentration to the work "at hand" which kept me back. Lack of willingness to use the Great

God-given force to concentrate on the one desire and remain placid to all else. Finally I woke up to a certain degree, and worked harder for two years, cutting down my diversions and giving more time to my work and, as no real effort ever goes unrewarded, I had a most unexpected trip to Europe, and the chance to study with one of the most noted masters.

But I had not yet learned to use the Great Force, and so I failed, having devoted most of my time to the pleasant life of Berlin and very little to my lessons and practice. I came home—a failure—and continued to be a failure, and was very miserable until the great lesson as taught by New Thought slowly dawned upon me: that only by being one with God and using His power is success attained. I took up my music again and worked for the first time in my life, forcing myself each day into hours of practice, concentrating on the *homeliest* exercises imaginable, and I took a real pleasure in *making* myself mind.

During the hours I was not at the piano I read the things I had neglected during my school days, and I found a new pleasure in history, literature, philosophy and science, and after a few months I was rewarded by the position I had often dreamed of, but thought I could never attain, suddenly falling into my lap without any soliciting on my part. It was a position as head of the music department in one of the largest colleges in the South, and I filled it successfully until I married. The hours of self-discipline and the use of the Great Power taught in the pages of the *Nautilus* had prepared me abundantly. And now, having made a success of something I have disliked all my life, I feel sure that I could make a success of anything, from law to manicuring, and so now I am going to learn to write nice helpful things for other people to read, and when I have accomplished this you will hear from me again. —L. D.

Success Letter No. 646.

My father and mother were religious people, and, ever since I can remember, I have followed their teachings. But, with my hard life and heavy burdens, worry got the better of me and my nerves became wrecked. I kept right on plodding—more dead than alive—regularly asking God to eliminate my burden. I never dreamed that my lot in life was to be changed until I passed out to the

"better land" we read about. I lived in the center of "worry" and "fear" and "doubt" continually.

A New Thought friend brought me a copy of *Nautilus*, which I took to my room, and read until two o'clock in the morning. This was the first flash which I saw that looked anything like LIGHT. I immediately asked, "Why is it, Lord, that I cannot see the light as those people see it? Why can't I free myself from the fetters that hold me prisoner? I love Christ—I want to be right with everybody. I harm no one; I try to do my duty," Well, I fell into silence for a time. Then the answer I received was, "You have no FAITH in me." Then another silent moment and the next intelligence I received was, "You do not TRUST me." This severed the last cord. For a moment I fell into darkness, thinking myself incapable of discovering the right method to gain the FAITH and TRUST, which seemed hidden; yet I had got a glimpse of the TRUTH.

I subscribed for *Nautilus* for a year; then I sent for "Practical Methods for Self-Development," by Elizabeth Towne. I read every word of it, and then began the QUICKENING SPIRIT—the enthusiasm this beautiful volume awoke within me was without bottom. I just felt that the saying of the Bible was realized, "Ye must be born again." The veil which had separated me from my inheritance was at last drawn aside. I could see distressing worry growing weak—anxiety for tomorrow had fallen asleep—lost forever. My rest—my sleep, which had forsaken me—began to visit me nightly. I began to recuperate. I am living in a New World. Jesus tells me, "Take no thought for the morrow, I will provide." He does this while I sleep, as peacefully as a child.

I am deeply interested in New Thought, and will advise those who read this: Don't wear your body and soul because of the FEAR to stand up before CHRIST, lest he knock you down again, and deny your requests. FAITH, TRUST, TRUTH, HONEST LOVE and the GOLDEN RULE are the main tools to reach the RIGHT HAND OF GOD.

Nautilus opened the first chapter of success in my present "free" and "easy" life which I am living since my NEW BIRTH. "Direct Healing," by that pure-minded Paul Ellsworth, has made my success a STRONGHOLD, while "Practical Methods for Self-Development," by that SPICY editor, Mrs.

Elizabeth Towne, I find, has made me master of my Life, my Being, my Spirit.

I have but to express a desire and it is granted. "My Father is rich," therefore is amply able to provide. "He holdeth the wealth of the WORLD in His Hand." Have we need to worry when we know these things?—M. S. H.

Success Letter No. 647.

It is nearly a year since I began the study and practice of New Thought principles. For me it has worked wonders, and I am but just beginning to realize the supremacy of mind over body.

Particularly in the matter of colds of which I have been a victim every winter, I have benefited. Not one have I allowed to develop. Several have started but by treatment such as is explained in your delightful book, "Experiences in Self-Healing," I have nipped them in the bud.

I am growing in grace, in health, in achievement of my heart's desires, and I believe I am influencing others in a way I never thought possible.

May the Spirit of All Good live and abide in *Nautilus* and may richest blessings from the One shower upon you, Elizabeth, through time and eternity.—DAISY REED.

THE PRIZE WINNER for December is B. R., who wrote Success Letter No. 642. 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.

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:

**"I Am
The Substance
Of Things
Hoped For."**



The Family Counsel

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

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

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

C. M. W.—In the first place get out of your mind once and forever the idea that there are any "mistakes" in the universe. Everything happens exactly on schedule. This does not mean that the world is run like a machine, and that we have no determining power of our own. It does mean that back of all the inharmony and seeming hardships there is a great underlying Principle which is working out good for us all. The things which we resist and count as "bad" for us are only blessings in disguise. We attract them to ourselves through the beneficent working of the great Law of Life. They come to give us needed lessons and needed experiences. We develop in proportion as we overcome obstacles. The situation in which you find yourself gives you an opportunity for developing strength and self-reliance. It gives the same opportunity to the other person concerned. The result which will grow out of this situation depends largely upon how you meet it. If you realize that the experience is really good and only good *can* grow out of it, you will find peace of mind and strength of character through it. Emerson says: "Men seek to be settled; only as they are unsettled is there any hope for them." In saying this he voiced a great truth which applies to human life in many ways. One in your condition is too apt to regard her emotion states as permanent. Two years or three years from now you will feel very different from what you do at present. You should take all these things into consideration. Having done so, it is really for you to decide (you and the other person concerned) as to what you will do. No one can decide the matter for you. Obligations once assumed should not be lightly cast aside. The welfare and happiness of the

other people concerned should be fully considered. Do not worry about the particular way in which your good is to come to you. Cultivate a firm faith that the One Life of the universe is living and expressing through you and that if you assume the right mental attitude every experience that comes to you can only lead to good for you. Your happiness may come in the particular way that you now desire; it may come in an entirely different way. But if you keep your faith firm and steady and *let* the One Life express itself through you, and do not fight conditions about you, where you feel that you cannot change them, then you will surely grow into happiness and peace of mind. You can apply your New Thought in this and in the other problem of life if you will. You are mistress of your own mental attitude, even in this all-important matter. If you choose to turn your attention in other directions and to keep your mind and hands busy you can create new channels of expression and live your life in a satisfactory way that will bring you peace of mind and happiness.

A. S.—As to other people charging that you are a liar, you have only yourself to blame: for a long time you have been making charges that other people are liars, and this has been sinking into your subconscious and making you *attract* the same sort of charges from other people. To avoid being charged with such things, you have only to fill your own subconscious with TRUTH, and nothing but the truth. That is, you must affirm *the intention of truth in everybody*, and make light and ignore whatever *seems* to be the opposite of truth. Affirm that love which is "purer than to behold" anything but the *good intentions* in people.

MRS. M. H. S.—Read the article on page 73 of May, 1914, *Nautilus*. This will give you some very good ideas as to the psychology which governs the situation in your case. Without absolutely refusing to do what your husband desires, try to get him to agree to a delay. Time is your best friend in this matter. In the meantime try to make yourself as agreeable and attractive as possible and avoid any unpleasant discussions so far as you possibly can. There is nothing to be gained by blaming or reproaching your husband. He is in a condition of mind where such a course will only drive him farther away from you.

MATILDA.—I would stick to the thought that I was surely coming in contact with someone who wanted a home just like the one I had to sell. Then when I heard the faintest rumor regarding anyone who wanted to buy a house at all like mine I would follow it up and try to interest them in my problem. Perhaps the advertising could be made a little more effective. Possibly you did not put enough detail in your advertisement. I would try again, and put in a few human interest features concerning the property.



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.

HENRY FORD SAYS: "The Ford plant can produce 2,000 one-ton trucks daily, and its production can be increased in a few weeks to 3,000. Each truck can haul eight soldiers with full equipment. During the first month our shop could furnish trucks to haul an army of 480,000 men, thereafter for 720,000 men in each month. Each workman can manufacture a truck in fifteen days. "We are ready to furnish the government these trucks at shop cost without profit. I will take no profit from anything produced for any government during the war. I despise the profiteer who makes money out of war.

"The tractor for plowing needs immediate attention. We can save ships by sending tractors to plough the land in Europe to grow the crops there. The English, French, Italian and Russian women and children will help if the heavy work of ploughing is done for them by machinery. Using tractors now will teach the peoples a great lesson for after the war.

"Business men must stop thinking so much about profits. If you shoot craps or play poker for money, it's gambling. To play for profits with the titles to factories in the stock market is gambling, too. Factory owners must think more about making their workmen strong and healthy and making products that are really useful to their customers.

"The greatest service you can do is to get off the other fellow's back. No man should live without working. We are finding out that all men are brothers and that no man should soldier on his fellows. I hear that at the front all hatred is gone. From the war the common people of all countries will learn to understand one another.

"We all can cheerfully give President Wilson our full support. It is an act of Providence that he is our president today. His will strikes inward for power. He builds on the motives that are rooted in the hearts of the people."—N. Y. Tribune.

The Ancient and Mystical Order Rosae

Crucis, Supreme Grand Lodge of North America, was denied a certificate of incorporation by Justice Donnelly in the Supreme Court yesterday. The justice declared the organization appears to be a mixture of business and benevolence and that "it did not appear that the corporation was not being organized for pecuniary profit." Further information about the ancient and mystical order is contained in the rejected petition for incorporation. Purpose No. 1 is "to unite in one body all men and women of twenty-one years of age or over (with occasional exceptions as to age) who seek to study under efficient and proficient guidance a definite and prescribed course in the analysis of all ancient, mediæval and modern religious philosophy and moral codes, with correlative facts revealed in the discoveries made in the various fields of art and science." The signers of the petition for the incorporation were Harve Spencer Lewis, Flushing, Long Island; Conrad Lindstedt, Lynbrook, Long Island; Dr. Frank B. Schanne, 173 Madison avenue; Albert B. Brassard, 327 West Fifty-sixth street, and J. Eugene Binimelis, 349 West Forty-ninth street.—N. Y. Times.

We, too, have gone into this war for a great and worthy object. We have gone in to defend our own honor and existence. We have gone in to save the liberty-loving peoples of mankind from cowering under the heel of an alien aggressor, and we shall not rest until we have humbled the pride of the most brutal, the most bloodthirsty, the most ruthless military autocracy the world has ever seen; an autocracy that applies the principles of Mongol and Tartar conquerors, aided by the appliances of modern scientific civilization. We will not rest until we have established the right of every well-behaved people to enjoy its freedom under what government it chooses, and until we have removed the power to do wrong of the Prussianized Germany of the Hohenzollerns.—THEODORE ROOSEVELT.

London, Sept. 9.—The Indian government has announced that it was prepared to recommend the removal of the restrictions placed upon the activities of Mrs. Annie Besant, head of the Theosophical Society, and her co-workers, if it was satisfied that they would abstain from unconstitutional and violent methods of political agitation during the remainder of the war, says an Exchange Telegraph dispatch from Bombay today.

It was stated by Austen Chamberlain, secretary for India, in the House of Commons, on July 12 last, that the government of Madras, where Mrs. Besant then was, had made an offer somewhat similar to that now outlined, but that Mrs. Besant had declined the concession, on the ground that it was impossible to separate her theosophical and political work. For alleged preaching of revolt in India, Mrs. Besant was expelled from the presidency of Bombay last year, forbidden to lecture or take part in meetings, or publish her writings in India, and with her associates was restricted to residence in certain areas.—Exchange.

The Man You Long to Be

(Continued from Page 20.)

reality? Or do you hold in your mind the picture of a very ordinary sort of a man, and yet expect that somehow he will be able to do the big things you have marked out for yourself? Does the man you picture measure up to what you expect of him, are ambitious for him to achieve?

Don't deceive yourself. You can never do anything larger than the man you picture in your self-vision can naturally do. You will never reach beyond the limits of your mental model of yourself, any more than the lion reared by a sheep could reach beyond the limits of his vision of himself as a sheep. He was limited to his sheep nature so long as he thought he was a sheep and remained ignorant of the lion's force that was locked up in him.

Character, manhood, womanhood, like fortune, good or bad, is wrought in the forge of thought.

"Dwell in thought upon the grandest,

And the grandest you shall see.

Fix your mind upon the highest,

And the highest you shall be."

There is one thing we ought to hold in such sacredness that no consideration could induce us to dilute it, and that is the quality of our ideals. Whatever else we are careless about, we cannot afford to carry through life low ideals of ourselves, ideals of our inferior personality. However humble our homes or ordinary our environment, we should keep the quality of the life ideal, at the highest possible standard.

Everything,—character, manhood, achievement, depends upon the direction in which the ideal points. If it points downward, no amount of money or influence can redeem you from mediocrity, or even save you from a degraded life. Man is so made that he must follow his ideal. He cannot go up if his ideal points down.

Every time you think of yourself, think of your *ideal life*, your God self. Do not picture your defects, your deficiencies. Hold the ideal of yourself as you would like to become, think of yourself as the *superb masterpiece that your Creator intended you to be*. You cannot make the most of your life until you do this, because you must see the possibilities in yourself before you can make use of them.

Sir Oliver Lodge says the ideal is to be made real in each and in all, and that nothing is too good to be true; that our higher aspirations and longings for something better are a sign that better things exist.

The trouble with most of us is that we don't believe in the best in ourselves. We estimate and measure ourselves too much from our defective, deficient side, and not enough from our ideal, from the God side of us. We do not sufficiently idealize ourselves, and it is the idealist, the one who holds lofty ideals of life, who comes nearest to perfection. The people who idealize themselves, who idealize

conditions, who hold the highest ideals of their fellow men, are the people who make the most of themselves, who come nearest the ideal of the God Man—the Christ.

Have you ever thought that whatever you call yourself, whatever label you put upon yourself, whatever estimate you put upon yourself, you are tending to outpicture in your life?

You can't afford to make derogatory or insulting remarks about yourself any more than you can about others. Every time you say such things as "I don't know what is the matter with me. I don't seem able to do anything right. I am always fumbling, blundering, making mistakes, I can't remember anything. Guess I am losing my mind," you are tending to fix upon yourself the faults or weaknesses of which you accuse yourself.

On the other hand, when making affirmations about yourself that you wish to be true, such as "I am doing this splendidly. I am getting along faster than I used to. How well I remember things today. My memory is certainly improving," you are on the same principle, making real the things you say about yourself.

Remember that your Creator has an infinitely higher ideal of you than you have of yourself, because He sees the possible man in you, the divine of you, He sees your infinite possibilities. Just as a mother does not see the faults of her boy, which everybody else points out, but clings to her picture of him as a great man, influential, powerful, looked up to by others, so a loving Father sees only the best in us, the possible man, the possible woman.

Now, however you may depreciate yourself, your Father-Mother-God sees your possible self, and it is disrespectful, an insult even, for you to hold a more inferior idea of yourself than He holds of you. You must see yourself at your best. God never made a weakling. He never made a nobody or a failure, and you should take your cue, your estimate of yourself, from the God-standard.

Many a boy who was in danger of ruining his life has been reformed, even when everybody else has been denouncing and condemning him, by dwelling upon what his mother expected of him, thinking of himself as the boy his mother believed him to be, or would become as the man she believed he would ultimately make. The surest way to your becoming the man you long to be is to think of yourself as your Father-Mother-God thinks of you. Have the same good opinion of yourself. Think of the splendid possibilities the Creator implanted in you, of the God-like career which is possible to you. Cling to this. Don't let any mean, contemptible opinion of yourself occupy your mind for a moment. It is unworthy of you, it is a reflection upon your Maker.

If you really believe that there is a God in you, that you are literally a child of God; if this is truth, a living reality with you and not a mere superficial almost meaningless

sentiment, you know that you must possess the qualities of divinity. You must know that if you are a child of God you are divine, and that your divinity is more than a match for animalism, or weakness of any sort in your nature, that it is able to overcome any beastly quality or habit, that it is stronger than any hereditary taint, any weakness or handicap, that would soil your life and drag you down.

Our divinity, to which we are apparently so indifferent, is really our most glorious possession, compared with which all other things are dross. It is the gold in our nature compared with which everything else is lead. None of us can afford to ignore it, to despise it, or to exploit the divinity within by unworthy conduct.

The divinity in you is the real you; it is all of your highest qualities combined. It is in virtue of it that you have inherited all the good things of the universe. This divinity is your personal Savior, and you cannot afford to cover it up, to drown it with drink or drugs or blur and dim it with any other form of dissipation. You cannot afford to stifle it in your mad mania for material things, in your chase for riches that do not endure. You cannot afford to lose your pearl of great price for that which only satisfies the animal senses and a cheap vanity. No man can afford to stifle the God within him by developing the brute, appealing to his animalism instead of his divinity.

God puts some grand ideal or glorious pattern in every human soul, and until you find this pattern and hold it as your mental model, the model upon which your life must be molded, you will not find that satisfaction in your effort which makes life worth living.

If you are paid for being something less than a man, less than the being God meant you to be, if you are doing something against which your better self protests, something which is perhaps demoralizing and dragging other lives in the mire, you will get no peace, no true happiness until you find your right place and do the thing you were made to do.

If we are not doing the thing that matches our divinity, we have not found the divine pattern that was given us at our birth, and, as Phillips Brooks said, we forever "feel the thing we ought to be beating beneath the thing we are."

It is this glorious thing we feel we ought to be perpetually beating beneath the things they are that makes the lives of our prisoners and criminals, the men and women who have lost their grip upon life, so miserable. They lost their way on the life path, made a wrong turn somewhere, because they did not keep the right mental model before their eyes. If they could only be made even now to see the divine pattern in their own souls, the model of the ideal man and ideal woman which God planned, and not the burlesque men and women which they, through their mistakes, have become; if they could only get one glimpse of their possible self, they would never again be content to grovel in

the mire of their lower nature. After they had once again tasted of the clean life, they would never return to the coarse, filthy paths to which they had strayed.

The unfortunate thing about these poor wanderers is that they do not see any hope in their situation. They get discouraged, disheartened, and feel that their case is hopeless, that it is no use trying to recover their footing. If only hope could be rekindled in them, if they could only see what grand things they could still accomplish by turning their backs on the black past and facing toward the light, their lives would soon be revolutionized.

There is not one of these people so low today that he could not be redeemed, if he could only be given a glimpse of his better self, the better self that is still possible for him to be. Every man would start toward the light if he could see it.

One of the most unfortunate things in our civilization is the fact that most of us are so indifferent about our brothers and sisters who have lost their way on the life path, who have lost sight of their divine model, their other higher self, and continue to grope in the darkness, to wallow in the mire, because no one bids them look up or shows them the way. "Poor fellow," we say, as we pass one of these derelicts by on the other side of the street, leaving him in his misery.

The radical change of character which often takes place in grown up men and women in some instances after the reading of an inspiring book, others by the transforming power of a great love, or again by reason of a great sermon, the encouragement of some friend who believes in them, shows how quickly the changing of the mental model affects the life.

If parents and teachers only realized the full significance of the law that a mental change always leads to a change of character, and would apply it to children and youth, it would, in a multitude of cases, make all the difference between failure and success, between a dishonorable and an honorable career.

Youths are natural imitators, and quickly take on the character of those they admire, whether of persons in the books they read or of those with whom they associate in daily life. We all know how quickly boys without training or good moral influence take on the characteristics of the bandits about whom they read in dime novels. The same is true of the opposite sort of literature.

I am a great believer in hero worship for the young. If every youth would choose some noble character as his ideal, his model, and try to measure up to his greatness, it would have a wonderful influence on his life. The struggle to attain to a high ideal is a perpetual uplift to all life standards. We inevitably tend to become like that which we greatly admire.

Few of us realize how we are moulded by our reading, by the models, the heroes we hold in our mind, those whom we admire

and unconsciously imitate. I have known a girl who was so inspired by the lives of great men and women which she had read that she herself became a great inspiration to others. She completely changed the atmosphere and ideals of the little village in which she lived, just as Benjamin Franklin changed the atmosphere of the entire printing establishment in which he worked while in England.

Young people often boast that they cannot be influenced by bad associates, that the company they keep has nothing to do with their conduct. They intend to do what is right, and nothing can deflect them from their ideals. It is true it sometimes happens that a young person of high ideals will associate with one of low flying ideals and vicious tendencies for a long time without showing marks of deterioration; but it is only a question of time just as sometimes two streams running into each other, one an extremely muddy one and the other clear as crystal, will flow side by side with very little apparent commingling perhaps for miles, but gradually the muddy and the clear water intermingle and before long the clear stream has been entirely obliterated, lost in the foul stream which absorbed it.

It is natural for us to become like our environment. To live in the environment of dishonor, dishonesty, and all sorts of vicious dissipation is to look upon sin with more charity. Familiarity with sin makes it look less and less terrible to us, until finally we become so accustomed to the wrong that it does not trouble us much.

On the other hand, there are people of strong will and lofty ideals who when compelled by circumstances to remain for a time in an unfavorable environment persisted in keeping their eyes on the ideal perfection, on the Christ model.

We are all the embodiment of our ideals, of the models we hold in mind. These are the invisible environment and atmosphere in which we move and have our being. And if we really believe we are divine, that we are sons of God, we will not rest until we have taken every possible step to uncover and to develop our divinity, to come into possession of our divine heritage, which will sweeten and enrich all our lives.

There is everything in holding persistently in mind the pattern shown to you in the mount of your highest moment of inspiration, your grandest transfiguration. This was not shown to you to mock you. You can attain to this pattern, you can measure up to this divine ideal. But you can only do so by holding persistently, everlastingly, tenaciously to your highest ideals, not to the ideals of your discouraged moments when the blues have cast their dark shadow across the sky of your hope.

What we actually are is not so important as that which we ought to be, long to be, and can be. Not only refuse to think of, to picture yourself as a human dwarf, a little picayune, mediocre being, but hold a grand

conception of yourself, of your possibilities as a son of God. Think of the man or woman God made, and do not hold the little, dried up, wizened shrunken image of a man or a woman that you imagine yourself in moments of discouragement.

Make it a life rule never to dwell on your weaknesses or infirmities, never to think of yourself as inferior in any particular. Dwelling on these things, worrying about them, only makes them worse, destroys your confidence in yourself to overcome them.

You are all the time creating something mentally. Why not create the highest things possible to you instead of the common, mediocre, weak things which are suggested in your discouraged or despondent moods? Try to make your highest moment permanent, your highest conception real. Cling to your most perfect vision of yourself and ignore all others. You must look up before you can climb. Keep your life on the upward trend by climbing instead of grovelling. The habit of looking upward, striving upward, holding the right model always in mind, is what enlarges and ennobles the life.

If you hold a high ideal of yourself and vigorously try to measure up to it, to match it with reality, you will tend in that direction, whereas if you dwell upon your imperfections, become morbid over them, and obsessed by the convictions of your inferiority, you will never be able to outreach this narrow, self-prescribed limit.

It is your business to build up an unshakable faith in your ability to do what you have undertaken, to do in a superb way what the Creator sent you here to do. No matter what the outlook hold fast to the belief that you are going to make a magnificent contribution to the race, that you are here for a great purpose, and that you propose to be a star in the life drama and not merely a background filler.

Always see yourself as the man or woman you long to be. Say to yourself frequently, especially in moments of discouragement: "In the truth of my being I am a conqueror. The immortality of my being is God. This is the reality of me, and it is invincible. It is this reality, this invincible part of myself which I will always hold in the ascendancy. This shall be the dominant note of my life.

"I am not a victim of conditions. I am superior to environment, because I am a part of that divine force which makes conditions. I hold the ideal of my higher, my divine self, inviolable. I will not visualize a model of my frail human self, but of my divine self. I possess infinite possibilities, invincible qualities, which I have inherited from my Father. I shall develop them. I shall be, I am, the man my Creator intended me to be."

I have read Mrs. McLean's book, and it is FINE!—EUGENE DEL MAR, League for the Larger Life, 222 West 72nd St., New York.

Using Your Occult Powers

(Continued from Page 22.)

Faith was literally to those three, as it is to scattered millions everywhere, "the substance of things hoped for, the evidence of things not seen." By the very act of getting their "spindle and distaff ready," they drew, attracted, their flax, their working place and material. When a nation needed adequate expression of her views, when the heavens called for a more lucid and interesting interpretation of her glories, when a bewildered, uncertain, divided country cried out for righteous decisions and strong leadership, Fate measured up these muscle-trained, confidently-ready ones and said, "I find thee worthy; do this deed for me."

And Fate is "no respecter of persons," only an observer of the output and use of the occult powers and the rewarder of those who use them according to the manner and extent of their use.

Summary and Exercise: Readiness is a great magnet which attracts the attention of those in the visible world who can use such services as one is ready to render and the strengthening influences of the invisible forces. It gives one confidence, self-possession and masterfulness which attract those having posts and positions in their gift. Those close to one seldom make a right valuation of him. Each one should measure himself by the soul's valuation. If one waits till the opportunity comes before preparing it will pass him for some ready one. Fate rewards man according to the manner and extent of his use of his occult powers.

Say in the Silence: I am persistent in making myself ready for the thing whereunto I feel myself called. Nothing shall turn me aside from this preparation or deny me my birthright of perfection in my appointed task. "I and my Father are one." To this Christ within me do I listen. With and in His wisdom and strength I dare, do and make progress.

The next article in this series will be, "Your Confidence and Your Dollars."

Mental Action

(Continued from Page 24.)

own soul. The same is true of love and all of the vibrations in your mentality. They are not transient but eternal in the very essence of the ether. You live and move and have your being in joy. Life is pleasure and you enter into the gladness of the cosmos.

Remember, and you don't have to remember when you get into cosmic consciousness for it is a part of your thought, that matter in your body, in your bones, in your blood is simply thought in a certain rate of vibration. Let me repeat that your body is no more your being than your clothes are your being. You could not handle your clothes if they vibrated at a certain rate of vibration. Your

coat would be flying in the air and you could not catch it.

Now your clothes were made out of matter. And that matter is the same in substance as the matter in your body. You made your clothes and you made your body and the trouble with some of us is that we go right on wearing the same old body, even when we manage to get the price of new clothes.

But we are learning better in this beautiful adventure. And so we know that the time is at hand for making new flesh and new bones and new blood by setting all of the atoms in the body vibrating with a new thought. The only way that you can renew the body is by renewing the thought. Paul said that it was by renewing of the mind, and he was speaking the truth.

Now why don't we renew the body every day and every minute? It is because we are feeding the mind on old thoughts all the time. We are in a world where New Thought is flowing in the universe all of the time, circulating in the very ether by which we are surrounded, but the New Thought cannot enter into our mind because the old thought is in the way.

I AM the door!

Now this door will open to let in the New Thought. Just as soon as you recognize the I AM and know that you are an independent ego and a unit in a universe of units the door opens wide for the entrance of new vibrations, and this will make new blood and new bones and a new body. It is going on right along all the time where the door is open. But so long as you repeat over and over the same old thoughts you will retain the same old body.

Look around you and see what kind of thoughts people are holding in regard to the flesh. They are all the time thinking disease, and expecting death as inevitable. They are condemned to die in their own thought, and they are waiting for the execution of the sentence. Any such a thought about being is enough to drive the world mad. It has driven the world insane. But this insanity is also a part of the movements of mentality.

It is the great and mighty battle of the vibrations. There is nothing on earth or in heaven to hinder you from gaining the victory, and you are going to do it. It is destiny. Jesus Christ came into the world to save sinners, and he has accomplished his purpose. The kingdom of thought is opened up before the minds of men, and they are going onward to victory.

I keep NAUTILUS on my reading table and let it speak for itself. In this way I have proved that personal endorsement counts. Many friends and visiting acquaintances now subscribe for it. To me, NAUTILUS is a monthly nudge, an eye-opener to latent possibilities. Physically, mentally and spiritually it has helped me make life more worthwhile.
—ELEANOR ROBBINS WILSON, 59 Mt. Vernon St., Braintree, Mass.

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.

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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."

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can Miner's Accident Association,
Indianapolis, Indiana, writes:

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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."

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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—work-
ing long hours with slight prospect of
advancement—subordinates for life.

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America's men of power—in business,
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trained memories. Train your memory prop-
erly and you will find yourself able to concen-
trate absolutely on matters at hand—to think
and speak connectedly—to develop self con-
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your **PERSONALITY DOMINATE**. Think
what this means—a better position—bigger
pay—social and business success—the **EFFI-
CIENT LIFE**.

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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
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vocation—your place of residence—I can
make you "forget proof"—can train your
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and mentally beyond my own expec-
tations 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
many friends."

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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 excel-
lent re-
sults."





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The attractiveness of Venus is in that form divine which mankind has always admired. The entire figure and bust has made the name of Venus De Milo famous throughout the ages. A perfect chest and figure always will be woman's greatest gift.

A book has just been prepared which tells how women may satisfy their natural desires for a splendid form. This book contains interesting pictures which tell a story plainer than words. Women in all walks of life have become happier because of securing beauty of development hitherto unknown to them. The book is sent free because it also tells about the

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by which women, young or middle aged may obtain wonderful results. This method is simplicity itself. It does not comprise the use of massage, foolish plasters, medicines, electricity or injurious injections. It acts in a perfectly natural way—securing the development desired in a comparatively short time. It has been used with much success and its safety and scientific accuracy endear it to the woman who is ambitious to have a naturally developed form.

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

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The New Thought Progressive League of Boston is glad to send speakers free of charge to any not-too-distant group of people, however small, who are interested in the learning of New Thought.

In relation to which the League stands as does missionary work in the churches. Its object is to teach the Gospel of Happiness here and now. To show the possibilities in each individual through their being one with the Great Universal Power of God.

Our speakers are: Mrs. Genevieve Brady, Mrs. C. H. Saunders, Mr. R. C. Douglass, Mrs. S. W. Sherman, Mrs. S. A. Frost, Mrs. Emma Thwing, Mrs. L. B. Hastings, Mrs. E. E. Townner, Mrs. Ann Huntress. *Nautilus* readers can write for a speaker to Miss A. H. Ames, president, 260 Clarendon street, Boston; or to our secretary, Miss Alice C. Strong, 60 Beals street, Boston.—Miss A. H. AMES.

Rose M. Ashby re the New Thought Congress:—

I arrived at home safe, sound and happy, and while, to me, it is always a delight and pleasure to "go out and see how it fares with the brethren," yet I am most my self under my "own vine and fig tree." Taking a journey, meeting and mingling with all, is a great joy, but getting back home is bliss.

It was a great pleasure to meet you, as I had known you a long time in thought through your most excellent *Nautilus*. I talked about you Sunday at our meeting. I never took your "name in vain," however. All were so interested and I recommended your magazine to all as a practical, inspiring help in solving life's problems.

I had hoped to have a talk with you, but you were so much in demand and belonged to everybody, so I had to be content with getting glimpses of you which were always delightful.

I have such a vision and a comprehensive one of a new yet old system—a system within our system—that is being awakened and must be awakened so that the race can function in universal consciousness with balance and poise. The race or many of the race have come to the end, as it were, of personal consciousness, and are not developed sufficiently, have not the many inner centers of the sys-

(Continued on Page 58.)

THE POWER OF CONCENTRATION

either destroys or upbuilds, according to the way it is used by the human mind.

Which has it done in your life?

Have you failed to materialize the wonderful dreams of your childhood days?

Has life had more of failure than of success for you?

Has misery, sorrow, unhappiness, gloom, despondency, sickness, or lack of any kind ever clouded your life?

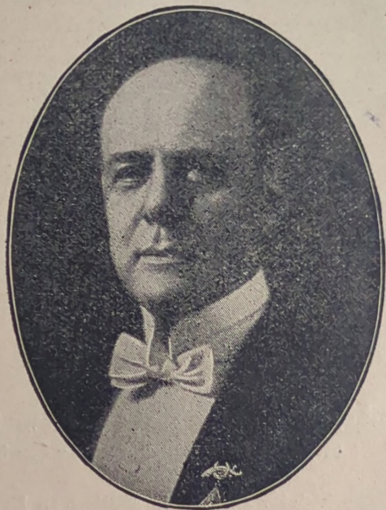
Then you have been using your **Power of Concentration** unconsciously to destroy instead of to upbuild.

"CONCENTRATION —Its Mentology and Psychology"

By F. W. Sears, M. P. (Master of Psychology)

teaches how to use the **Power of Concentration** to upbuild and bring success instead of failure; happiness instead of misery; joy instead of sorrow; gladness instead of gloom and despondency; health instead of sickness; increased business instead of loss and failure.

You can learn to use your **Power of Concentration** to upbuild by persistently applying the lessons taught in this book. Nothing else like it anywhere. Thousands sold. Price 50 cents, postpaid. Money back if you want it. Makes a most acceptable gift.



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Note:—Dr. Sears lectures every Sunday, 11 a. m., Criterion Theatre, Broadway at 44th St., N. Y. City.

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Bunions are different from corns, calluses, or other foot troubles, and require entirely different treatment. Plain reasoning will tell you that any preparation claiming to cure all foot troubles will probably cure none, because what is good for corns is not good for bunions.

I don't care how many of such so-called cures, shields, pads or other preparations you have tried without success. I don't care how disgusted you feel with them all—you have not tried my cure—For Bunions Only. And I have such absolute confidence in it—that I am going to send you this treatment absolutely FREE.

It is a wonderful yet simple home treatment which relieves you almost instantly of all pain. It removes the cause of the bunion and thus the ugly deformity disappears—all this while you are comfortable. I know it will do all this and I want you to send for "Fairfoot" FREE.

at my expense, because I know you will then tell all your friends about it just as those 72,500 others are doing now. Just your name and address and "Fairfoot" will be sent to you promptly in plain sealed envelope, together with my valuable booklet on Foot Troubles. Write today.

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NO DEPOSIT NO EXPENSE

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If it does not do so, we want it back without a cent of expense to you for the trial, because we know it is good business policy to have none but satisfied and enthusiastic customers—that's the only kind we now have. Write for your FREE TRIAL today.

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A Free Trial Package is Mailed to Everyone

Who Writes

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I do not use any tonics, dyes, apparatus or drugs.

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

New Thought in the Old Bible

(Continued from Page 26.)

she not been visiting me, and have slept soundly. Imagine my astonishment at her display of hysterical fright. We were in a mere little patch of woods by the lake, and close to a farmhouse where dwelt some of my best friends. Yet she insisted on my barricading the tent, keeping the candles burning, and both of us sitting up all night, she all a-tremble with fear lest "the boogers get her"—there was nothing else could. Her boasted faith was only a belief that when she died she'd go somewhere to play a harp. She couldn't trust the Lord to take care of her outside the walls of a house!

Is that your faith? It wasn't the faith of the Bible heroes, or we shouldn't have had the Bible. No modern New Thought writer has constructed such a wonderful affirmation as the 121st Psalm. If fear assails you, say it over and over, till you feel the invisible hosts of heaven all about you (II Kings VI:15-17).

Neither is there anything new about health through suggestion, the power of the spirit over the flesh, though the terms now used are recent. Read the 103rd Psalm. "Who healeth all thy diseases." Perhaps you've read it many times without comprehending, or perhaps you put it aside as referring to some mystery, or applying only to "those who keep his covenant." But do you know what His covenant is? It is the whole Old Testament law summed up in Deuteronomy VI:5 and Luke X:27: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and thy neighbor as thyself." Just an application of New Thought principles, though I haven't space here to reason it out for you.

Finally, the Bible is the text-book of salvation. Oh, you say, now she's getting back, after all, to the dogmatic theology discarded by New Thought. But hold on, friends. What is salvation? It isn't just escaping hell-fire. It means character, how to get rid of everything in you that is contrary to the finest and best. The Greek word for sin means "to miss the mark." Salvation is learning how to hit the mark. It is the growth within of the Spirit, of the kingdom, of eternal life—which is something quite different from mere everlasting existence, even with a harp. As the New Life grows it chokes the tares of Death, the enemy of Life. Salvation is what you are, not what you get. Maybe you think that idea was only discovered a few years ago. It is the very heart of the Bible. "I am come that they might have life, and have it more abundantly," or, marginal reading "life and abundance" (Jn. X:10).

"For this is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent" (John XVII:3).

Is Your Position In Life Unsatisfactory?

What The Book Tells You

How the author lost position after position during a period of ten years' time.

How he applied the law of Suggestion to make himself over.

How he progressed until he became secretary of a big corporation and finally the owner of his own business which earned him \$10,000 within a single year.

How real success comes through self development.

How a lounge in a city park became the president of a big lumber company.

Where to look for the cause when things go wrong.

Why some men are employers and other men employees.

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

How to analyze yourself and discover your own weaknesses.

How to cultivate energy.

How the law of attraction works in business and in life.

How to gain the direct inflow of strength and wisdom or any desired quality of the One Life.

How we attract "bad luck."

Do you sometimes look to the future with doubt in your mind?

Do you feel that your efforts often fail to get you anywhere?

That was exactly the way Bruce MacLelland felt some years ago. "Probably there has never been born a more perfect natural candidate for failure," he says of himself at this time.

And yet he succeeded with the aid of New Thought, applied as auto-suggestion, in finding a way to success to the extent that in 3 years' time he had progressed from a small salaried position to a business of his own, which paid him \$11,000 profit in one year.

If you want to find the way to fuller success, get and read Bruce MacLelland's new book—

The Law of Success

By Bruce MacLelland

This book will show you how to get the highest degree of efficiency and the largest returns consistent with your power.

Also, how to increase your power.

It will help you to build within yourself courage, determination, initiative, force.

The methods which Bruce MacLelland used to lift himself out of poverty, unpopularity, failure and the worst kind of inharmoniousness into fullness of lasting peace and prosperity can now become YOUR methods.

This is a practical book, with methods which you can apply now for the attainment of real success. Get the book NOW.

Special Attractive Offer

"The Law of Success" is attractively printed and bound in cloth. Large, clear type, good paper, title stamped in gold. Contains about 200 pages. Price, \$1.10. With *Nautilus* one year, \$2.60. **THE ELIZABETH TOWNE CO., Holyoke, Mass.**

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How to use the law of Suggestion so as to attract the thing you desire.

Suggestion is adapted to any stage of mental development.

Influence of Suggestion in the home.

Creative imagination, how to use it.

How to develop creative imagination.

How to use concentration.

How to use the mood of peace to develop strength and vitality.

How to control nervous disorders.

How to direct the love force.

How to direct the thought force.

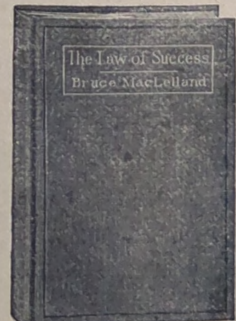
How to generate success thought.

How to build the future place which you are to occupy.

The joys that follow the mood of peace.

How a poor country school teacher used the law of suggestion and developed self-confidence and became a physician earning \$20,000 in a year.

How you can eliminate within yourself the real cause of poverty.



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

How to Put on Flesh

I can improve your figure—build up your strength, fill out your neck, chest, etc. I KNOW I can because I have helped over 35,000 women gain 10 to 36 pounds.

One pupil writes: "One year ago I weighed only 100 pounds—now I weigh 120, and oh, I feel so well and so rested!"

I can help you attain your proper weight. In your room. Without drugs. By scientific, natural methods such as your physician approves.

If you only realized how surely, how easily, how inexpensively your weight can be increased, I am certain you would write me at once.

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So writes an enthusiastic, grateful customer. "Worth more than a farm," says another. In like manner testify over 100,000 people who have worn it.

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Overcomes **WEAKNESS** and **ORGANIC AILMENTS** of **WOMEN AND MEN**. Develops erect, graceful figure.

Brings restful relief, comfort, ability to do things, health and strength.

See What It Will Do For You

Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache and nervousness. Comfortable and easy to wear.

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Worry and irksome toil overcome.

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

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

Editorials

(Continued from Page 16.)

conditions that will match up with the cost of living; he must decree that cost of living shall not outrun our wages.

To be truly democratic he must push up wages and push down selling prices until there are **NO EXCESS PROFITS** (sic) for anybody.

Yes, employers of labor must be drafted to labor, too: think how much they will learn about economic democracy; how laboring will sweat the excess-profits clouds out of their brains and the kinks out of their hearts, how their eyes will clear to see other men's **EQUAL** rights to excess profits in "Bread, Beauty, Brotherhood."

Oh, Uncle Sam, hurry up and conscript us to **EQUAL RIGHTS** to earn our bread, beauty and brotherhood and win democracy by the sweat of our brow, to win quickly *right* here and *right* now.

Little Visits

(Continued from Page 54.)

tem developed so that they can function in the universal without coming under the Law of Action and Reaction with disastrous results in the physical. They are blinded with excess light. They cannot correlate the inner and outer. This system when developed is a balance wheel between the inner and outer.

The convention was great, and so many great, interesting people were there. But some were blinded by excess light—could not get communication and intercommunication in an orderly or scientific way. But the time is not far when the inner system will be given out in such a scientific, accurate way, and all who have this great awakening will have a way in which to relate and interrelate the outer and inner consciousness.

I think the way you manage the tedium and the minutia of detail in organization is wonderful, and it surely takes a good foundation upon which to build the superstructure through which the subtle forces of New Thought must be directed and expressed.

Shakespeare said, "Strive mightily but eat and drink as friends," and while many seemed to be striving for certain ways and means, I am sure all at the convention ate and drank as friends.

It is a great thing to know that in Democracy the majority rules, yet that majority respects and protects the rights of the minority.

Wishing you life's best always, and wishing you continued and increased success in your great work, I am, sincerely and fraternally—**Mrs. Rose M. Ashby, 70 Pulliam St., Atlanta, Ga.**

What Is Nerve Force?

By Paul von Boeckmann, R. S.

Nerve Force is an energy generated by the nervous system. What it is, we do not know, just as we do not know what electricity is, though we generate electricity with a dynamo and other means, have perfect control of it, and employ it in thousands of useful ways.

We know this of Nerve Force: It is the dominant power of our existence. It governs our whole life. It is life, for if we understood what nerve force is, we would know the secret of life.

It is nerve force that marks the difference between a slow, plodding plow-horse and a high-spirited race-horse; the difference between a lazy old negro sunning himself and such "live wires" as Thomas Edison, Henry Ford, Billy Sunday, etc.

Our brain, vital organs; every muscle; in fact, every cell of the body, is directly governed by the nerves, and receives its power through them. Nerve force, therefore, is the basis of all efficiency—mental, organic and muscular, and the logical deduction is, that if our efficiency becomes lowered in any way, we should first of all ask ourselves, "Is it not due to lack of Nerve Force?" In nine cases out of ten it is.

How often do we hear of people running from doctor to doctor, seeking relief for a mysterious "something-the-matter" with them, though repeated examinations have failed to show that any particular organ is diseased or abnormal. If these doctors were learned in a true understanding of nerve exhaustion, as they should be, they could tell their patients the exact cause of their ailments, instead of repeating the old song, "You are a little run down," and then prescribing a poison which kicks the nerves into temporary vigor.

Unfortunately, few people know what is meant by nerve exhaustion. So long as their hands do not shake or knees tremble, they believe their nerves are strong and sound, which is a dangerous assumption.

The symptoms of nerve exhaustion vary according to individual characteristics, but the development usually is as follows:

FIRST STAGE:

Lack of energy, endurance and strength; "that tired feeling"; drowsiness; brain fog; sluggishness of the vital organs; poor blood circulation, etc., etc.

SECOND STAGE:

Nervous indigestion, belching, gas, sour stomach, heart-burn, constipation, auto-intoxication, biliousness, gaspy and difficult breathing, irregular heart action, loss of hair, decline in sex force, lack of mental endurance and concentration, dizziness, headache, irritability, super-sensitiveness, loss in weight, sleeplessness, and scores of other symptoms.

THIRD STAGE:

Serious mental disturbances, fear, undue worry, melancholia, dangerous organic disturbances, hallucinations, suicidal tendencies; and, in extreme cases, insanity.

It is evident that nerve depletion leads to a long train of evils that weaken the vital functions, dull the intellect, and generally make life miserable,—and it is no wonder that people in an advanced stage of nerve weakness become melancholy and care little to live.

If you have read this far I know you will be vitally interested in a valuable treatise I have written on the nerves. I shall gladly send it to you free of cost, if you will send 5 cents to cover cost of mailing. The regular price of the book in bookstores is 25 cents. Address Paul von Boeckmann, R. S., 110 West 40th St., New York, Studio 21.

In accepting this offer you will be placed under no obligation to me whatever, as I want your aid in spreading the important knowledge of knowing how to care, soothe and calm the nerves, which is clearly described in this book.

We are living in the age of nerve strain, the "mile a minute life." It has shattered the nerves of millions of people, and everyone should know how to prevent it.

STOP! A REVELATION

A book has been written, entitled

"Strands of Gold"

OR

"From Darkness Into Light"

By ALBERT O. FRIEDRICHS

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

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

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

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This New Way is the efficient way, and the times demand higher and higher efficiency in every field of activity. Already thousands of stenographers have adopted the new method with results bordering on the miraculous. Many of them were so-called "touch writers"; others, after years of fruitless effort, had practically given up hope of ever attaining more than merely average typewriting ability; many had taken other courses, with no marked increase in speed—yet, by the New Way, practically without exception, they all have developed the remarkable speed of 80 to 100 words a minute.

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From Within Outward

(Continued from Page 20.)

chap who can turn a seemingly desperate situation to his advantage who comes out winner. It is all a matter of quick and nimble thinking. In this day it is the psychological factor that counts. Ask any Wall Street man what is the determining element in his world, and he will tell you psychology. Ask the best doctors what is their chief reliance in restoring health, and if they are up-to-date and successful physicians they will reply psychology. If men ever won by "main strength and awkwardness" they do not so win any longer.

You manifest what you think. The human body is a wonderfully sensitive organism that is shaped by the thinking soul which dominates it. It is a literal truth capable of demonstration that we can think ourselves into that which we wish to become. This requires will power, however, concentration and perseverance. More than all else, it requires faith. We must have our feet planted on the rock of truth before we employ our thought forces.

It is for this reason, among many others, that we must take hold of the Christ. There is no safety elsewhere, for the sea of so-called occultism is uncharted and filled with dangerous reefs unless we have the true Pilot to guide us on our course. Jesus knew the power of thought over the life. He also knew the dynamics of faith.

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Bringing Forth the Somebody You Want to Be

(Continued from Page 33.)

and earnestly, finally deciding on some lands in Nebraska. Later, they sold their homes at literature, through which they searched long a sacrifice; this money enabled them to go and take adjoining claims.

They built warm little houses from layers of sod, smoothly plastered inside with a hard cement, made from the earth there, as the other claim-takers did. Then the men went to work farming and fixing things.

Sometimes they helped others adjacent, who, in turn, assisted them. Later came a chance to feed some cattle, for their land was rich with a tall grass, peculiar to that region, and for pay they took a few calves which became the nucleus for a herd of their own.

They were short of money, she said, but continually affirmed, "Everything is coming our way," picturing the success they longed for, and things did come, in perfectly wonderful ways, carrying them through; and "oh, the joy, the happiness, the sense of freedom we had as we worked, was greater than words can ever tell," she exclaimed. "Of course we worked hard, but it was the life we loved; besides, the realization we were conquering an apparently hopeless future by a power within, which could never be taken from us."

"One thing we added," she said, "was many an earnest prayer for wisdom, guidance and divine blessing on our undertaking.

"Acknowledge God in all thy ways, and He will direct thy paths."

"We were wonderfully led and helped, all the way. We had such pleasant times with the many other eastern people who were there, also taking claims."

She and her husband had rented their farm and were having a year's rest and recreation in the city when I met them. They were prosperous and happy; but for this priceless bit of knowledge they would still be back in that little town, pinching along, heartsick and hopeless.

The above experience had consumed nine years.

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Thy longing is the covenant cloud and fire,
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More Gossip About the St. Louis Congress

(Continued from Page 40.)

call being dressed like a good democrat. And the first thought that strikes you when you hear that she has six children, one boy as tall as James A. Edgerton, who is now in the United States service, your first thought is that it can't be possible. But it is, and "they say" that she is a wonderful mother, a real friend, and a good half of the Edgerton partnership. She does more thinking than talking, but when she does talk her friends and her husband listen. Which is more than my husband does!

And talking of her reminds me of the first of the good "old reliables" who are the backbone of the Alliance, and who have spoken before and whom we have met at previous Congresses and hope to keep right on meeting at future ones. One of the outstanding things about these old reliables is that they seem to improve every year. Practice makes perfect of course, and New Thought is a great accelerator of practice and perfection.

First of the old reliables is the president of the Alliance, Mr. James A. Edgerton, who certainly improves with age, in every way. He manages to grow fast enough to keep right along at the head of this growing Alliance. I hear rumors that Alliance meetings for every Sunday are to be established in Washington about the first of the year, with the president as regular speaker. With all this added experience one can only imagine what he will have achieved in the line of speech-making before next September.

Then there was Mr. R. C. Douglass, Alliance auditor, President Emeritus of the Boston Metaphysical Club, "Dean" of the New Thought, younger and wittier than ever, just as hard a worker on committees as if he were in his teens instead of his eighties.

And there was dear Mrs. Mary E. T. Chapin of Boston and New York, Vice-President and Field Secretary for New England, President of the Boston Metaphysical Club, beautiful and charming and well-dressed as ever. Mrs. Chapin is a delightful speaker, as well as an inspiring worker on the executive board. Her chief address came on Monday evening, and was enthusiastically received: "Doing Our Bit; The Part of New Thought in the World's Conflict."

And in contrast to Mrs. Chapin's brunette charm was that splendid big blonde radiant from New York, Miss Mary Allen, first Vice-President of the New York League of the Large Life, enthusiastic and witty exponent of New Thought according to the Church of the New Civilization. The love and prayers of the Alliance go with her to France, where she goes in the name of the United States. And she carries the Alliance banner as Field Secretary at large.

O, I'm beyond the end of my space and will continue in next number of *Nautilus*.

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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.

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- BOSTON, MASS.**—The New Thought Library and Reading Room, 120 Boylston street, Room 347 Walker Bldg. (M)
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- CAIRO, EGYPT.**—The Keep Smiling Center, Mr. J. H. Perez, Box 769. (M)
- CHESILHURST, N. J.**—The New Life Fraternity, Mrs. Grace Collins, Atlantic and McClellan Avenues. (M) (Colored)
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- 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 Center, 5318 Kenwood avenue, Friederike A. Reincken, 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)
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- 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. Sullenberg, Main and Broadway streets. (M)
- ROCKFORD, Ill.**—Unity Truth New Civilization Center, 216 S. Main street. Rev. Nannie V. Simmons, Pastor. (M)
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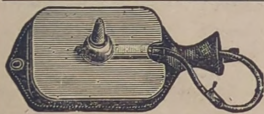
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—"Christine," by Alice Cholmondeley, which makes clear the difference between the Prussians and the rest of the world. Published by the MacMillan Co., price \$1.25; \$1.35 by mail.—E. T.

—"A Message of Health," by Russel C. Markham, M. D., of Marquette, Mich., might be described as the New Thought on what to eat and why to eat it, how and what to feed children in the way of mental food, as well as material food. From the first chapter on "Blood-Making," all the way through to the last chapters on the "Law of Suggestions," "From Moneron to Man in God's Image," the "Conquest of Fear and Worry" and the "Relation of the Law of Service to the Law of Suggestion," I commend this little book to the earnest attention of all people who believe that the body is divine and worthy of proper attention. The latest scientific facts in regard to eating, with simple recipes and their food values for living without meat and conserving and developing human energy, are all advanced teachings in the use of "thought as food." This book serves the two sides of life, neither of which can be neglected with impunity. It is brief and stuffed with the real essentials. The book is a great helper to Hoover.—E. T.

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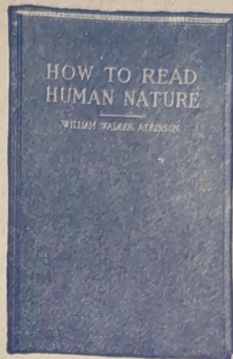
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