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*Edited by Elizabeth Towne  
and William E. Towne*



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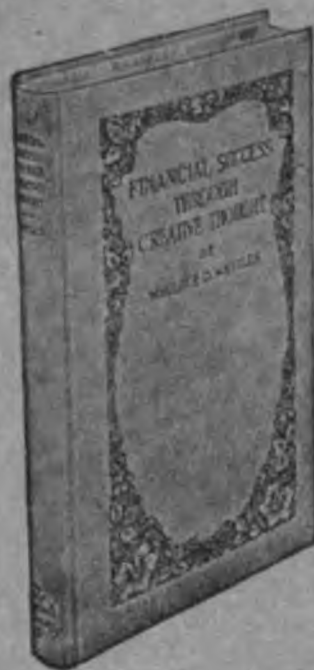
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# NAUTILUS NEWS

BY THE EDITORS

**EMERSON CALENDAR AND NAUTILUS FOR CHRISTMAS.** We have a few hundred Emerson Calendars to give away during the Christmas season.

This is the offer: To each *new* subscriber you may send in before January 1, 1925, we will mail a calendar FREE, provided the order is received before the calendars are all gone and IF you mention this offer.

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**WHAT WOULD YOU LIKE TO HAVE IN NAUTILUS? \$5 FOR BEST REPLY.** What kind of articles could we print in *Nautilus* that would make it more helpful to *you*? Is there some one writer that you have found more helpful than any we now have, and if so, what is his name? Have you an idea for a new department in *Nautilus* that you think might benefit a great many persons? If so, describe your idea briefly. We want to give you the kind of material that will be of the greatest practical value to you. It will help us to select the most interesting and useful articles from those submitted, if you will write and tell us your wants. For the best letter answering the above questions (not exceeding 400 words in length) we will pay \$5. Contest closes March 1st, 1925.

**A NEW SERIES STARTS IN JANUARY.** "How to Free and Use Your Stored Energy," by Anne Sturgis Duryea, author of "American Nerves." This distinguished writer and college woman will tell in six short, clear articles, how YOU can use Applied Psychology to free the stored energy that you possess. She makes the principles so easy and simple that they are bound to stick in your mind if you give them half a chance. It will pay you to read this series of six, beginning in January *Nautilus*.

**ALSO COMING IN JANUARY NAUTILUS.** "The Picture Gallery of Health," by Thomas Parker Boyd. In which he writes most interestingly of how to impress the subconscious by mental pictures.

"The Most Wonderful Healing Within My

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



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If you find a pink expiration notice and order form attached to this space it means that your subscription expires with this issue. UNLESS your renewal has crossed this notice in the mails. Please renew at once so as to avoid missing an issue and to save the expense of removing and replacing your name on our list. IF YOU WILL RETURN THE PINK RENEWAL BLANK WITH YOUR REMITTANCE SO THAT IT REACHES US BY THE 20TH OF THE MONTH OF THIS ISSUE WE WILL CREDIT YOU WITH 18 MONTHS FOR \$1.00. We can afford to give you an extra month for prompt renewal.

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Teacher-Practitioner, Portland, Maine



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"*How I Made Myself Over*", the personal experience of a 13-year-old girl, who became acquainted with New Thought through *Nautilus* and was able to change, in degree, her whole environment.

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12 YEARS HELPED  
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reading the magazine a little over a year and now is able to do her work and care for her two small children."—M. O. M., Wash.

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Elizabeth Towne

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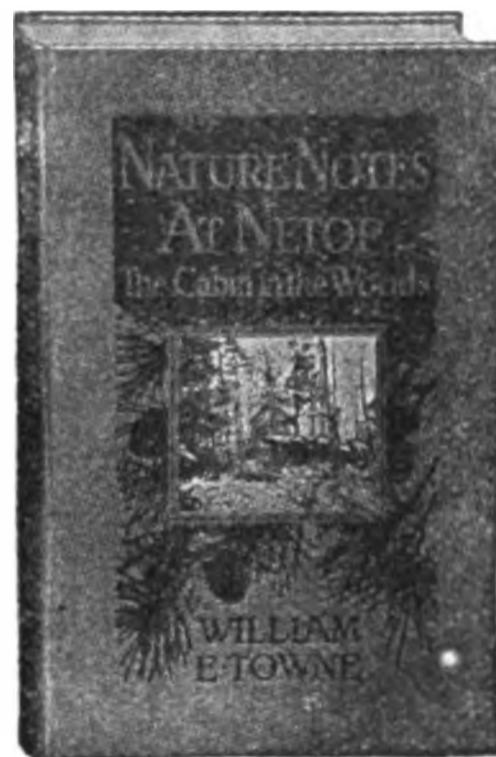
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By William E. Towne

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#### Some of the Chapters

Elizabeth Saws Wood	Flowers, Showers and Wasps
A Woodchuck Comes to Netop	An Afternoon When Things Happened
The Forest Fire	Macbeth at Netop
When Elizabeth Moves	Bittersweet
The Buffed Grouse Visit Us	Over the Mohawk Trail

As the book is a little out of our regular line we do not intend to reprint it when the present edition is gone. To close out the rest of the stock quickly we will sell this \$1.60 book for only 60 cents. With *Nautilus* a year \$1.50.

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Author, Lecturer, Teacher

The language quoted at the top of this page is strong language. There is no doubt about that. In fact, it is amazing language to those who are not acquainted with the work of the man who uses it.

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point just here, he has actually introduced a great many men and women to their indwelling God-Selves, thereby enabling them to heal practically all manner of stubborn diseases, to achieve success, to go to the top in business and professional life, to attain love and happiness, and to come into a state of peaceful assurance which passes understanding. We have a great mass of documentary proof of all of these accomplishments.

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# NAUTILUS

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## THE NAUTILUS

ELIZABETH TOWNE  
WILLIAM E. TOWNE

} The Editors

CHESTER HOLT STRUBLE, Managing Editor

Edwin Markham  
Thomas Parker Boyd  
Claude William Chamberlain  
Paul Ellsworth  
Brown Landone  
Wilfrid Lay

} These are  
Some of  
The Nautilus  
Contributors  
For 1924-1925  
Others  
Coming

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## NEW THOUGHT CENTERS.

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

- ABERDEEN, Scotland, N. B.**—First Harmony New Thought Center, Joseph Taylor, Secretary, 45 John St.
- ALAMEDA, Cal.**—Home of Truth, Cor. Grand St. and Alameda Av.
- ANDERSON, Ind.**—Glen M. Tait, Farmer's Trust Bldg.
- AURORA, Nebr.**—Mrs. J. N. Cassell, 1004 16th st.
- BALTIMORE, Md.**—New Thought Center and reading room, 603 N. Paca st. Rev. Grace A. M. Bratcher. (Col.)
- Baltimore New Thought and Unity Center, Stiff's Hall, 315 N. Howard St., 8:15 p. m. every Tuesday.
- Ida May Waters, 609 Cathedral St. (M)
- BOSTON, Mass.**—Mrs. Mary E. T. Chapin, 158 Newbury st. Mid-week meeting. (M)
- Astrological and Occult Book Center and New Thought Library, 687 Boylston st.
- The Metaphysical Club, 234 Boylston st., Fri. 3 p. m., Sun. 8 p. m. (M)
- BOURNEMOUTH, England.**—Mrs. Helen Rhodes Wallace, leader, 127 Lowther Road. (M)
- BRIDGEPORT, Conn.**—The Bridgeport New Thought Center, 189 State st. (M)
- BROOKLYN, N. Y.**—Radiant Center, Mrs. T. Showdy, 950 Greene av. (M)
- BUFFALO, N. Y.**—League for the Larger Life, 152 Elmwood av., 2 to 5 and 7 to 9 p. m. (M)
- CENTRALIA, Ill.**—Metaphysical Book Shop and Reading Room, 520 N. Locust st.
- CHESILHURST, N. J.**—New Life Fraternity, Mrs. Grace Collins, 59 New st., Woodbridge, N. J. (Col.)
- CHICAGO, Ill.**—Chicago First Unity Society, 500 Capitol Bldg., 159 No. State st. Nellie McCollum, Leader.
- CINCINNATI, Ohio.**—New Thought Temple, 1216 Mercantile Lbr. Bldg. Mrs. May Cornell Stolber, Leader. (M)
- Cincinnati Unity Center, Frederick Elias Andrews, Burnett House, 309 Vine. Daily 12 and 2. (M)
- New Thought Universal Truth Center, 11 W. McMicken Ave. and Vine st. Leader, Wilhelmina Bickett.
- CLEVELAND, Ohio.**—Cleveland Truth Center, 725 Hickox Bldg. Mrs. Mary A. Prince, Leader.
- COLLISON, Ill.**—Truth Center, Mrs. Mary Frita.
- COLORADO SPRINGS, Colo.**—New Civilization Center, Mrs. M. S. Rosignol, 116 E. Platte. (M)
- DALLAS, Tex.**—Unity Self Help Circle, 1631 Pino St. Mrs. George W. Keeley, Secretary. (M)
- DENVER, Colo.**—The Colorado College of Divine Science, 1819 E. 14th Av. Rev. Nona L. Brooks, Pres. (M)
- DES MOINES, Iowa.**—Nautilus New Thought Center, Miss Juanita M. Meyer, 409 Brown Hotel. 5:30 to 8:00 evenings.
- DUMONT, N. J.**—New Thought Center and Rest Home for N. T. people. Mrs. C. E. Bennett. (M)
- EDINBURGH, Scotland.**—Edinburgh New Thought Center, 37 Castle st. Library. (M)
- FOLSOM, W. Va.**—Mrs. J. W. Scott.
- FT. WAYNE, Ind.**—Mrs. Margaret Coan, 2505 S. Barr st. 1st and 4th. Fri. 8 p. m. (M)
- HAMILTON, Ohio.**—New Thought Unity Temple, 7th St.
- HONOLULU, T. H.**—Metaphysical Center, 1941 Alakea St. (Laniakea) Mrs. M. D. Monerief, Pres.
- Metaphysical Centre, Laniakea Library and Reading Room. Open meetings on Tuesday afternoons and Wednesday evenings.
- HOUSTON, Texas.**—Unity Metaphysical Center, 1 & 2 New Majestic Theatre Bldg. Mrs. Edith V. Michaux. (M)
- INDIANAPOLIS, Ind.**—Unity Truth Center, 1115 Odd Fellows' Bldg., Muriel G. Powell, Leader. (M)
- JACKSONVILLE, Fla.**—Unity Center, 301-303 Clark Bldg., cor. Main and Monroe sts. Lois M. Albertson. (M)
- LANSING, Mich.**—Practical Christianity Class. Mrs. Bessie Finkbeiner, 830 Seymour av. (M)
- LAS VEGAS, Nevada.**—Metaphysical Circulating Library. P. O. Box 380. Hazel Hefner, Librarian, Old Town.
- LEXINGTON, N. C.**—Esoteric Brotherhood, R2. President, Agnes E. Marsland. (M)
- LONDON, England.**—Mr. Charles Wase (Pres. Brit. Sec. I. N. T. A.) The Studios, Chobiston Gardens, W. S.
- Miss Alice M. Callow, 31 Stanwick Rd., West Kensington.
- LOS ANGELES, Calif.**—Hall of Psychology, 1003 W. 7th st. Meetings every noon.
- New Thought Center of Spiritual Helpfulness, 5448 Lemon Grove av.
- Metaphysical Circulating Library, 909-914 Black Bldg. (M)
- The Brotherhood of Light, 818 Union League Bldg. (M)
- MELBOURNE, Australia.**—New Thought Book Depot and Lending Library, 229 Collins st.
- MEXICO CITY.**—"Libreria Orientalista" Tacuba 53. Mr. Luis Leal. "Libreria Teosofica" (M) Rosales 22.
- MILWAUKEE, Wis.**—First Unity Center of Milwaukee, 130 Oneida st. (M)
- MINNEAPOLIS, Minn.**—The New Life Fraternity, Dr. Amelia A. Randall, 2744 4th av., south. (M)
- MONROVIA, Calif.**—Unity Metaphysical Center. Study and expression classes. Library.
- MONTREAL, Canada.**—Divine Psychology Centre Leader, Mrs. Evelyn LeMoynes Bruneau, 3544 Park Av. (M)
- NEVADA, N.**—Weltmer School and Sanitarium, 206 South Ash st. Free Library. (M)
- NEWARK, N. J.**—Unity Truth Realization Society, 435 Fourth av., near Roseville av.
- The Open Door Psychology Centre. Florence Maybelle Vincent, 223 Lake St. Study classes.
- NEWARK, O.**—New Thought Study Class. Public Library Assembly Room. (M)
- NEW ORLEANS, La.**—New Orleans Truth Center, 1311 St. Charles Ave., Eleanor G. Graham, President. (M)
- NEW YORK CITY.**—Applied Psychology Assn., Hotel Astor. Leader, Anna C. Noble.
- Mrs. Mary E. T. Chapin, Hotel Commodore. Sun. Service. Commodore Ballroom, 11:15. (M) Interviews and Classes.
- League for the Larger Life, 222 W. 72nd st. (M)
- The Goodyear Metaphysical Book Shop, Inc. 25 West 42d st. Rooms 222-3-4. (M)
- Oasis The. Grace E. Williams. 154 W. 72d St., Sunday Morning and Evening Services; Meetings nightly except Saturday.
- Sears Philosophy Library, 828 Seventh Av. (near 54th St.)
- Unity School of Scientific Christianity, 250 West, 57th st. Rooms 517-518. (M)
- NIAGARA FALLS, N. Y.**—New Thought Center, 358 Prospect st. Thursday 7:30. Mrs. John C. Level. (M)
- NO. WINDHAM, Maine.**—World's Helpers of Humanity.
- OAKLAND, Cal.**—Sarah C. Morse, Hill Court, 465 Bellevill St., Apt. 23.
- Metaphysical Library, Room 408, Central Bank Bldg.
- Truth Center, Ebell Club Bldg., 1440 Harrison St. Mrs. Letitia A. Andrews.
- OKLAHOMA CITY, Okla.**—First New Thought Center, 212 Baltimore Bldg. Dr. L. H. Hilsmeier, leader. (M)
- Pola Alto. Pola Alto Truth Center, 565 Hamilton. Lorinda B. Kennedy—Tr.
- PHILADELPHIA, Pa.**—Dr. Elizabeth M. Clark, 1411 North 18th st. By appointment.
- Emmanuel Center, Margaret Cutting-Ives. 1327 Spruce st. Daily. (M)
- Unity Center of Truth, Unity Bldg., 236 So. 13th st.
- PITTSFIELD, Mass.**—New Thought Center, Pub. Libr. Lecture Room, Tues. 3 p. m. Emilie D. Clark leader.
- PORTLAND, Ore.**—Metaphysical Library, 212 Central Bldg., 10th and Adler. Nettie Taylor Kloh. (M)
- PROVIDENCE, R. I.**—New Thought Center, 72 Weybosset st. Room 307. (M)
- RENO, Nevada.**—Radiance Center of Love. Geo. Miller, Sec. Saturno Hotel.
- SAN DIEGO, Calif.**—New Thought Center, Park Hotel, 3359 5th st. Rooms 60, 61, 62, Mary C. Perkins. (M)
- Impersonal Truth Center, 814 Watts Bldg., Samuel Walker Sloan in charge. (M)
- SAN FRANCISCO, Calif.**—Metaphysical Library, 466 Geary St., Room 412. Free Reading Room. Noon talks. (M)
- Olivia Kingsland, Sussex Hotel, 701 Sutter st. (M)
- Home of Truth, 1919 Sacramento st., near Gough st.
- Metaphysical Studio, class and individual instruction. Rev. Geo. C. Golden, 68 Post st.
- SANTA BARBARA, Cal.**—Truth Center, 39 Mihran Studio Bldg., East Carrilla st. (M)
- SANTA MONICA, Calif.**—The Truth Seeker's Center, 1317 Ocean Ave. Dr. and Mrs. G. D. Wilcoxen, leaders. (M)
- SEATTLE, Wash.**—Raymer's Old Book Store, 1330 First ave. (M)
- The Center of Christian Philosophy, Rooms, 537-538 Waldorf Hotel.
- SPOKANE, Wash.**—Spokane Book and Stationery Co., 903 Riverside ave., Opp. P. O. Free reading room. (M)
- SPRINGFIELD, Mass.**—Unity Center, 356 Main st. Mrs. Mary Margeason. Meetings Wed. 3 p. m. (M)
- ST. PAUL, Minn.**—Society of Truth, Mrs. A. C. Mareluis, Sec., 446 A. Wabasha st.
- ST. LOUIS, Mo.**—New Thought League Headquarters, 509 North Newstead ave. Phone Delmar 1936. (M)
- North Side Society of Practical Christianity, 4300-08 Gane ave. Chas. Schlag, Pastor. (M)
- Society of Practical Christianity, Divine Science, 3617-19 Wyoming st. H. H. Schroeder, Pastor. (M)
- St. Louis Truth Center, 4030 Lindell Blvd. Rev. Emil C. Hartmann, leader. (M)
- Spiritual Bible Center, 272 Field Bldg. Ministrant Laura C. Pinckard.
- SYRACUSE, N. Y.**—Miss Katherine Carter, Reading Room, No. 2, 155 East Onondaga st. (M)
- TACOMA, Wash.**—Metaphysical Center, 719 E st. Lela D. Combs, leader. (M)
- TAMPA, Fla.**—Truth Center, 112 Hyde Park Place. Margaret M. Mahaffey. (M)
- TRENTON, Tenn.**—"Silent Center," W. H. Campbell, leader.
- WARREN, Ohio.**—Church Transcendent, 360 Palmyra st. Bookshop 31 1/2 Main st. (M)
- WASHINGTON, D. C.**—League for the Larger Life, 1814 N. st. N. W. (M) Universal.
- Metaphysical Library, 1627 K st., N. W. Universal.
- National Center of Christ Healing and Christ Service, 812 17th St., N. W. Second floor. (M)
- Capitol Service Center, 632 P. av., N. W. (M)
- WORCESTER, Mass.**—Worcester Metaphysical Center, 216 Day Bldg., 306 Main st. (M)
- YOUNGSTOWN, Ohio.**—The New Fellowship School of Harmony, 305 Elm St. Mrs. C. H. Fuller, Pres. (M)

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**Make big Money—I made \$100,000 in less than 5 years. Learn how I did it. Use my successful system. Begin at home—in your spare time. Make money my way. Start now. Free book tells how.**

**A**RE you in the same hole I was in!  
Are you stuck in the rut of hard work and poor pay?

Are you dissatisfied with your job, your income and your prospects?

Are you having a struggle to make both ends meet?

Are you putting up with the crumbs of life while others are getting all the cake?

Then you are the man I want to talk to.

Listen!

When I made up my mind to get started in the real estate business, in my spare time, I was receiving a salary of \$100 a month.

I was doing work I was not fitted for and which I thoroughly disliked.

I was living in a gloomy boarding house, wearing cheap clothes, striving to keep out of debt, and getting mighty few of the good things of life.

In less than two years after I started to specialize in real estate, I was making nearly one thousand dollars a month. And, in less than five years, I cleaned up a net profit of over one hundred thousand dollars.

To get the whole story of my success in real estate, and how you, too, can succeed, write at once for my free book "How To Become a Real Estate Specialist." It contains my history and your opportunity.

## Follow in My Footsteps

I have studied real estate conditions in this country very carefully, and my investigations convince me that the next ten years are going to be banner years for real estate.

Furthermore, my experience satisfies me that there is no better business to get into. It is more healthful than most indoor jobs—you can start in spare time—you can begin with little or no capital—it does not require years of study like medicine, pharmacy, dentistry, law, engineering, electricity, architecture, etc.—the beginner is paid the same rate of commission as oldtimers—the business is practically unlimited—it is estimated that there are thirty million proper-

ties in the country and that ten million of them are always on the market—it is a permanent business, not affected by fads or fashions—it is constantly growing as population in-



Put your name before the world

creases—it puts you in touch with the best people—it is a dignified, pleasant and worthy occupation with great possibilities for big profits.

## What Others Are Doing

As positive proof of the success of my modern methods, read the following brief extracts from some of the letters that come to me from those who are using my scientific system—following in my footsteps—making money my way:

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*zum, Curtis Bay, Md.* "Sold a house and two lots in Portland, Oregon, and a large property here. Your system is great!"—*Wm. A. Weller, Shiocton, Wis.* "Your system is a blessing to the 'old-timer' like myself, and for a beginner, he should not attempt to commence the real estate business without it."—*Robert H. Neill, Oakmont, Pa.* "Your system is as essential to quick sale of real estate as a spark plug is to an automobile. It has been instrumental in connecting me with the customers that have the cash."—*Albert Jackson, Dallas, Texas.*

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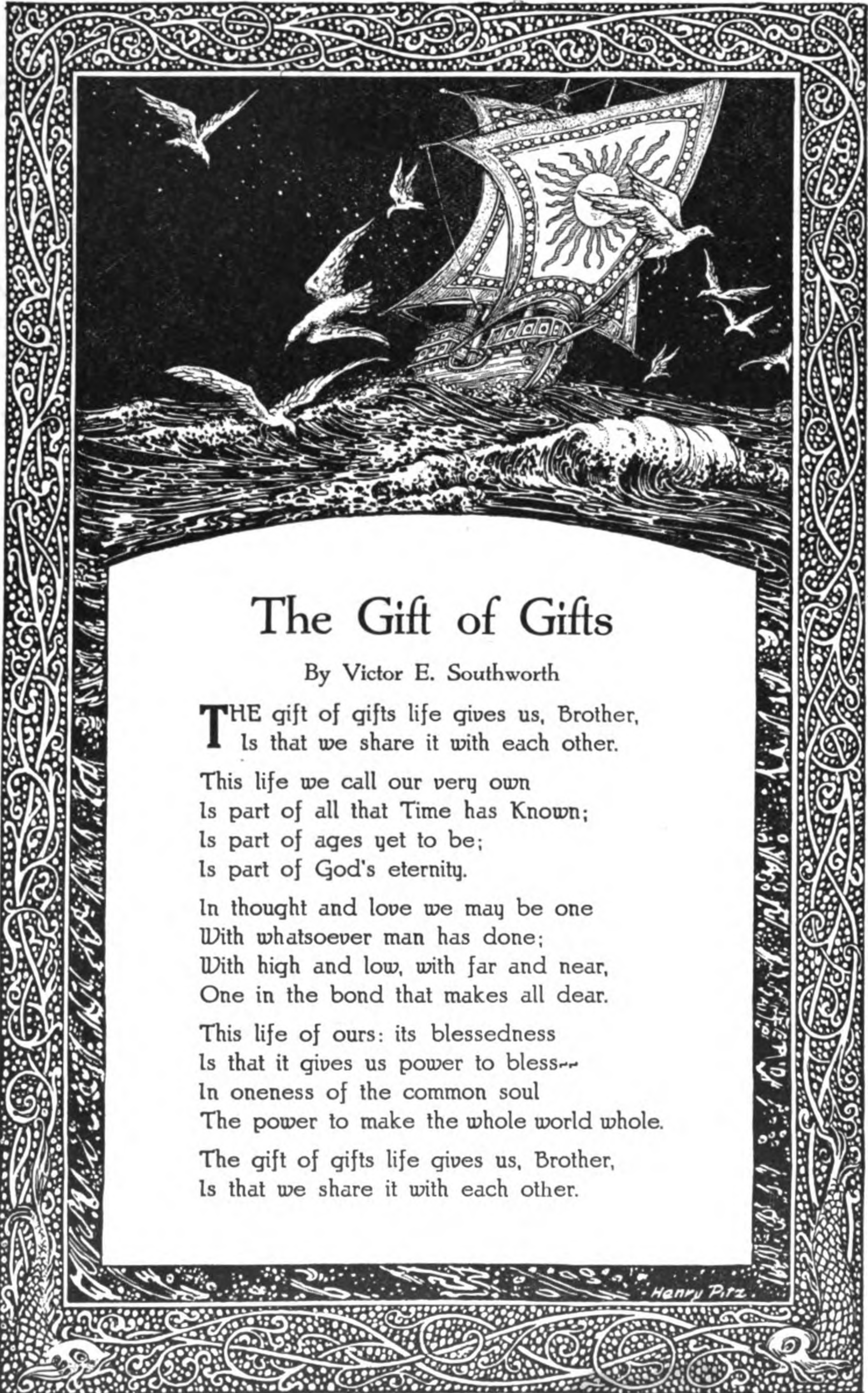
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Say you saw it in NAUTILUS. See guarantee, page 5.





## The Gift of Gifts

By Victor E. Southworth

**T**HE gift of gifts life gives us, Brother,  
Is that we share it with each other.

This life we call our very own  
Is part of all that Time has Known;  
Is part of ages yet to be;  
Is part of God's eternity.

In thought and love we may be one  
With whatsoever man has done;  
With high and low, with far and near,  
One in the bond that makes all dear.

This life of ours: its blessedness  
Is that it gives us power to bless—  
In oneness of the common soul  
The power to make the whole world whole.

The gift of gifts life gives us, Brother,  
Is that we share it with each other.

Harry Pitz



# NAUTILUS MAGAZINE

*Self-Help Through Self-Knowledge*



MONTHLY  
\$1.00 a Year

DECEMBER, 1924

Vol. XXVII  
No. 2

## EDITORIALS

*by Elizabeth Towne*

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

*To You Greetings and Blessings.*

**H**ERE'S wishing you a Merry Christmas—the merriest one yet!

And a Happy New Year—the happiest one yet!

Here's knowing that, through this new year you will throw away fear and every day, in every way, realize better and better

The one Spirit of Infinite Abundance expressing in you

And in All of Us:

The Kingdom of Heaven coming on earth  
Through All of Us.

▽ ▽ ▽

*The Prevailing Prayer for Good Times.*

**A**LL the walls of limited finance are now dissolved by God's love through me, through All of Us, and God's marvelous abundance now flows freely to me, and to All of Us, from everywhere.

▽ ▽ ▽

*Treating Others Without Their Knowledge.*

**B**Y all means you can treat successfully another person, regardless of their knowledge, provided you treat them *according to the law of their divine being.*

In other words, you can treat any human

being for health, happiness and prosperity, for finding himself in Spirit and in Truth, for expressing his own Divine Nature; because you can be sure that these objects are God-emplanted as the deep desires and the nature of every human being. In treating anybody for such there is no law broken, either human or divine. In such treatment you are helping them to realize what they really want, you are helping them to realize according to the deep desires of God within themselves. Against this kind of treatment there is no law!

But whenever the treatment begins to encroach on the law of individuality, the law of self-determination, then look out!—for the treating is liable to be a boomerang or a two-edged sword. And a failure into the bargain.

You can treat a sick man to get well, and you *know* that you are helping in accordance with Divine Order, Divine Life within him.

But when you treat a certain person to go into partnership with another definite individual, then you are giving treatment that would bind one individual to another, instead of leaving both individuals **FREE TO DO THEIR OWN CHOOSING AND THEIR OWN EXPRESSING** according to the Spirit within them.

This would of course hold in a case of treating a certain man and his wife to remain together happily: Divine Spirit in each one of them may be telling them to separate! How can you, an observer from the outer appearance be a judge of whether they "ought" to separate, or not?

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**G**OD in you is perfect health, happiness loving kindness, prosperity.



## EDITORIALS *by Elizabeth Towne*

*Let Not Man Bind Together Those Whom God is Sundering.*

**T**HE fact of the matter is, that today everybody in the world is learning one lesson: to stand straight on his or her own feet, expressing from the divine desire within his or her own soul.

We are just waking up to our divinity, our God given demand for freedom and self-direction according to the dictates of God within.

It is this divine new knowledge which makes for great unrest in the world, which brings about so many divorces at the present time. This is a phase, which will in due time pass.

In the meantime, these individuals who are seeking to find their own balance in Spirit *should not be bound together in the thoughts of their friends*, who can only look on the outer appearance.

Loose your friends and let them both go their way, each according to his or her own Spirit. They must find their freedom, their balance in Divine Spirit, and you can help them by cheering them both to do exactly what the Spirit within tells them to do, and to take hands off the other one.

To sum up in another way: **TRUST GOD IN BOTH YOUR FRIENDS**, let Him work out the freedom of himself and herself, according to the Divine Pattern within. **BELIEVE** in God's guidance, wisdom and power manifesting in and through each of your friends, *here and now*. Affirm that this is true. Encourage each one to let go of the other, to find his own center, to adjust himself to the new conditions which are established by the freedom of the other, to turn to the Spirit of God within for his comfort, guidance, power and satisfaction.

It may be that these people will never come together again. It may be that they will. The chances are infinite either way, and just about equal. But just as long as either one hangs on to the other, laments and blames the other, the other one will not be able to find his or her balance and know whether or not the desire is there to perpetuate the marriage.

Under this mental pulling and hauling—in which they have always lived under the old bondage idea of marriage—as long as

this mental pulling and hauling persists neither one can find his balance. It is just exactly as if they held on tight to each other with their hands, each one trying to pull the other off his or her own plumb and toward the other one. Imagine two individuals tied together and not in balance, each one determined that the other shall go the way he wants, or she wants!—and you will get the picture of what has really been happening to all married people under the old marriage ideas.

So your friend should first of all **LOOSE HER AND LET HER GO HER WAY!** She may find that her way is his way, in the end. But not until they have both learned to keep their own balance in Spirit, to *let* the other fellow go his or her way, and to *help* him and her do it—when the other one would go a mile, go two miles!—willingly, gladly, knowing that the Divine Spirit of God is moving to expression through each, and that God never justifies the putting of compulsion upon one person by another.

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*Government and Marriage by Consent of the Governed.*

**A**LL the troubles in the world have come through government *without* the consent of the governed! This is just as true between man and wife, as it is between the peoples under a government, or between two nations. "Government derives its *just* powers from the consent of the governed"—never more truly than in marriage.

And men and women are just waking up to their freedom in God! That is the meaning of this trouble.

So: picture your friends to yourself as being happy, healthy, wealthy, wise, balanced **AND DOING THE RIGHT THING IN SPIRIT AND IN TRUTH**. Cheer them both up, tell them the truth about their divine rights to self-government, rejoice in them! They are God's divine children working out their own kingdom in their own way. Be still and know.

Remember the one method of treatment, given by Jesus: "Whatsoever thing you desire, **WHEN YOU PRAY BELIEVE THAT YOU RECEIVE IT** (now, from Spirit, from the Father) and you *shall have it*."



## EDITORIALS by Elizabeth Towne



In modern language put it this way: Whatsoever thing you desire (note the "whatsoever," but beware that your whatsoever does not include the warping of one person's will to another's!) whatsoever thing you desire, when you pray, picture it to God and ask Him to give it to you; and also *picture yourself receiving it from God and thanking Him for it*, and you shall have it.

Note that prayer always means *picturing to God the thing you desire and asking Him to give it to you*; note that you are to picture yourself receiving it, in the present tense, from Spirit, not from the world of outer form but from Spirit to whom you are praying; picture yourself receiving it from God and thanking Him for it. Then go on your way rejoicing, remembering that Jesus promises that you *shall have it*—all in due time.

Picture the perfection you desire for any one individual—it will be far better for your friend if you picture him free and happy in God's way, than to picture him *gratifying himself by keeping a wife who does not want to be kept*, will it not? Picture your friend as the Divine Son of God, perfect and independent and self-directing here and now, *without dependence and limitation*: picture to yourself that this thing is *already true* of him, that he was made that way from the foundation of the world. Thank God for it, go on your way rejoicing and knowing that all things in his life are now *working together for good* to him, to her, to all the world.

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### *The Christ Method of Getting What You Want.*

**T**HERE is one method for accomplishing anything in the world that you desire!—one simple method given by Jesus Christ, and so far as I know His way of putting it has not been improved upon since: "Whatsoever thing you desire, **WHEN YOU PRAY BELIEVE THAT YOU RECEIVE IT** (in spirit from the Father) and you **SHALL** have it."

**WHATSOEVER** you desire: no limitations to that "whatsoever."

*When you pray*: praying, in the race consciousness has always consisted in *picturing to God the thing you desire, and asking Him for it*. The old-fashioned prayer of petition

is as far as most people go, and for that reason they do not receive from God the thing they ask for.

But Jesus said, **WHEN YOU PRAY BELIEVE THAT YOU RECEIVE IT**. Note the present tense in this instruction: and note the word believe, which is not the same as the word faith. Believing is a simple act of the will, an act of choosing, accepting, acting upon; an act of **PICTURING** that you accept the thing from God.

The next step is to thank God and glorify Him as the giver: if an individual were to come along and hand you the thing you desire, you would immediately feel a gush of gratitude and you would say thank you, thank you. But we are in the habit of not thanking God, when He gives us the thing we desire! To thank God is simply to **GLORIFY GOD AS THE GIVER** of the good things.

So, the method of Jesus Christ amounts to this: Picture to God the exact thing that you desire, ask Him for it, and picture yourself as receiving from God in spirit the thing you have asked for; then thank God for it as the one and only giver, the one and only power and wisdom.

That is the complete process as Jesus Christ gave it, and He promised that if you use this process you will surely "have" the thing you desire: in other words, the process as given by Jesus Christ is the process by which the desired thing comes from spirit into mind, and from mind into the realm of material expression.

Practice makes perfect and nothing else takes its place.

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### *To A Mother With A Big Boy.*

**T**HE trouble with you is that you expect an old head on that boy's young shoulders. You make the mistake of criticizing him, and trying to drive or coax him, or nag him into being a sober, sedate old man. Thank God you cannot do it. He is evidently *too much alive* with God's overflowing life, to be made into an old man while he is in the High School.

The proof that your boy is all right is that you, a hypocritical mother, can't help acknowledging that he is "pretty good." Fur-



## EDITORIALS *by Elizabeth Towne*

ther proof lies in the fact that he is well advanced in his studies.

He might have been still further advanced, if you had been a good morale raiser, an *APPRECIATOR*, instead of a *DEPRECIATOR*. And it is never too late to begin to *APPRECIATE* the good points of our children.

Begin **NOW**. Make a business of looking for all the good points in your son, and telling him about them with loving appreciation! Also, set up the right kind of model for him, by telling him short stories about the great men of the world. Who is his hero? Roosevelt? Then make yourself a compendium of little stories about Roosevelt, and tell him every one of them and get him to enjoy the story with you. Do it in the spirit of thorough enjoyment of the story itself, and *knowing* that every day your son is showing forth more and more of the splendid characteristics of the heroes he loves.

Help him with his studies in the same way: when he is learning about John Adams, see to it that you read up on John Adams, and tell him all the inspiring little stories you can think of that will enable him to *picture* John Adams and his actions, in such a way that they will live in his memory forever.

Do this with all his studies!—Visualize the things he is working with, and help him to visualize them, not as *studies*, but as stories, anecdotes, etc. It is mental pictures, that stick in the memory! Study is hard work, and no alive boy will apply himself like an old man to study. Of course your boy wants fun all the time! He would be a fool or an imbecile, if he did not. The point, is to *make his studies into fun*. Tell him little stories that will make the characters of his studies **LIVE** and enjoy life in his imagination! You can do anything with a boy, by appealing to his imagination, setting up pictures of the good and the great, pictures of splendid achievement, etc., and then simply knowing in your heart that **HE IS ONE WITH THOSE PICTURES**. Every day he will grow better and better, wiser, stronger, more able to see and to act according to the highest within him.

Just quit worrying so much about your son, and **LET GOD DO HIS WORK**.

Every morning and every night, and as

many times during the day as you catch yourself thinking not good thoughts about your son, just say to yourself this:

*My son is the son of his Father, God; and God is now working in and through him to Will and to Do according to his very highest ideal. I thank God that He can do the work, which I cannot. God is the life, health, power, wisdom, good will of my son, and I glorify my son now and forever.*

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*The Father in All of Us.*

**G**OD'S goodness IS  
In all mankind:  
It is the **TRUTH** that  
All mankind  
Expresses God's goodness  
Better and better  
Day by day  
In every way.

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**W**E are falling short of the mark when we do not glorify good and aim for it; and we are likewise falling short of the mark if we do not pursue that good in a manner that will permit us to **ENJOY** it—which means enjoy God who is our life, our love, our good.

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**I**DEAS are generated through and by *all* mankind, and no one person should receive pay for *happening* to voice a new idea, which is nothing in the world but a lot of other people's ideas rearranged for a new use or direction.

**T**HE happiness of Christmas is our Good Will to all men;  
Its holiness is our Christ mass of joy;  
And its cheer is the hearth fire of love in our hearts.

These—  
the happiness of good will,  
the wholeness of joy,  
the warmth of the hearth fire—  
I send you today. —BROWN LANDONE.



# Healing Without Failure

Why Do Many Persons Go Stale in the Practice of New Thought and Fail to Get the Results They Did at First? This Article Tells Why.

By BROWN LANDONE

Article IX. The Evening and Morning of Creation and Your Use of It

**I**N the preceding eight articles, I first presented the **FOUR** basic processes of God-creation as used by God in creating the earth, the heavens, and all that exists; and then the four most important hindrances to our successful use of these four respective processes.

I presented these four processes because I know that the soul is created in the image of God and must work in accord with God and because common sense tells me that if I am to work with God and you are to work with God in attaining what we want, we must work in accord with God's process.

I am now beginning a third group of this series which will consist of eight articles, each dealing with one of the principal thoughts of the seven days of manifestation. The first article presents the basic statement of God that the "evening and the morning was a day."

Certainly God had no idea of vain repetition when He inspired Moses to write "The evening and the morning was the first day; the evening and the morning was the second day; the evening and the morning was the third day," et cetera.

God was creating that which was essential to him, and certainly you can not for a moment sincerely believe that these statements of "evening and morning" were vain repetitions revealed to Moses for the mere purpose of repeating words. They would not have been repeated except they contained a thought absolutely essential in the process of creation.

Probably long before this you have known that the Hebrew word which is translated "day," does not mean our day of twenty-four hours. Any minister of the Gospel who has studied ancient Hebrew, knows that the word is sometimes translated *life* in the Bible; sometimes *period*; sometimes *season*; sometimes *age*; sometimes *space*; and that it means a **CYCLE** or **PERIOD OF GROWTH**.

All our confusion regarding the earth being created in six days is due to the fact that we have taken the word "day" to mean our particular day of twenty-four hours. All students of Hebrew now recognize that this means that things were created in six "periods of growth."

Consequently in studying the idea of "evening and morning," we discover that it relates to periods of growth and that each period of growth is necessary in order to create what we desire, just as it was necessary in God's creation.

I am calling these Seven Days the "Seven Days of Manifestation" because in truth God created the Heavens and the Earth and everything that is by the four processes previously studied. Nowhere in the Bible do you find these days called "days of creation." They are the days of actual manifestation, the "periods of growth" by which God brought into actuality that which He had created.

The attainment of each day was completed by putting into action the "evening and the morning" so as to secure the result in actuality. Oftentimes an individual who has sought the healing of lack of abundance, or sought health or sought the healing of in-harmony in the home, has written me that he or she has held a certain affirmation every day for a month, or every day for a year, and sometimes every day for many years, without attaining the results they have desired. To all such, and to every other person who has used statements of truth without securing the result desired, this article is especially written.

We talk a great deal about **NEW THOUGHT**. Many people write about it; many people teach it; hundreds of classes are given; hundreds of thousands attend classes; and millions of people make affirmations consciously or unconsciously, in accord with what is taught as New Thought.



Have you ever stopped to realize that the first word of "New Thought" is as essential as the second? New Thought is thinking *new* thought; that is the essential thing!

Now here is the astounding contradiction. An affirmation repeated over and over again, day after day, or year after year, is not a new thought after it is first conceived. It was a new thought to you the first day you recognized and accepted it. It was partially new on the second day,—but by the tenth or the twelfth day, it was no longer new.

Have you ever wondered why God stated that each period of day (GROWTH) was "an evening and a morning," instead of stating that it was a morning and an evening? Evidently there is significance in this, for the statements of the Bible are not haphazard uses of words. Evening came first because it should come first.

The Hebrew word translated "evening" is paralleled by similar words in the Arabian language, in that of ancient Assyria and that of ancient Egypt. In each and every one of these languages it means that which is MINGLING, MIXED, or UNIFIED. It was hundreds of years after Moses wrote, that the Hebrew word which is translated "evening" came to mean what it now means,—that is, the MINGLING of daylight with the mingling of darkness.

The root word which is translated "morning" is found in several Oriental languages. In each it always means that which is MADE NEW and that which is RENEWED INCESSANTLY.

This is the basis of NEW Thought. In the preceding article I emphasized the necessity of unifying thought with action, which means that spirit and matter must be mingled and unified as one, and that your creation in thought must be expressed as thought *unified with* action in order to secure in actuality the thing you wish.

But one "evening" is not enough, it must be followed by the "morning,"—for the evening and the morning is the period of growth. The morning is creative, creating ANEW and RENEWING incessantly. This means re-creating your thought daily and even hourly. It means that you must make the thought NEW each day, renewing it, making it different than it ever has been before. If it is not made new and different, it is *not* renewed; it is merely *repeated*! When merely repeated, there is *no* growth.

All the conditions you wish to heal are

results of lack of your soul radiation,—that is, lack of using some of your soul capacities. If then, there are conditions which are not healed by repeated and repeated affirmation and realization of truth, it is because you merely *repeat* and do not RENEW the thought,—do not use NEW thought.

In connection with this do not blame practitioners or teachers who have taught you affirmations and statements of truth. Every affirmation and statement of truth is good; but mere repetition, after it has ceased to be new to *you*, does *not* make your mind creative,—you do no more than a hay-press does!

A hay-press will repeat its action; after binding one bale of hay, it will bind another; after the second it will bind a third; and keep on. What is the result: Mere repetition does not improve the hay-press; it wears it out.

So also, the mere repetition of affirmations or statements of truth does not improve the growth of your soul, but actually wears out the VALUE of the truth for YOU,—although the truth itself remains eternal!

Now and then we find that even a New Thought teacher has become a sort of hay-press. I myself was one once. I had worked out certain statements of Truth and knew that they were true,—not because I had accepted them but because they were in accord with God. At first they brought me wonderful results; then I began to fail to get results; and for a time I wondered what the cause was. Finally, one day, I saw the NEW truth: my soul was not growing; I was actually wearing out the VALUE of the truth to ME by mere repetition, just as any machine wears itself out by mere repetition.

Here is a case in point: It is that of a woman who had suffered from very serious and disagreeable running sores on the limbs and suffered for many years. Having been a physican herself she had used every means known to medicine; and then, seeking a cure, gave up her medical practice and consecrated herself first to Christian Science and later for six years to New Thought.

The ulcers had been open and running continually for 14 years. She had about given up hope; she had almost lost faith for she had been so sincere and so earnest and had held to the thought of perfection so persistently that it seemed as though the healing should have taken place long before.

During the two or three years before she came to me she had visualized the perfec-

tion of every cell of her body; affirmed divine intelligence working in every cell, doing all that was necessary to make that cell and every other cell perfect in accord with its divine plan.

For years she had repeated statements of Truth; for years she had affirmed Truths; she had visualized Truths; she had realized the Divine Idea of Perfection, not only of her body but of every cell of her body,—yet, after 14 years the sores remained unhealed.

She came to me and—the good Lord, forgive me—I asked her to do the same thing over again. I asked her to spiritually realize the Divine Intelligence and Perfection of every cell of her body. She faithfully followed my suggestions, just as she had faithfully followed the suggestions of others, and remained unhealed.

Then, I realized that, although she had been reading New Thought, studying New Thought, teaching New Thought and conscientiously applying New Thought to herself, she had *not* applied NEW Thought at all. To her all the ideas and statements were OLD; she had learned them 14 years before. I saw also wherein I had failed; and, consequently, changed the process of procedure.

I asked her to pay no more attention to her ulcers; to forget them if possible; to give them no care except to attend to them hygienically. And then I asked her again to take up her study of physiology and carry on from what she had learned years before when in the medical college. Since those years many new discoveries have been made. I asked her especially to study the subject of the INTELLIGENCE of cells.

One of the first things she learned was that new investigations had proved that a single one-celled form of life was able to sense different foods—sugar for instance—at very great distances from itself. And comparing the size of the cell to the size of the human body it had been found that the divine intelligence of the cell is infinitely greater in matter of perception than that which any one of us has brought into manifestation.

The human body is millions of times larg-

er than a single-celled form of life. And if the intelligence of the cells which make up the body were as great in proportion as the size of the human body is to the size of the cell, then our sense of smell would make it possible for us to smell sugar ten million miles away, which means about forty times as far away as the moon is distant from the earth.

This indeed was a NEW thought to her; it was a marvelous NEW thought. It was miraculous that Divine Intelligence existed in the single-celled life to such an extent that such perception was possible.

Next, I led her step by step to discover some 200 other miraculous indications of Divine Intelligence manifesting in single-celled forms of life. And what was the result?

At the end of six months she found that the sores were healing and at the end of nine months they were completely healed!

Many years of repeated statements of Truth had failed to heal her because to her mind they were not new truths,—they were not new thoughts. But when she began to study NEW truths, these *new* thoughts caused soul growth within, caused greater radiation of Divine Intelligence,—and consequently, as each day and each hour, she discovered some *new* thought about the Divine Intelligence of the cells, the cells responded!

Only as we unify the Evening and the Morning, only as we continually discover and create *new* thought and continually think NEW Thought,—does the soul grow. As the soul grows, there is increased soul radiation changing the conditions about us, changing the conditions within us, remaking the body into that perfect manifestation of the divine image in which God created it.

Be very certain, then, that if your affirmations and your statements of truth fail to bring the results you desire, it is not the fault of New Thought but the *lack* of NEW thought in *your* thinking.

Do not be a hay-press,—not even a New Thought hay-press! Assert your Divinity and create *anew* in NEW thought, every single day and hour. Then the Truths as old as the hills will *continually* re-create in you, and, creating, bring into manifestation that which you desire.

ALL that is within me be working out His will;  
Waves of health and vigor through me  
sweep and thrill;  
Love and life abounding thought and action fill  
While I wake and while I sleep.

—FRANCES B. DAMON.



# The Evolution of the Healing Consciousness

Dr. Boyd Tells How a Chronic Drunkard was Healed by Arousing in Him a Dormant but Powerful Motive Which Gave Him the Needed Will to be Well

By THOMAS PARKER BOYD

## Lesson VI. The Will to be Well

**S**OME people get sick without any conscious act on their part to cause the sickness. They get well again without making any special effort to do so. Others get sick because of a recognized violation of some law, and they get well because they put forth every means and use every agency at hand. Others fail to get well although they use all the means at hand, and we are apt to ask why they too did not get results.

There is an answer to the question in the case of the Caananitish woman who came to Jesus for her daughter and who persisted in her plea until finally He said, "be it unto thee as thou wilt." She had faith enough; she had done her best in coming to Him and asking, but she stayed and persisted until she got results.

In other words there is a morale in the patient which makes for success or failure. During the world war we spent almost as much to build the morale of the men as we did on their equipment and drilling. Many a physician finds his best efforts negated by the lack of health morale in the patient or the family. Many a practitioner of mental science has failed although using the most approved methods and statements, because he has failed to build up the morale of the patient.

Morale is made up of intelligent purpose and strong enthusiasm to carry on, whatever the field of action may be. We have to find a motive for getting well. For motive is the essential impelling force in any action of will. We do not act volitionally unless there is an end to be attained, a means to that end, and a value to the end worth any effort to achieve.

This does not mean that will power heals. It does not, but it is the steering gear which keeps the Ford in the middle of the road. It is the essential directing agent by which all the healing power is constantly pointed to a given end.

Of what practical value is the volume of water which pours over the falls unless it is intelligently directed so that its power achieves needful results. Or what must be the result when the stream breaks over its banks or levees and runs undirected except as its momentum directs. The undirected powers within man may as easily work his ruin as his welfare. Samson without intelligent direction could use his great power to put the enemy to confusion, at one time, but at another time he pulled the temple down on his own head.

The imagination plays a mighty part in our success or failure by the pictures it paints and which the creative mimicry works out into form. Imagination must be directed in the picture making business, else we get the wrong pictures and the wrong results.

The will to be well consists in thinking the things that make for health and doing the things which attend health. One is not apt to stay well long who allows his mind to dwell on sickness and the reports of disease and inharmony. Neither is one apt to stay well long who does the things in diet and other ways which violate the common sense laws of life. The truth is that few people think about it in any orderly way until they have lost health, then they become frantic in the effort to find it. The devil told the truth when he remarked about Job, "Skin for skin, yea all that a man hath will he give for his health." Here again his very earnestness becomes anxiety and he defeats his own desire.

The very first thing in getting health back again is the will to be well. One does not do anything with intelligent purpose unless there is an end to be attained, and that end has a value worth while. Then he will find and use the means to the end. In seeking the restoration of a drunkard to soberness, I have found that the greatest problem is to find a motive sufficiently strong to direct his

will and anchor his purpose to a line of action which will emancipate him.

A case came to me some seventeen years ago which in the estimate of all his friends was a complete wreck. They said I was wasting my time. I was called to his bedside when he was suffering from D. T.'s. I sat down on the edge of the bed and made him see another picture. It was that of his own will, he was at the moment unable to shut off the flow of pictures or to say no to the cause of them. I pictured him as a train which had taken on so many things that it couldn't make the grade. I told him of my own will which was like a mogul engine which was now hitching up in front of him and pretty soon we would start up over the grade. Nothing could stop us, and by the time we reached the top he would have lost most of his load, and then I would unhitch the mogul, sidetrack and let him pass on his way under his own steam. In that hour his power to resist the craving for drink was restored so that he could put it aside. The crawling things disappeared and he slept through the night. Next day the treatment really began. I sought a motive sufficiently strong to hold his will to the task regardless. The only thing I could find was his exalted sense of his powers and importance because some of his family had been prominent men. I accepted that. I pictured him as the man he dreamed of being. I showed him that the power was within him to become that which he pictured. I inspired him with the idea of showing them the real stuff he was made of. Following this method I succeeded in ten days in so completely rehabilitating his will that he went to work and really demonstrated wonderful ability in a business way. He has never had a relapse. In other words he got the will to be sober. And as soon as he did that something inside of him quit drinking or desiring to drink.

In a varied experience covering the years of an ordinary life, I have found that one will not do and keep on doing the things that should be done for health unless a strong motive for action can be found. Strangely enough motive is always grounded in self-interest. The two points upon which all human action turn are curiosity and self-interest. What is the thing, and in what way will it further my purposes? That is the appeal that health or any other proposition must make before effective action can be secured. Even when one is engaged in what he sup-

poses is the most unselfish act, he is at least instinctively aware that it is going to react upon him for good. That is, however, constructive selfishness, while he whose act is to do the other fellow for his own ends is practicing destructive selfishness. It is written of the noblest of human characters, That "for the joy that was set before him, he endured the cross and despised the shame, etc."

Turning again to the will, there are two most encouraging facts. First, will power grows by exercising it consciously. Every undertaking resolutely carried out strengthens the will. Direct the attention to something you see so intently that you do not hear, and soon you can go to sleep in a boiler factory. Second, affirming a strong will reacts upon the will to steadily improve it. These exercises are valuable because they enable you to turn your attention away from the undesirable thoughts that arise in the mind. You are able to minimize pain and other ill reports by turning your attention to other things. When you are able to do this, you have built up a consciousness that you are able also to direct all your life forces to achieve whatsoever you want to achieve.

The will is purely mental in character. The popular idea that it is indicated by some prominent form of chin, or set of the head or contraction of muscles, is not well founded. Some of the most royal wills I have encountered have given no outward indication of the silent but mighty force that dominated any situation, and gave its possessor a poise and masterfulness not to be denied.

One must carefully discriminate between will and stubbornness. A royal will can adjust to any situation, and make needed concessions, but it never loses its final objective. It becomes a state of consciousness which expects to reach its end and does so.

And this, applied to health, is the will to be well. It is the consciousness that it is the will of God for us to be well, and therefore it is ours and nothing can turn the mind from the vision of virile abounding health.

It is the perception that the inherent powers to produce health are unlimited, but are our very own and are at our command.

It is the acceptance of the sovereignty of our will over all the actions of mind or body, as well as responsibility for the results.

It is getting the eye fixed upon the star of health, and lashing the steering gear hard and fast so that neither wind nor weather can turn us away from the goal.



It is knowing that having set all the forces to work, the creative forces are busy every moment bringing us to the realization we desire.

## Understanding Willie

By WILFRID LAY, Ph. D.

### 19. Family Rivals. (IV)

WILLIE is now 18 and is big, strong and resourceful, a perfect picture of abundant youth and vigor. Father is 48 and while his eye lacks nothing of the flashing vividness of thirty years ago, he does not play football or tennis and has not so keen an interest in driving the Pierce Arrow touring car, but lets Adolphe, the French chauffeur, do it, while Willie eagerly takes the wheel, and pushes the car ahead at sixty miles an hour. This is a very important time for Father to understand Willie, or he may feel too keenly the powers of his rival. To be sure, the rivalry is not so grating to him in all respects as is Millie's rivalry of her mother to the latter, but still Father has to keep his head clear about certain things, or he tends to become irritated, if Mother says anything in praise of Willie. He begins to feel that what a woman most admires fundamentally in men is physical prowess, and there is that young ox Willie. Father simply could not thrash him now. He never did or never really wanted to, but he knew all along that he could if he had to, but now he knows that he could not. The thought comes up once in awhile, but he puts it down again. Anyhow Father has the real power, which is money. Willie will have to work many years before *he* earns a million. Now all these thoughts that pass through Father's mind are his ways of reassuring himself against the unconscious realization of the same old eternal triangle; and Father needs to understand Willie very well or there might be some sort of rupture. There have been.

### 20. Family Rivals. (V)

FATHER and mother and child. Three sets of rivals, whatever the child's sex, for at a very early age there is a little piping voice which cries out in jealousy if Mother and Father are too affectionate in the child's presence. Mother sometimes tends to lose patience if Father plays too long with the child, whether it is a boy or a girl, and contrariwise. Father has been known to be irritated if the baby gets too much attention from Mother. But on the appearance of a second child the rivalry concentrates. The envy and jealousy are brought to a focus in the person of the first born. Willie hears he has a new little brother or sister. He is eager to see it, as he is for all new experiences. He may even boast about it to other children. But when he sees it he is generally overcome with an emotion he does not know anything about. Frequently it is disgust. "What? *that* thing? Why, it makes a noise like a little pig." He does not take any interest in it. In the first place it is an unsurmountable barrier between him and Mother for at least two weeks, and finally when Mother is sitting in the morris chair in the living room and the baby is softly moving in the bassinet, he goes to mother to climb up and take *his* place on her lap. But Mother says: "Gently, Willie. I can't hold you if you wriggle so. I guess you had better get down and play with your tin soldiers." Willie's life is revolutionized. No more monopoly of mother's lap! But in reality it is the best thing that could happen to him—this new rival, because if he continued sitting on mother's lap, he would never grow up.

EVERY violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society.—EMERSON.

# Little Journeys Into the Subconscious

## IV. The Subconscious Cause and Cure of a Case of Neurasthenia

By CLAUDE WILLIAM CHAMBERLAIN

MRS. FOSTER was a "nervous wreck". She said that the doctor had told her that her nerves were "exhausted." She had all of the symptoms that the egocentric woman has who has nothing on her hands but time and no place to go except to a rest cure.

It certainly was not hard physical labor that had "broken her down" as she had done none for several years. Previous to that time she had raised a child or two and had taken care of an invalid parent-in-law and had kept house for several people including her husband. In her leisure time she had raised chickens, had done her own sewing and some for outsiders. In fact she had been a very normal, very busy woman.

Then her husband had become wealthy enough so that she could hire everything done, her children had grown up and married—particularly a daughter who had been her pride and joy.

The daughter moved away with her husband and had a child of her own.

And then Mrs. Foster broke down with neurasthenia or nervous prostration. She became a burden upon her husband and herself. Sleepless nights, spasmodic twitching of nerves and muscles, fear and worry of nothing in particular and particular fear that she would commit suicide or would go insane tore the daughter away from her husband and child and brought her to her mother's bedside.

The tension of the solar plexus produced bowel trouble of a serious nature and Mrs. Foster was taken to a famous sanitarium where the physicians restored her physical condition with internal baths, but failed to correct the real cause—her mental condition.

She was then taken home and a Christian Science practitioner was called in. He instructed her to leave off her internal baths and in a week she was as badly off as before.

When Mrs. Foster was brought to me I almost despaired of her life but mechanical means helped the bowels to function finally and then I was able to start a psycho-analysis.

The poor woman was having emotional spells of various kinds. She would cry for a while and then break into hysterical laughter, followed by condemnation of self. Next she would be seized with religious fervor and would want to pray and sing. She would walk the floor and wring her hands, sometimes striking her head frantically against the wall.

Her frenzy might last for a few minutes or it might last for hours. And the burden of her song was self-pity.

As in most cases I searched the subconscious for the selfish personality that I believed to be the chief contributing factor. In a relaxed condition of somnolence, half awake and half asleep, she talked incoherently about her fear of killing her little grandson. It developed that her daughter, who did not take her mother's illness seriously, occasionally had left her little boy in the care of the grandmother.

Mrs. Foster dreaded these periods, she said, because she felt an almost irresistible desire to harm the child and was always immensely relieved when the mother returned. Then she would start on a period of self-condemnation, berating herself for her criminal desires.

If you can imagine a woman of fifty years of age jealous of a grandchild and of the husband of her daughter, then you have the chief cause of Mrs. Foster's disease. This actually was the case but I would not accept the results of the analysis until I had repeatedly verified my findings. In submitting lists of words to her, I would get such combinations as follow:

grandson	.....	kill
son-in-law	.....	hate
knife	.....	boy
Self control	.....	can't
daughter	.....	worship
hang	.....	boy
daughter	.....	love
boy	.....	destroy
jealous	.....	boy



The first words, of course, were mine and the associated words came from Mrs. Foster who had not realized the relationship between her childish jealousy and her disease.

It was not enough to point out to this victim her primitive passions as dug from her subconscious. While the boy was the symbol that stood for her being separated from her daughter, he also represented the passing of the years and impressed upon Mrs. Foster's mind that she was getting old.

Had she not ceased her life of activity, the repressed jealousy might never have had a chance to crop out but with nothing to do except to feel sorry for herself the suppressed energy had begun its destructive work.

We found work for her to do in a nearby home where she could help look after children and I trained her to visualize love as an antidote to hate and jealousy. I instructed her to relax frequently and to visualize the joy of having a wonderful little grandson and her daughter wedded to a good man. That this was difficult at first can be imagined. But we persisted and she was soon painting mental pictures of the little fellow as he represented her own life going on after

her death. She constantly affirmed that she loved the boy, that he was a part of herself and that he represented her.

Difficult as it was, repetition won out and the process of pretension followed. She was constantly brought in contact with other children and she learned to know that they were a recapitulation, not only of herself but of the history of the human race. She watched the children at play and began to recognize the dramatization of man's history in their make-believe. Her interest thus developed until she sought children of her own initiative and began to do things for them to win their love.

As her interest outside of herself began to grow, she found that her spells became less frequent. The dull headaches that had afflicted her disappeared and she began to enjoy life. Plenty of work was given her to do and she was constantly reminded that her daughter, her son-in-law and her grandchild were a unity with her. Her self-centeredness became redirected until her old habits of unselfishness were restored and she took on much youth and beauty that she had lost during her illness.

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## How I Demonstrated a Wife and Restored Color of Hair

By W. M. E.

**W**E have just celebrated our third wedding anniversary, and since our marriage was a direct reply to affirmation, we have tried to number the many and different manifestations we have had since our wedding day. But it is impossible to do so! However, we would like to give you two examples each from our innumerable experiences to prove that New Thought can be applied to every day needs as well as to the larger barriers which we meet on Life's highway.

When war was declared I was in my late twenties. My parents were quite upset to think that their son was a bachelor with no visible sign of a desire to get married and hinted that it would be quite wise for me

to make a prompt decision. Nevertheless, I went away to the army single, leaving the impression with my folks that I was a confirmed bachelor and nothing could be done for me.

But I was not a confirmed bachelor. I regarded marriage as something more than a legal ceremony permitting a man to hire for life a professional housekeeper to look after his home and be the mother of his children in exchange for a religious ceremony, a golden band-ring, her clothing and her board.

For years I had been a student of the newer and higher thought ideas and had been affirming daily something like this:—"*I believe that somewhere in this great Plan of Divine Wisdom the perfect mate is waiting for*

*me. When we meet we shall immediately recognize each other and lose no time in claiming what is rightfully ours:—the reality of a happy, prosperous and perfect life!*"

Even the tooting of the army bugle each morning did not make me forget my affirmation and belief in my Perfect Mate.

I went overseas to France, advancing into Luxembourg, and on into Germany, still continuing my affirmations. And then I became acquainted with a young lady of a prominent French family who was interested in things American and especially New Thought. Despite the fact that our introduction and friendship was all effected by correspondence, we continued to write to and fro almost daily for eight months, and then I decided to go down to her home city and visit her parents and at the same time make her acquaintance. The train was quite late, but nevertheless, I recognized my friend and her father in the depot waiting for me. It was Saturday evening about 9:15 o'clock, and we were married Tuesday morning at ten o'clock.

We have neither of us been able to explain why we married so hastily or how we decided to marry, only we know that "we

did it", and are unusually happy, and well . . . it was New Thought applied, that's all!

#### *Gray Hair Restored by Mental Treatment.*

I had often wondered why I had gray hair when I was only twenty-two, but never once thought of treating it. However, when at twenty-nine I saw how quickly my hair was getting gray, I decided to do something and to do that something quick. So I immediately affirmed the reality of dark-brown hair and forgot that gray hair had even existed on my head. I had at that time the feeling that a single affirmation was sufficient, so I ended it with these words: "Thy will is being done, NOW!"

I had forgotten all about the gray hairs and the affirmation until the other day when I was at the barber's having my hair cut. For he stopped and asked me, "Say, what are you using on your hair? It used to be so gray and its all the same color now!"

I looked in the mirror and verified his statement. For a moment I was taken-back, but I quickly replied "New Thought!"

He looked at me in astonishment, and answered: "I suppose it's American. These American goods have it all over our make!"

## Do You Heed Your Hunches?

By EDWARD B. WARMAN, A. M. LL. D.

Do "Coming Events Cast Their Shadows Before?" Mr. Warman Relates Several Personal Incidents That Seem to Indicate That Under Certain Conditions The Soul Catches A Glimpse of The Future

**I**T is the part of wisdom so to do. You should never disregard them. They are always for your good. Whence do they come? From the sleepless sentinel on the watchtower of your soul. Sleepless sentinel! Do you comprehend that? Yes, an individual guide and protector: one of God's greatest gifts to man—this prescient, unerring, intuitive guide. Heed it, especially when of a premonitory nature.

In the whole range of psychology (soul-ology) there is nothing more interesting, more fascinating, more practicable and practical withal than the study of this phase of the

phenomena. It is purely a subjective faculty, the power to perceive that which is not within range of the objective vision—the apprehension of an event without conscious reason—the soul's naked intellection.

What is a *hunch*? The Webster's New International defines it as "A strong, intuitive impression that something will happen." Does it follow, necessarily, that it *will* happen? No, the hunch, if in the nature of a warning, is for the sole purpose of forestalling the impending danger and thereby averting the disaster.

It is well known to students of psychology



that when danger to the person is imminent, the subjective mind makes a supreme effort to give warning. This warning will reach your consciousness if you are readily impressed, and you will become the *more* impressible in proportion to the heed given to those things that appear as trifles. To illustrate: you are walking down the street, your objective point may be reached by various ways but you have in mind the way you *intend* going. You reach a certain corner and are *impressed* to *change* your course. Heed the impression. Never mind how foolish it may seem. You *may* ascertain *why* you halted, hesitated and changed your mind and—you-may-not. However, you may have averted a danger or unpleasantness of which you may never become cognizant. I have known so trivial a thing as this to be the pebble in the current of the stream of a man's life that changed its entire course—"Stop, look, listen."

To be forewarned is to be forearmed. But do not accept a prediction from *any* source as inevitable. To do so would mark you a FATALIST.

John Stuart Mill, the English philosopher, says: "a *fatalist* believes, or half believes (for nobody is a consistent fatalist) not only that whatever is about to happen will be the infallible result of the causes which produce it, but, moreover, that there is no use in struggling against it; that it will happen however we may strive to prevent it."

It is quite true that "What *is* to be, *will* be." But wait—what assurance have we that it *is* to be? Heed your hunches and side-step that which otherwise would be inevitable. To illustrate: If you were walking along a strange road on a dark and stormy night and a flash of lightning revealed a pitfall in your pathway, would you not turn aside and thus avoid the danger? To continue on your course after having perceived the danger would be fatalism and, in all probability, fatal. "If you believe in Fate to your harm," says Emerson, "believe in it, at least, for your good."

It would also be fatalism to accept, as *inevitable*, the prediction of any astrologist or solar biologist or clairvoyant or palmist. If all of these agreed in foretelling some tragic event in my life I would still say with Wm. E. Henley:

"It matters not how strait the gate,  
How charged with punishment the scroll,  
*I am the master of my fate:*  
I am the captain of my soul."

The Astrologist casts your Horoscope (or is it a Horriblescope?): the Solar Biologist notes the Signs of the Zodiac; the Clairvoyant peers into the Future; the Palmist reads the Lines and Mounts of your hand. These, all these are very interesting and serve their purpose but are not *final*. "The stars may incline but do not compel."

Observe the words of Cassius: "The fault, dear Brutus, is not in our *stars* but in *ourselves* that we are underlings. Men at some time, are *masters* of their fate."

#### *How to Distinguish Between a Hunch and Imagination.*

Hunches! How is one to distinguish between a hunch and imagination? A hunch is very persistent, it never lets up in its impression upon the objective mind, it clings and hangs in spite of all that you can do until its importance is borne in upon your consciousness. Imagination, on the other hand, fluctuates—one minute you feel sure there is something wrong, the next minute you are just as sure "there's nothing in it."

Only today a friend said to me: "A few weeks ago I had a hunch that I should not go to work. However, I left in my machine and when half way there the hunch was so strong that I stopped, hesitated, wondered what it meant. In spite of the warning I again drove on, went to work. When half way up a ladder it broke. Result? I was laid up for ten days. So much, and it might have been worse, for not heeding my hunch."

Hunches are not always of a premonitory character. All premonitions are hunches but all hunches are not premonitions. Hunches figure very largely in the everyday affairs of life. You have a business deal on hand. Objectively you favor its acceptance but there is a "something" that says DON'T. Heed it. If, on the other hand, your objective mind is inclined to look upon the project with doubt, disfavor, distrust, but that "something" sanctions the transaction, then heed the inner urge which, in all such cases, is very insistent. The objective mind is, so to speak, near-sighted, being limited in its scope by the five physical senses; the subjective mind—not subconscious—is with its intuitive perceptions, far-sighted; hence unlimited. Whenever there is a conflict of opinion between your objective and your subjective mind—be still and listen. Then follow your hunch.

In a recent issue of the American magazine,

there appeared an article giving corroborative testimony of the importance of following one's hunches. It relates the experience of one of the greatest hydraulic engineers of the world; the man who designed and built the only dam ever constructed across the Mississippi River between the head of navigation and its mouth. He also designed the government power-plant at Muscle Shoals, Alabama, the largest hydraulic plant, now under construction, in the world. Also, the hydro-electric plant in the Horseshoe Rapids of Niagara Falls was built by him after many engineers had condemned the project as impossible.

On one occasion he gave an order to his superintendent of construction to carry out a suggestion (a hunch) the effect of which was the saving of a million dollars. "How did I know?" said he. "I can't tell you. An engineer's worst battles are fought with the powers of nature, and from long experience he develops the ability to tell in advance what is going to happen, without being able to trace the steps of reasoning that form his conclusions. I had a curious *hunch* and I had learned never to disregard these hunches."

So said the man who, during the World War, was given command of twenty-thousand engineering troops in France.

Subjective knowledge is absolute regarding future events. But God, in His all-wise providence, has dropped the curtain between our objective vision and our subjective knowledge except on certain occasions—such as approaching danger—at which time He kindly lifts the curtain to give us warning which, by heeding, we avert that which, otherwise, would prove disastrous.

It is well, as we journey on, that we cannot see all that lies ahead of us around the bend of the road. But in all cases where faith abides, the obstacles are either removed or strength given us to bear the burden.

"Would we be happier if we knew?

If we could lift the veil which hides  
The inner shrine where soul abides—

Would life seem nobler or less true?"

—Eva G. Taylor.

#### *How A Hunch Saved My Life.*

Having heeded my hunches for many years I have unbounded faith in their accuracy and, by thus heeding, I have become the more sensitive. I will cite but two instances

in which the hunches played an important part: Away back in the seventies there occurred what was known as "The Ashtabula Disaster." Before the train pulled out of Boston I entered the Pullman sleeper with the intention of going west via Cleveland. I had no sooner taken my seat and becoming passive and receptive when I heard (clair-audiently) these words: "a wreck, a wreck; get out of this car; get out of this car."

Recognizing this clairaudience as "the still small voice" of the sleepless sentinel—not the warning of a discarnate spirit—I heeded the hunch and immediately left the car and did not wait on the order of my going.

As is well known, not a passenger escaped when that sleeper plunged down that yawning chasm. Was I the only one who had a hunch? I know not. Evidently I was the only one who heeded.

On another occasion (1885) I contemplated taking a train from Detroit, Mich., to Cincinnati, Ohio, to attend the great Dramatic Festival. While out walking in the afternoon I had a hunch that the train leaving at 8 p. m. would be wrecked. In this hunch I was not warned to postpone my trip but to be on my guard for the first intimation of the disaster.

I will merely say, in passing, that I related this fact to my skeptical friends while at dinner and informed them they would see a notice of the wreck in the morning papers. (It is so easy to tell of hunches *after* the occurrence, this, however, was *six hours previously*.)

The train jumped the track while going fifty miles an hour. I heeded the advice of preparedness when I heard, clairaudiently, the word "now." Suffice it to say I came through unscathed and was thereby able to care for the less fortunate ones.

#### *Lincoln's Premonitory Hunch.*

The night before Lincoln's assassination he had a dream of his approaching death and the manner of his "taking off." The dream was rather in the form of a vision. It frequently occurs that when the objective mind is over-burdened with the multiple and complex duties of life, as in the case of Lincoln, the subjective knowledge of coming events is revealed during the temporary inactivity or abeyance of the conscious mind. On the very evening of the fulfillment of his vision he narrated it to Stanton who endeavored



to dissuade him from going to the theatre. But Lincoln was a fatalist. He was often heard to say: "What *is* to be, *will* be."

The vision was not the only warning he had. His horoscope, remarkably accurate in this case, revealed the fact that at the time of his assassination his Sun's progressive place was in Aries (the head) on the cusp of the Fifth House (theatre) in exact opposition to

the directional place of Mars (who rules fire-arms) in his Eleventh House (denoting a false friend.)

Hunches and horoscopes of the foregoing nature are valuable to the extent that we heed them. They are merely danger signals and sign posts that tell us to take the other road or the next car or to wait until that speed-devil motorist goes by.

## I'm Just Crazy About My Husband, But It Isn't Just Luck

By S. H.

### How Suggestion Really Helped Me Solve My Matrimonial Discords

**D**OES your husband often tell you that he loves you better than when you were a bride? That like old wine you improve with age? Mine does, and true to human nature, I like to hear it. For really a little romance is the spice of married life.

But although I'm "just crazy" about my husband this is certainly not luck. I married at twenty when Lewis was only twenty-two. Life and love look so romantic at that age to a girl who has enjoyed a good home with good parents. My father was always so kind, so considerate, such a good provider, I just took it for granted Lewis was destined to become rich and great. He was tall and handsome and very generous with violets and candy. He wrote me verses such as this:

"The wheel of Fate grinds on,  
Thy fortunes fall with mine,  
And lest that wheel doth fall  
aside forlorn—

I and all that I have is thine."

This was very nice before marriage, but soon after the honeymoon I discovered to my great disappointment that Lewis had a very quick temper, which would flare up and say the most cutting things at almost no cause. He was also selfish and inconsiderate, often late for dinner. He was always losing things, in short a big, untrained boy-man. I had to be mother as well as wife. His grandmother and a well-meaning aunt had never raised him to think of them. They were always picking up after him.

We would quarrel and I would grieve—then I would get over it first—Lewis loved to sulk. This was all right for about a year when everything was new and our apartment was attractive. All our young friends kept calling on us.

But at the end of the second year, after my first-born arrived, being a mother to my husband was a pretty strenuous job. Mothering my son took every bit of my zealous care. I did all my own work and I was not too strong. I think after the first baby arrives is about the hardest time in a young wife's life. She can manage her husband and her house and her baby, each one alone quite a task in itself, but when combined, complex to the point of exhaustion.

Lewis just could not see that it was time for him to consider me and adjust himself to the situation of being a parent. The more tired and irritable I would be, the quicker he would be to retaliate. I was miserable and unhappy, too idealistic to think of divorce, and too proud to let on to others I was suffering. I just kept trying to do the best I could though at times I was desperate.

Then I started reading Applied Psychology in magazines. Later I attended a lecture course. I endeavored sincerely to apply the lecture on "How to be happy though married." Most of that lecture has escaped my memory but the principles involved have worked out in a most satisfactory way.

The fundamental law of the subconscious mind is suggestion—what we know con-

sciously to be a fact gradually becomes a fact subconsciously. The principle I worked on is that people, husbands included, like to be liked. We always feel and act better toward people whom we have reason to believe like us than toward people we know think disparagingly of us.

When a wife knows that her husband is mean, selfish or inconsiderate, he is and will continue to express these qualities—especially to her. But, inversely, if a wife determines to make the best of a bad matter, to begin thinking her husband is a good man, gradually but surely becoming better, she will see a decided change, but you have to act in accordance with your thoughts.

The hardest part is to get your own mind quiet and yet positive enough to stop thinking about your troubles or vexations. Next you must think positively about the good things you do want instead of the disturbing conditions you do not want. This takes effort but "according to your faith (and work) it *will* be unto you."

Directly after the lunch dishes were washed and the baby was taking his nap, I sat down for my meditation. I first would read some inspirational literature for about ten minutes. "The Greatest Thing in the World" by Henry Drummond proved invaluable to me.

I always started my concentration by saying aloud, slowly and thoughtfully, "*All of my affairs are in Divine Order. All things are working together for my good because I love good.*"

I had always worked to have this true of all my household affairs, but I wanted this first statement to include my husband and his business affairs for his were really mine. Once it flashed over me that this was, in a broad way, literally true, since God or Divine Order keeps all the planets in harmonious adjustment. Surely my little affairs were also in this "Divine Order."

After repeating these statements I would literally speak aloud to my husband's soul! I had a little card written out which told definitely the Real Man I wanted Lewis to be. Each day I read thoughtfully:

"Lewis, dear Lewis! Listen to me!  
You are noble, kind, generous and just.  
At the center of your being dwells your ideal self. You turn with admiration toward its promptings. You are courteous, considerate. You lead the happy life that makes others happy. You are

master of your self. 'My words are Spirit and they are Truth and shall not return unto me void, but do accomplish that whereunto they are sent.'"

I not only spoke these words faithfully every day but really believed that what I said was having an effect. The suggestion given consciously gradually became subconscious in both of us.

After about a week Lewis began to do the most thoughtful *little* things. I remember one night when he came home from the office late, I went out in the kitchen to find him very carefully hanging up some baby clothes on a line over the stove. I had left them out in the laundry in a bucket to hang out in the morning. I questioned him, and "It's my business to be more orderly and helpful so you won't get tired," came as the sweetest music.

Gradually he became more courteous, thoughtful and unselfish. Always I kept schooling myself to "keep my eye single to the good" in his nature, praising him for the good and refusing to see what I did not like. When Lewis says a quick irritable word, I always stop and make myself count ten before answering him. This is not easy, especially when your husband is hot-tempered and fiery, but I have taken great pleasure in playing a scientific game with myself. The Lord certainly gave a great school for developing forbearance, perseverance and determination in the marriage tie.

Whenever I put my arms around Lewis, I tell him something good and dear I think about him. He is most appreciative and always does and says thoughtful things to me. I am sure husbands return what their wives feel and know about them.

So many couples quarrel over trifles and then each imaging their own wrongs repeat and hoard them up mentally till, molehills become mountains. Each knows the other is wrong, and neither will "give in" first. I have a vision that "meekness" means give in lovingly and you will inherit the "earth" or material happiness and success. When I do "give in," I always come out the mental and spiritual victor.

Lewis at the end of ten years is a most agreeable companion, in fact he is the most thoughtful and courteous man I know. I consider this entirely a reaction to the constant suggestion I gave him. It took effort, but it has paid large premiums in home happiness and harmony.





# Views and Reviews

## By William E Towne



**DON'T LET YOUR PERSONAL PROBLEMS GO UNSOLVED.**

**T**O do so is to create and maintain a mental conflict that wastes your energy and divides it.

You need to keep your psychic life stream **UNITED** if you are to do your best work and be happy.

If this stream is split into many streams, your power for accomplishment and your chances of happiness suffer correspondingly.

In Norwood's "Psychology of Success" I find the following: "Never leave your personal problems partly unsolved, but give every phase of each problem an attentive examination. There is no such thing as an unsolvable problem. You will discover the solution if you concentrate your attention upon it, for Nature has placed the answer within you. It is bound to come out. If the answer wasn't there you wouldn't be aware there was a problem."

This does not mean that every problem can be solved *your way*, the way you think you want it solved. It does mean that there is always a course open to you that will take you along the line of progress toward health, happiness, success, if you follow it. You may seem to fail many times, but a new adjustment is always possible. And a great many times you will find that some step you have dreaded, feared and shrunk back from turns out to be the very best thing that could have come to you.

If you are going to play the game, you must do it according to Nature's rules. This means that many times the solution of your problem will require adjustment on your part.

Self-adjustment to some condition in your life that still remains in spite of your most persistent efforts is a solution of the problem. It leaves your unconscious mind united with your conscious aims. It makes it possible for you to concentrate **ALL** your energy upon the next step.

To refuse to make at least a temporary adjustment under such circumstances is to work

against yourself and tear yourself to pieces with mental conflicts that lack any constructive results.

To continue the conflict under such conditions, without adjustment, is to create a neurosis that may result in very unpleasant consequences. Faced by seemingly impossible conditions the archaic self, the desire self, drives the person to unnatural means of solving his problem. He may seek refuge in deceit, in phantasy, in self-deception, in illness. Many an illness is created wholly by an attempt of the unconscious self to escape from unpleasant conditions in the world of reality.

"See, I am ill, I can no longer fight, I must remain inactive," says the archaic self to the world in general. And the conscious self is deceived by this appearance of illness and accepts this unnatural and unhealthy solution of the problem. A method of escape from conditions that it does not like to face.

These conditions may be such as might easily be adjusted to, if once they were analyzed and faced. Dr. David Orr Edson relates the case of a young naval officer who came to him suffering from a severe and painful indigestion that seemed impervious to ordinary treatment. Several capable surgeons and physicians had examined him and found no physical cause for his trouble. An analysis of his mental life showed that he was suffering from an inferiority complex which arose from the fact that five months before he had married a wife who was the daughter of a multimillionaire. This illness was a scheme of the unconscious conceived for the purpose of bringing about a change of environment with the hope of evening up the seeming disparity of power and greatness between the man and wife. In other words, the illness was a back-handed result of the man's archaic desire to be great. He wanted to shine in the presence of his wife and her family, and he felt that he couldn't do it without changing his environment. Heretofore he had been a big toad in a small puddle, but the puddle had widened and he felt himself grown



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smaller. It seemed an intolerable situation from which there was no relief—UNLESS he could get into a different environment where all the conditions would be changed and he would have an opportunity to “show them.” But as long as he was well and healthy there was no possible reason, no excuse, by which he could hope to gain the extended leave of absence that his scheme required. Severe mental conflict was the result of his attempt to repress his drive for greatness. And then his unconscious conceived this way out. If he were ill there would be an excuse for his obtaining leave of absence. There would be a reason that even those in authority could recognize.

Many a nervous and ailing wife has sought a similar unnatural solution of her personal problem. United to a husband who seems, and perhaps really is, unsympathetic and perhaps cruel, she resents and resists a condition that she cannot seem to remedy. Her problem remains unsolved, a source of tremendous waste of energy and the cause of a conflict that makes her very unhappy. Then the unconscious self pushes up into the consciousness an impression of illness or weakness. For if she can convince her husband that she is really ill perhaps he will relent and be kinder. If he does not, she will at least escape the necessity for facing some of the features of her problem, for a sick woman cannot work and be active.

Always in your thinking about your problems *leave a way of retreat open for yourself*. Picture for yourself a substitute line of action if the main objective seems beyond your reach. If you cannot, for the present, do this you *can do that*. If your self-expression is blocked in one direction, you can pour out your energies in some other line of effort and *attention* and *concentration* can switch your *interest* to the new means of self-expression.

### ANCHORED ENERGY.

**A**N excessive amount of day dreaming means that somewhere along in the past history of the dreamer a considerable amount of energy has become anchored to a set of ideas known as a mental complex.

These ideas usually arise as the result of some unusual emotional experience. The

emotion becomes so strong that it attracts psychic energy sufficient to give the ideas a life of their own, as it were.

The complex becomes to the mind almost like a physical organ to the body as a whole, striving to absorb energy for its own aims and purposes, even at the expense of the rest of the body.

In the lazy and the idle the conditions are favorable to the development of the phantasy. Where there is proper and reasonable employment of the life force there is little left for useless dreaming.

Constructive activity every hour of every day is the best remedy for a thousand psychic and nervous ills. Hard work is a better remedy than rest for most cases of “wrecked nerves.”

Work that is interesting frees the energy that would otherwise become anchored to subjective dreams and wasted in useless phantasy.

### IF YOU SEEM TO BE BETRAYED BY LIFE.

**D**O you sometimes feel as if Life had treated you shabbily, even betrayed you?

Or as if friends had treated you in the same way?

The first step toward remedying this condition and working your way back to faith and happiness is to realize that it was NOT Life, or your friends, that betrayed you, BUT YOUR OWN IGNORANCE AND MISUNDERSTANDING, YOUR OWN NEGLIGENCE OR REFUSAL TO CO-OPERATE AT SOME POINT WITH THE LAWS OF LIFE.

In other words, there was something IN YOU that attracted each experience of an unpleasant nature. Something IN YOU made possible the conditions of such betrayal. There was that in you that would have saved you if you had followed the impulse.

Do not waste any time in worry or resentment of the facts, but search out, by self-analysis, by looking within your own soul, by using your natural gift of intelligence, for the CAUSE. Seek for the wisdom, the constructive action, that will help you to overcome the unhappy results and save you from future similar experiences.





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But always remember that you learn by such experiences. Do not regret them or consider them as just misfortunes. They all contain a lesson for you and *offer you an opportunity.*

Opportunity is eternally knocking at your door. Ask yourself each morning, "What one thing can I do *today* that will work constructively to bring the realization of my greatest desire?"

If you have failed in the past there are numberless NEW WAYS open to you by which you can yet build success.

Trust the wisdom WITHIN YOURSELF to show you the way.

Affirm and picture LOVE even toward those whom you think have betrayed you, whom you hold responsible for your unhappiness, for they were but the instruments that FULFILLED WHAT YOU HAD PREPARED.

Do not be satisfied to dream about your trouble and unhappiness but ACT TO COME OUT FROM UNDER IT and build anew.

You will become polarized to your *thoughts.* Therefore see that you begin NOW to think thoughts of love and constructive action.

For your energies are released, set to work and directed by *your own ideas, your own choice of objectives.*

Your energy flows *where you direct it.*

Energy FOLLOWS ATTENTION.

Give your attention to ideas of strength, courage, physical health, and you will CREATE all these conditions within yourself.

Fill your mind with negative ideas and pictures of failure, weakness, hate or resentment and you inhibit the outflow of your energy. Whose fault is it then if you seem to be betrayed by Life?

If by your thoughts and actions you CREATE A PERSONAL ATMOSPHERE of love, faith, success, strength, you ATTRACT from others what corresponds with your own attitude.

Through your ATMOSPHERE, the result of your mental attitude, you advertise to others what you are and what kind of service you can give them in the human relations of society. For all human association is founded upon service in some form.

If your mind is empty of ideas of love and helpfulness, you HAVE NOTHING WORTH

WHILE TO OFFER IN THE WAY OF SERVICE. You are not fitted to attract friends or supporters. Those you meet will naturally turn elsewhere WHERE THEY CAN FIND WHAT THEY WANT.

But it is not enough to simply hold ideas of good will and constructive activity, YOU MUST CONSTANTLY CARRY THEM INTO EXPRESSION IN ACTION. You build up and strengthen your powers of attractiveness by using them, by expressing them.

TO ENJOY LIFE GIVES YOU ATTRACTIVE POWER.

IT makes you attractive to material things as well as people.

The man who enjoys his business or work is far more apt to succeed than the man who resents, resists and grouches over his work.

This is because when one *enjoys* his work he is releasing creative energy. When he resents and resists he is *inhibiting* creative energy.

When you enjoy doing a thing you are overflowing with ideas relating to your activity. You naturally think of ways by which you can improve the process or expand your work so as to make it more efficient, more successful in its results. You make yourself a channel for the faith that is creative. Your imagination flows out into new activity patterns by which you hope to build upon the original idea.

How can one enjoy his work and the other activities of life? By projecting his thought upon his activities. By giving his attention to each act.

For the subjective type of person this requires special effort. The *objective* type of individual *naturally* identifies himself with the objects of his activity and finds his joy in the world of reality. The *subjective* type finds his greatest happiness in his own reactions, his thoughts *about* objects and about action.

The subjective person who does not project himself upon the object of his activity, cuts himself off from the world of reality. He suffers from a sense of unreality, a feeling of being alone and helpless. Before the world of reality and material activity he quails



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and retires into himself. He is filled with fear and unhappiness.

All this he can remedy, in degree, by learning to direct his thought force out and away from himself, by concentrating his *attention* upon *objective activities* and entering into the life of the world about him; instead of withdrawing within himself.

Here is a typical statement giving the viewpoint of life of a subjective person: "It seems to me now that everything is wrong. I have such a sense of being alone. But the worst thing is such a seeming lack of money and the feeling of separation."

To the subjective type the sense of lack of money and power is overwhelming because the mind is occupied with the *feeling* of poverty instead of with plans for increasing the income. Such an individual does not project himself upon the object of his efforts, so he gets no joy from his work or efforts. He is so preoccupied with his *feelings* that his energy does not flow out into objective expression, therefore he lacks success in dealing with the objective world.

Such a person needs to train himself to redirect his energy. This he can do by visualizing himself as enjoying his work, by pretending to enjoy it, by keeping his attention centered upon his *objective* activities and refusing to withdraw his attention and center it upon his own *feelings*.

In this way he can gradually redirect his psychic forces until they flow outward into expression in the world of reality. This will give him a sense of increased power and confidence. It will give him increased happiness.

Everyone must needs create on some plane in order to be successful and happy. For the subjective type some artistic form of expression may serve the purpose and enable him to earn a living and keep fairly happy and contented. But if he does not find expression in this way, a readjustment to the world of reality is necessary, so that he may learn to *enjoy* objective activity.

To enjoy your work or business is to make yourself an attractive center of success. If you enjoy your work you naturally put yourself into it and become more and more efficient, gain greater and greater power over the factors of success in your efforts.

And conversely, if you give your *attention* to your work, concentrate your energy upon it and make up your mind to become efficient, you will come to *enjoy* the effort. This will release still more energy, more ideas for advancement, make you a still greater attractive center of success and power.

The same principle applies in the social world as in the business world. Aside from inherited leadership, because of birth or family, the persons who become social leaders are those who *enjoy* life, who are enthusiastic, interested, giving of their energy in the service of society. The self-centered, repressed individual, who is preoccupied with his own feelings, does not become widely popular. The one who reflects repression, gloom, lack of responsiveness does not *attract*, he repels. He virtually says to the world, "Let me alone," and they take him at his face value!

### WHY YOU SHOULD WELCOME LIFE'S EXPERIENCES.

**T**HE object of life is self-expression. To avoid the experiences of life is to avoid and nullify life itself. If you refuse to face marriage, parenthood, the responsibilities that come from love and marriage, you will only make of yourself a psychic cripple. You will cut yourself off from that full flow of life force that results in happiness and health.

If you avoid experience and try to live to and for yourself alone, you will come to depend upon day dreams and phantasies as a substitute for the real things of life. You will be playing at living. You will be playing at happiness and success, unless you are exceptional in your makeup. There have been great geniuses who did refuse to face these common human experiences, but great genius is in itself an indication, in most instances, of abnormality. It is a form of compensation for some great lack in life.

Only the person who welcomes the experiences of life finds himself possessed of the courage and self-confidence sufficient to meet all situations that may arise.

**W**HEN woe can laugh at its own woefulness, it is ready to be delivered.—  
*Florence Crawford.*





## International Sunday School Lessons

*Interpreted for Ministers, Teachers, Students and Others who Study the International Bible Lessons*

**Class Work by REV. GEORGE C. GOLDEN**

December 14. THE RAISING OF LAZARUS or ETERNAL LIFE DEMONSTRATED. St. John 11, 31-44.

*Bible Readings:* St. John 11, I Cor. 15.

**GOLDEN TEXT:** *I am the resurrection and the Life.* St. John 11, 25.

**NEW THOUGHT GOLDEN TEXT:** *For since by man came death, by man came also the resurrection of the dead.* I Cor. 15, 21.

**T**HIS lesson is closely connecting with the one immediately preceding. In the former the Master enabled the *human mind* of a man to perceive that he, being Spirit, was whole and, therefore, could not be blind. In this lesson, the Master goes further in his work of Divine reclamation and proves to Lazarus that he, being Soul or God, one with the Father, could not die, but is always radiantly perfectly alive.

Our life being in Spirit, must be one continual, eternal, infinite Life. Birth, sickness and death, then, must simply be events in human consciousness. This is the teaching of St. Paul when he says that by man came death, and by man came also the resurrection of the dead. If death were an eternal law, it could no more be abolished than the fact in mathematics that two and two are four.

There are two cliffs in our harbor that form the Golden Gate. On fair days these cliffs can both be seen, but when the fog is rolling in, people standing on one see the other slowly obscured until finally it disappears entirely from sight. But when we are standing on the bank, we know that the other cliff across the Golden Gate is still there, whether we see it with the physical eyes or not.

This is very much the way death must be considered. We are spiritual beings, eternal, immortal and divine. But the mist of matter, the cloud of error comes between us, apparently, but only apparently, separating us from each other. When one has the clear understanding and the splendid vision of the Master, this sense of separation is destroyed, and he could say, It is still I. Thus he proved that he, Spirit, was master over all the manifestations of life.

*Silent Affirmation.*

**There is only one way to demonstrate immortality, and that is to live in the complete understanding consciousness of immortal, perfect life here and now.**

December 21. CHRISTMAS LESSON—GOD'S GIFT TO THE WORLD or ETERNAL LIFE. St. John 1, 14-21.

*Bible Readings:* Isaiah 9, St. John 1.

**GOLDEN TEXT:** *For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.* St. John 3, 16.

**NEW THOUGHT GOLDEN TEXT:** *In him was life; and the life was the light of men.* St. John 1, 4.

**C**OLUMBUS discovered a new continent, but the Carpenter of Galilee revealed a whole universe within man. The existence of that spiritual realm of the real Self he declared to be the Truth that makes us free. To live in our real individuality, to enjoy the dominion over all, to recognize the perfection of all—this he called eternal life.

It is eternal life in point of time for the Self, being identical with God, has no beginning and can know no ending. *The Self always is.* Ingersoll wrote, "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights." But Christ declared the eternity of life. He made it a demonstrable fact because he shifted the spotlight from the external to the internal, from matter to Soul. Under the revealing light of his teachings, the "cold and barren peaks of two eternities" are shown to be the world of perfect ideas that Plato touched upon, ideas that are the offspring of the immortal Self, only apparently changing as the individual consciousness advances from sense to Soul.

The Master gave us eternal life by showing us the universe of *eternal values*, in which we live, move and have our being. Love is not a transient emotion but the enduring worship of the perfect. Wisdom is not a misleading delusion but, when it springs from mind's transcendent revelations, it is infallible intelligence. Life, He revealed, to be of only one character—not a gift given to us and taken away, but an identical quality of the Self, growing, increasing, multiplying and augmenting itself as its very presence is assumed.

*Silent Affirmation.*

**To admit one's self Soul instead of body sets us free to master the infinite idea, it shuts the door on death and opens it wide on immortality.**

—Selected.

December 28. REVIEW: CENTRAL PERIOD OF CHRIST'S MINISTRY or TRUTH UNFOLDED.

*Bible Readings:* All lessons. St. Matt. 25, St. John 1.

**GOLDEN TEXT:** *He that hath seen me hath seen the Father.* St. John 14, 9.

**NEW THOUGHT GOLDEN TEXT:** *But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name.* St. John 1, 12.

**T**HE lessons in this quarter form a symphony of thought, leading through the Master's early preparation of his workers, by encouraging instruction and definite promises, through many incontestable proofs up to the grand climax of revealing the Ego as Individualized God.

Progress, evolution, ceases to be a building up; it becomes simply a process of destroying, in the individual's mind, those unfounded fears and mental errors, which inhibit his self-expression. Education is not an art of adding something to the Ego, it is simply a method of teaching us how to "let the imprisoned splendor out."

Unfoldment then becomes a process of drawing from the Spirit its eternal energies, its infinite vistas of ideas. How shall we most effectively do this? This quarter's lessons suggests two methods.

By choosing according to one's own judgment. From many, the Master *selected* twelve. He depended upon his own judgment, taking it as the wisdom of God in him. This is the principle to apply to all our affairs of life. Disraeli tells us that when, in times of crisis, he acted according to this principle, he invariably succeeded. Ford, Marconi, Wanamaker have only been the pioneers they were because they let their own judgment be their guides. As they were pioneers, they could have had no coaches. On no subject is our Spirit neutral. The text is to be steadfast with our choice, to follow our selection.

By teaching the Master shared his knowledge with others. Unlike material things, mental possessions increase by giving, they multiply when they are divided. It is recorded that the brilliant Anatole France discusses an important theme on which he is going to write, not only with his literary advisors, but with the porters in his hotel and the waiters at the cafe. Then when he has taught his opinion, he commits it to writing and immortal literature is brought into being. If you have a gift of music or executive ability, teach those who have need of you and the bread you thus cast on the water will return to you a hundred fold.

*Silent Affirmation.*

**Unused knowledge is waste material. Talent, ability and intelligence that is shared, increases and blesses both the individual and the race.**

January 4. **CHRIST'S TRIUMPHAL ENTRY** or **THE DAY OF ILLUMINATION.** St. Luke 19, 29-40.

*Bible Readings:* St. Matt. 21, St. Mark 11, St. John 12.

**GOLDEN TEXT:** *Blessed is the King that cometh in the name of the Lord.* St. Luke 19, 38.

**NEW THOUGHT GOLDEN TEXT:** *I was in the Spirit on the Lord's Day.* Revelations 1, 10.

**T**HE Master's triumphal entry into the Holy City marked the day of Illumination for many hundreds of people. What though they did not continue in that Truth! Does it hurt the Truth because these people went back again into their depressed, inhibited, fearful manner of living? Does it destroy the validity of the mountains if the fog closes in again on them after they have once been revealed in all their primeval grandeur and majestic beauty!

Emerson tells us that everyone descends from his own life and realities whenever he meets a friend. The Master did the reverse of this. He included his friends in his revelations, he shared his Truth with all who were journeying to Jerusalem on that eventful day. He took them further into his *dreams* than they had ever traveled before. He raised them clear onto the mountain tops where evil dropped away and they felt the joy and abandon of Gods.

This Illumination is the perception of the Allness of Good. It is the astounding revelation that this physical world, as we see it, is but the result of our thinking, a *projection* of our being. It is the understanding that the individual stands beyond, over and above his physical body as the tree towers beyond, over and above its shadow. It is the confusion of the shadow for the tree, the body for the *Ego*, that makes for depression, sin, sickness and death. It is the correction of this mistake that we call Illumination.

Why do Illuminations fade and revelations cease? No reason at all excepting that we endow them with that quality. If we preserve a use for them, a belief in their existence, their perpetuity is assured. The inspiration that strikes the genius as a flash of lightning must be *brought down*, understood, reduced to practical form and then we have a poem, a symphony, a department store, an invention or a home.

The Master kept that exalted height of thought and he proved the fact of personal immortality. Success in any department is nothing but the ability to preserve our illumination.

*Silent Affirmation.*

**Evil in creation is nothing more than the inability of the illumination to continue. Success in creation is nothing more than the ability of the illumination to remain steadfast.**

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**M**AN will come to see that the world is the perennial miracle which the soul worketh.—  
EMERSON.

# The American School Department

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### Key Thoughts for Meditation Taken From the Lesson.

WEEK OF DECEMBER 7: Power and Wisdom are given me according to my needs.

WEEK OF DECEMBER 14. Results belong to God.

WEEK OF DECEMBER 21: The strength of fear lies only in the resistance to fear.

WEEK OF DECEMBER 28: I know that the time of trial is but OPPORTUNITY.

## THE TRUE KEY TO SPIRITUAL HEALING

### 12. HINDRANCES (Continued).

BY PAUL ELLSWORTH.

IT will be well for us at this time to consider several other possible hindrances to spiritual advancement. The first of these miscellaneous obstructions is *the sense of personal responsibility*. After we have turned into the way of regenerate living, we soon discover that it is, indeed, a straight and narrow way. It is simple, and we must keep it so. Certain things come to us to do, and we know that we are to do them thoroughly and efficiently, as power and wisdom are given us.

But results are not our business. They belong to God. If you take upon yourself the responsibility not only of doing your work but of seeing that the results which you think should follow it do follow it, you will find yourself accumulating a burden of anxiety and of fear which eventually will weigh you down to the ground. "God giveth the increase!" Watch the working of this principle, *particularly when you have made a good start with anything*—with healing, or with work on the world plane. If things start splendidly, the tendency will be for you to assume responsibility for keeping them going in the same way. And just when you make this mistake you will shut off the divine current. Remember the experience of Peter: When he had succeeded in walking on the water, he switched from the law of God to the law of personal danger and responsibility—and sank.

During the earlier years of his conscious spiritual evolution, the seeker will be troubled by what appear to be *breaks in the divine circuit* flowing into him and through him. He masters certain difficulties and comes out of the wilderness into a beautiful plain, where he walks with God and feels that he is through with his perplexities. For a time this exaltation and illumination persist, and are the most unmistakable facts of his experience. Then suddenly and without warning comes a change. The open country is gone, and he is again in the wilderness, fighting to advance in the direction which he hopes is the right one.

What is the meaning of this experience? Sometimes it means that one of the indirect suggestions we have spoken of is setting up its adverse influence. Sometimes it is due to the assumption of personal responsibility. Sometimes, on the other hand, it is due to neither of these factors, but is the result of a tendency to rhythm and fluctuation, to rise and fall, which is noticeable throughout the creation. Men are born to rhythm, and they die to it. Day and night, high tide and low—these are objective symbols of a natural law.

The student of spiritual science is for a time in a genuine wilderness: he has left the world of carnal thinking behind him, and has not yet awakened sufficiently to see his way in the spiritual world. In this matter of rhythm, he is still



subject to Caesar's world. Every advance he makes will be followed by a reaction; and the greater the advance, the greater this reaction is apt to be.

And what is the remedy? First, to turn within and to consider the basic principle of the new life, in its simplest and most direct form. Relax, visualize the outside world—the creation as it appears to your distorted mortal vision—for a minute, and then turn directly to your statement: "THOU ART ALL!" See the phenomenal world dissolved into its primitive nothingness, and rest quietly for a time in the consciousness of the presence of the One Life, which was before the beginning of time and space, and in which you shall continue to live and to have your being when heaven and earth are rolled up like a scroll and swept away.

Afterward go back into the world and be as serene as you can. If fear and unrest assert themselves, relax toward them; don't try to throw them out by main strength, but behold them serenely and *watch them shrivel*. *You can't continue to fear unless you resist fear*. That sounds like a paradox, but it isn't. The strength of fear is in the resistance of the carnal mind. It is the fear of fear that makes trouble. Just stop fighting it; sit back in the secret place of your own inner consciousness and watch it. Keep your muscles relaxed and your mind as nearly empty of thoughts and particularly of plans as you can. Be still and see the salvation which non-resistance will bring you.

And here is one comforting fact for you to remember: in due time these growing pains, these periods of unrest and of apparent spiritual deadness, will pass away forever. You will be able to walk through the valley of the shadow and yet fear no evil. You will feel every moment of your life the presence of God, about you and within you. Material things will have no power to shake this consciousness, for it will be an awakening which will enable you to see them as dreams. When that time comes, you will know that the *things* you have been seeking were just toys, and that God-Consciousness is, indeed, the solution of the whole matter; for it contains all the rest.

Just a word about pain, which often seems to be the root system of fear. The method which the student often follows instinctively with reference to pain is to try to deny it or to ignore it. Now

this method is a strong indirect suggestion of the power of the very thing you are striving to master: you don't run away from an unreality, and your effort to run away from pain implies that there is something real to flee from.

The scientific method of dealing with pain is diametrically opposed to this mistaken way. Turn within, relax, concentrate your attention on the troublesome part. Notice that unconsciously the tensions and constrictions are worse in the tissues adjoining the pain. Take time to relax these. Now concentrate on the painful area as you would concentrate the sun's rays with a burning glass; attend so closely that you perceive the very center of the painful area. Be careful not to become tense or anxious.

From this close contemplation of the pain, turn at once to your dissolving affirmation: "THOU ART ALL!" Put the accent of your emphasis on the first word: "*Thou art all!*" As you repeat this statement, shift your attention from the pain to the inner meaning and the implications of what you are saying: God, who is infinite love, beauty, wisdom and harmony, is the supreme and sole reality of being. *He is all there is*, and this pain is just a distortion caused by the mists of the creation world.

Repeat this dissolving process till you get the *feeling* of the Allness of God and the no-thingness of pain and disease. Then relax and rest quietly in the Secret Place of healing. This is a scientific application of the methods of denial, dissolving that which you do not wish to appear; and of affirmation: you deny the principle of evil, and affirm the principle of beauty and harmony and good.

One final word on this matter of the various apparent hindrances which the seeker encounters in his journey toward full illumination: the times of crisis and trial are times of supreme opportunity. You can't get away from them, even if you try to. But you can miss part of the blessing by trying to run away. Sit quietly, and if you don't know what to do, *do nothing*. If there is a part for you to play in the matter, it will be revealed to you if you do not assume personal responsibility. Put the entire responsibility up to God, and do only what you are definitely lead to do.

## Immortality

By MARCHESA FLORENCE ALLI-MACCARANI

*"I believe in the resurrection of the body and the Life everlasting."*

ON every flower that blossoms waits decay  
Oaks spring from earth to earth to fall  
again

The very stars in heaven wax to wane  
Such is the law of Nature, so ye say.

Let Nature tread then her descending way,  
Place first the antidote and then the bane;

Man's path leads upward: first he sees the plane,  
And then the height; the night and then the day.

His childhood heard the crash of Life's fierce  
storms  
And, trembling, dreamed that grim mortality  
Must soon or late dissolve its fairest forms.

But man's maturity shall save them yet!  
The sun of spirit's risen in the sky,  
The moon of matter's neath the horizon set.



## Things That Make For Success

*And for the advancement of the individual in all ways. This is a correspondence department of success ways and means, conducted by the Editors and contributed to by NAUTILUS readers everywhere.*

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—THE EDITORS.

Success Letter No. 962.

### PEACE OF MIND THROUGH NEW THOUGHT.

In the hope that my experience may be a help to others, I am writing this. My people were orthodox church members of the most straight-laced variety. No worldly ideas were ever permitted to creep into our home. The Bible was the absolute, indisputable word of God, to be taken literally and without question. Its author was a supreme being, who directly supervised every step of our family life and guarded with watchful, avenging eye any disloyalty to Him, visiting his punishments "even to the third and fourth generation," and chastening his children because He loved us. No finery or frivolity of the world was allowed to enter our house; but sanctification and consecration in the narrowest and cruelest sense was demanded by this God of wrath and vengeance as dictated by this religious sect of narrow doctrine and intolerant creed.

As a timid, retiring child I followed all this; but back of it all was an inexpressed and deeply repressed thought: If God really is a God of Love as they say, why does He always want done

the unpleasant and disagreeable; and why are all the happy, delightful things wicked? I thought about this a great deal. When my dearly beloved kitten died, it was to chasten me and turn my thoughts toward God, "who was a jealous God"! Again, when all the pennies I had earned and carefully saved to buy a pink silk hair ribbon found their way, through parental persuasion, into the mite box, my childish brain grew more and more puzzled at the apparent inconsistency of the All-loving Father.

Each year, my fear of God's wrath grew as I was told that each childish wish was but an expression of the carnal mind; and I really became a cowardly little prig, apeing my elders in their solemn prayers and long-faced testimonials; yet yearning in the silent watches of the night for the forbidden and so-called "wicked desires of the flesh," for pleasure and happiness and the association with youngsters of my own age, whose parents believed in laughter, bright toys and pretty clothes.

Thus I grew into young womanhood, a bundle of unhealthy nerves, fearful lest each act of mine bring God's wrath upon me in some awful and unexpected form; afraid to assert myself in any way, dreading some calamity as truly as any idolater in darkest Africa does some destructive demon; judging everyone about me by my own narrow and unpleasant standard; losing the blessing and happiness intended for each of us, and growing daily into a cowardly, intolerant, disagreeable woman.

Then came a crisis in our family's financial affairs, and I found myself alone in a strange town, obliged to earn my own way. I had been taught to believe all this "God's will" and to bow meekly before it; but left to myself, all the suppressed rebellion and unhappiness of the past swept over me. I became a religious derelict. For years I was an outcast, fearful as I was. Then gradually the old religious impulses asserted themselves, and, cautiously, I began to delve into every sort of religious doctrine.

My desire for an ideal religious creed finally evolved itself into the following demands: First, a chance for moderate comfort, earthly happiness and love; second, absolute freedom from fear of the Divinity and of the Future; third, an opportunity for usefulness; fourth, the privilege of studying any religious creed or scientific problem without compromising conscience and of linking religion with science if I choose; fifth, the possibility of reincarnation in this or another world, and a hope of life after death; sixth, the teaching of Jesus as given in the Sermon on the Mount; and, lastly, a Divine Father, a God of infinite love and peace.

I dipped into Atheism, Spiritualism, Theosophy, Christian Science, and slowly as I was strong enough to receive it came the glorious realization that in New Thought was my religious demand fully met. I have now been testing it out for fifteen years, and New Thought has never failed. Our home life is delightfully happy and comfortable. My husband and I are splendidly blessed with healthy, lovable children, to whom we are teaching the New Thought life with all of its joyousness; our house is a community center, and in our business, public life and home, we do all we can to be of service and to lend the helping hand; we number among our friends many men of science and religious beliefs, who apparently feel perfect freedom in our home; and, best of all, we are facing the world knowing that the Sermon on the Mount with its discourse on the Infinite Love and Peace of God is practical and livable; and that through the practice and study of New Thought every demand of my creed is realized by keeping our lives attuned to Universal Love.—Mrs. J. S., Ind.

*Success Letter No. 963.*

#### A VISION OF A HOME THAT CAME TRUE.

I could write many pages of the good things that have come to us in the past two months. God bless you for your wonderful work.

New Thought is making me over, and in some respects the process is slow but sure; in other ways I progress by leaps and bounds.

I must tell you an incident which is paramount of my past two months' experience.

One morning, during the first month, my Silent Hour was completely filled with the unfinished floor plan of a house. I couldn't understand what the Spirit was trying to tell me. I pondered over whether it was a new line of work or what. We were trying to sell our house, but had definitely decided *not* to buy again. However, in less than a week circumstances showed us an opportunity to sell and to buy elsewhere. The house we bought when the real estate man showed it to us was *exactly* the same as the one of my Silent Hour; the floor plan was identical, and the house at the same point of construction. We moved into this house last week, our ideal of many years realized perfectly. I need no further proof of God's willingness to aid us. My trouble has been too much hustle and work to give Him a chance.

This is only one incident. Something good happens every day which proves the joy of living

with God's guidance. I am being answered now in problems over which I have prayed (or thought I did) for solution for years without results.—Mrs. R. J. F., Mich.

*Success Letter No. 964.*

#### GAINED 20 POUNDS; LIFE FULL OF INTEREST; HUSBAND COMPLETELY CHANGED.

Four years ago I was thin, anemic, nervous and always tired. The least thing would upset me till I would tremble with fear. I was melancholy and always looking for adversities, and, of course, always getting just what I looked for—but, thank God for my awakening, which has changed everything for me.

It was hard for me to demonstrate anything at first; I had the desire, but not sufficient faith. But by persistently studying New Thought I finally "woke up," and now I can be what I wish to be.

By following your wonderful method I have gained 20 pounds in weight and am in perfect health. My nerves are so steady I can control myself under any circumstances, and life is rosy and full of interest for me now!

So many things have come to me that I cannot write it all in one letter, but one example is as follows:

My husband got so shiftless he could hardly pay a cheap rental, and now we have OUR OWN HOME; a nice, comfortable modern home, too! It seems miraculous!

I made my mental pictures daily. One day a lady friend met me and said: "I know of a good house that will be for sale soon. Why don't you folks buy it?"—little did she know that we had scarcely a ten-dollar bill to call our own at the time.

In the meantime my husband took a new interest in life and worked as he had never worked before in his life. He also changed in disposition (for the better) till he was not the same person.

Then the house we lived in was sold and we had to move—and where would we find a place? Then, as if it had to be, the house my friend spoke of was put up for sale, and I certainly wanted it!

Now the reader will wonder where the money was to come from to buy it!—IT WILL COME from some source or other, IF YOU HAVE FAITH! Ours came in this way: A relative of my husband's died and left us an estate, and we did not even know he had anything to leave, nor would we have expected him to leave us anything, as we were rather indifferent to each other through life. However, this money came to us just at the right time.

Friend husband went and looked this house over and "suggested" to me that we buy it;—of course he did not know that I had been making mental pictures every day of buying it, as I would have spoiled it by telling it to him. I find that keeping your desires to yourself is a quicker way of bringing about results. Don't tell anybody—just be persistent and have faith.

We may realize we have a hidden power within ourselves, but your lessons are like a key which



unlocks the door for us, so we may know how to use this force.

I am certainly one of your boosters.—  
MRS. A. B. C.

*Success Letter No. 965.*

### THE YOUNG MEN AS WELL AS THE OLD BEGAN TO TAKE AN INTEREST IN HER.

About three years ago I found myself fast becoming a chronic invalid. Doctors said I had tuberculosis of the lungs. One doctor said one lung was gone and I was liable to pass on at any time from hemorrhages. Added to this, I had a disagreement with my fiance, and as a result our engagement was broken.

I felt ill and sad, and, of course, was critical of others. I could see some fault in everyone but myself. Sister said that I was so ill-tempered and disagreeable she didn't see how anyone could ever love me. My brothers all thought I was the meanest, most hateful girl they had ever known.

For more than two years I had been reading and trying to understand Christian Science, but got no place, and was, if anything, more miserable than before I took it up. Then one day I saw an advertisement of *Nautilus* in a magazine I was taking at the time. This was in January, 1922. The advertisement offered a sample of *Nautilus* and also a little booklet.

I was very anxious to know what New Thought was, so I sent the dime mentioned and by return mail received *Nautilus* and the booklet.

Nothing had ever seemed to satisfy me like this little magazine. I read it from cover to cover and back again. And I read the booklet through, and again and again I studied it until it was almost worn out, and I began to try and practice so far as I understood.

I soon became a regular reader of *Nautilus*, and began to try and practice what I understood of its teachings. I didn't absorb much at first, but when I would feel blue and very much like ending everything, I would go and get *Nautilus* and read it, and it would give me new courage and new hope to face the future, which seemed so colorless to me.

In a short time there was some improvement. I was getting more cheerful, and also more hopeful of the future. And as a result my health began to improve.

I began to "let my light shine", and quit seeing so much fault in others. This was not easy at first, as fault-finding had grown to be a habit with me. A little later everyone began to notice an improvement in me, and mentioned how "sweet and cheerful" I was becoming. I tried to see the good in everyone and always praise everybody and everything. And my brothers began to do more for me and seemed to like me better than ever.

I find by practicing praise instead of fault-finding that everything works out beautifully.

The younger set then began to invite me to their picnic gatherings and parties, and I was getting more invitations than I could fill.

The young men as well as the older ones began to take interest in me. All this time I was look-

ing for my own to come to me, all the time knowing he would appear at the time I would be ready for him. Finally he came, my ideal, the one I had been looking for so long.

He soon was attracted to me, and we became friends. Soon we decided we would spend our lives together.

And now we have been married six months, and these months have been the happiest of my life. All because I found *Nautilus* and New Thought.

Do you wonder that I think so much of *Nautilus* and Elizabeth Towne?

My health is good at present, and the doctor says I now have two lungs!—K. C. C.

*Success Letter No. 966.*

### A DEMONSTRATION OF IMPROVED HEALTH, HARMONY IN ENVIRON- MENT, ETC.

I am a constant reader of *Nautilus*, and wish to state that I have obtained wonderful results through its teachings.

I have overcome most of my illness which has been a drawback to me for years. I have also demonstrated a fur coat and a diamond ring, which was one of my greatest desires. I also wish to state that I have been very unhappy in the home where I am now located, but have overcome the difficulties to such an extent that I am very contented for the time being, as I know God will put me in the right place at the right time. I am going happily along praying and affirming the truth. I thank God for His wonderful blessings and manifestations.

I have also taught my child to overcome many things through your *Nautilus* magazine. I think your work is wonderful, and may God bless you and all your good work. May it reach forth to every hungry soul.—H. S., New Jersey.

**THE PRIZE WINNER** for November *Nautilus* is J. P. C., Mont., who wrote Success Letter No. 959. We shall be glad to send the prize of three subscriptions wherever the winner directs.—  
C. H. S.

### FOR WORLD PEACE

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We want our idle vessels and ships to be used in times of peace for a Public University of Travel, a white fleet that shall tour the world every year.

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We believe in these things.

We pray for them.

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—Elizabeth Towne.



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AND WILLIAM E. TOWNE

"O 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 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 \$5.00 in payment. We would answer every letter gratis if it were humanly possible. We MUST curtail, 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.

MRS. C. E. W.—Your husband evidently has many good qualities. And there are many very favorable features connected with your surroundings, as you will see if you compare your environment with that of many other married women. The trouble is that you continually *magnify the unpleasant* features of the situation in your own mind, which is only natural. But for your own sake, and in order that your marriage may be a success, you should reverse this *and magnify to yourself* all the good features of your husband and your environment. You will accomplish nothing by criticism and nagging. If you try to *adjust more fully* to your environment, and to him, if you try to *win* him instead of to drive him into your point of view of life, you will be far more apt to get results such as you desire. You accepted the responsibility of accepting his home and its surroundings when you married him. If you will try to concentrate your *attention* upon your surroundings and the work connected with the home, you can develop an interest in it and become much more contented. As you have worked away from home for a long time, you naturally find it hard to adjust to domestic life. If your husband does not seriously object, it may help, for the present, if you go to work again. But sooner or later you should make a serious attempt to adjust more fully to the home life if you want to preserve any happiness in your marriage. Try to enter into your husband's viewpoint more fully. Men and women are different in their psychology and if you are to influence him you must first *understand* him more fully. Depend upon *love* rather than *justice* to solve your difficulties and you will make more rapid progress.

E. W. B.—Perhaps you have tried to use your own will to accomplish the healing. And while you have been affirming health your mind has been busy picturing weakness and failure.

Would suggest that you try again, with the idea in mind that you are to do **NOTHING** in connection with the actual work of healing except to try to **LET** the One Life accomplish the healing through you. Picture Life as building new and healthy cells to replace those that are broken down throughout your body. Picture yourself as resting quietly and **LETTING** this process go on, with no anxiety or tension or mental effort to help on the work. Picture yourself as moving about the house freely, feeling strong and well and doing the things you now do in a **FREE, HAPPY, HEALTHY** consciousness. Picture these, but do not affirm them, **EXCEPT** to repeat to yourself that you are daily and hourly **GROWING** into a state of consciousness of the **REALITY** of these things in your life; in other words, affirm only that you are daily growing in health. There may be some reaction at first, through what has been called chemicalization, the upset that comes from changes going on in the body during the healing process. Indeed, all disease is but an effort of nature to heal. If you can put out of your thought the idea of *resistance*, and picture nature as trying to help you, it will facilitate the healing process.

EXCELSIOR.—In the first place, look deep into your own mind and decide whether you want to go or stay. I think, all things considered, you will decide it is far better for you to stay. But decide, one way or the other, and then put that matter out of your mind. Your present attitude causes you to waste a great amount of energy by the continual mental conflict that you carry on. You may be able to get some results in the way of awakening your husband to greater ambition through the use of suggestion during sleep. Try it. The matter of being happy is largely a question of mental attitude. One can mentally adjust to almost any situation. Try to bring your *attention* back from your day-dreams about what you would like to have, and concentrate it upon *activities in the present*. If you can't take a vacation, find something new and interesting to do, some activity that will serve as an avocation to be carried on at odd moments, and that will give you an opportunity for real self-expression in a creative way. Try to get your husband interested in some creative work that may be of benefit to him in his preaching. Of course you will need to use tact in this, and the more nearly you can make him think he is originating the plan himself, the better you will succeed. Try to *win* his interest in something of this kind, but don't try to reason, argue or drive him into it. Read "Evolution of a Real Marriage" and follow the principle it gives for dealing with a husband. If you grow into a more pleasing and satisfactory environment, it will be by making the most of your present situation. There is much that is interesting and that offers you opportunity right where you are, once your eyes are opened to look for it.

A. E.—Read the Success Letter, "Suggestion During Sleep," page 38, October, 1924, *Nautilus*, and follow the same plan used by the school teacher.

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"Judgment of the Storm" and "The White Sin" were also written by Palmer students. These two pictures were produced by us, through the Palmer Photoplay Corporation, and are now appearing in motion picture theatres throughout the country.

Mrs. Frances White Elijah won a \$2500 prize for her story, "The One Man Woman," and we sold her earlier screen story, "Wagered Love," to D. W. Griffith. Another Palmer student, Elizabeth Thatcher, sold her first screen story to Thomas H. Ince. Our Sales Department sold two stories for Winsor Josselyn in one month.

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*In this department we notice as many cloth bound books as we can find room for. Lack of space forbids reviewing the music. Publishers please give selling price and address when sending books for review. Reviews are written by William B. Towne unless otherwise signed.*

—"The Aquarian Gospel of Jesus the Christ", by Levi. On the title page we find that this book contains "The Philosophic and Practical Basis of the Religion of the Aquarian Age of the World" and that the material was "Transcribed from the book of the God's remembrances known as the Akashic Records." From the introduction we find that the author was a member of the Disciples of Christ, a preacher, a graduate of two medical colleges and a prolific writer of church literature. This book is the outgrowth of a vision that came to the author repeatedly in early life. This book reveals what the author believed was a new gospel of the Spiritual Age, the Aquarian Age, now at hand. Whether this version of the New Testament gospel is a more helpful or revealing book than the accepted interpretation, is something each reader must decide for himself. Certainly the book contains much of interest and will well repay study by those interested in the occult. Cloth, price \$3.00. Leo W. Dowling, Publisher, 126 North Vendome street, Los Angeles, Calif.

—"Mind's Silent Partner," by James Porter Mills. A rather elaborate system of metaphysics that the average reader will have difficulty in following. 306 pages, cloth binding. Price \$2.10. Edward J. Clode, Publisher, New York City.

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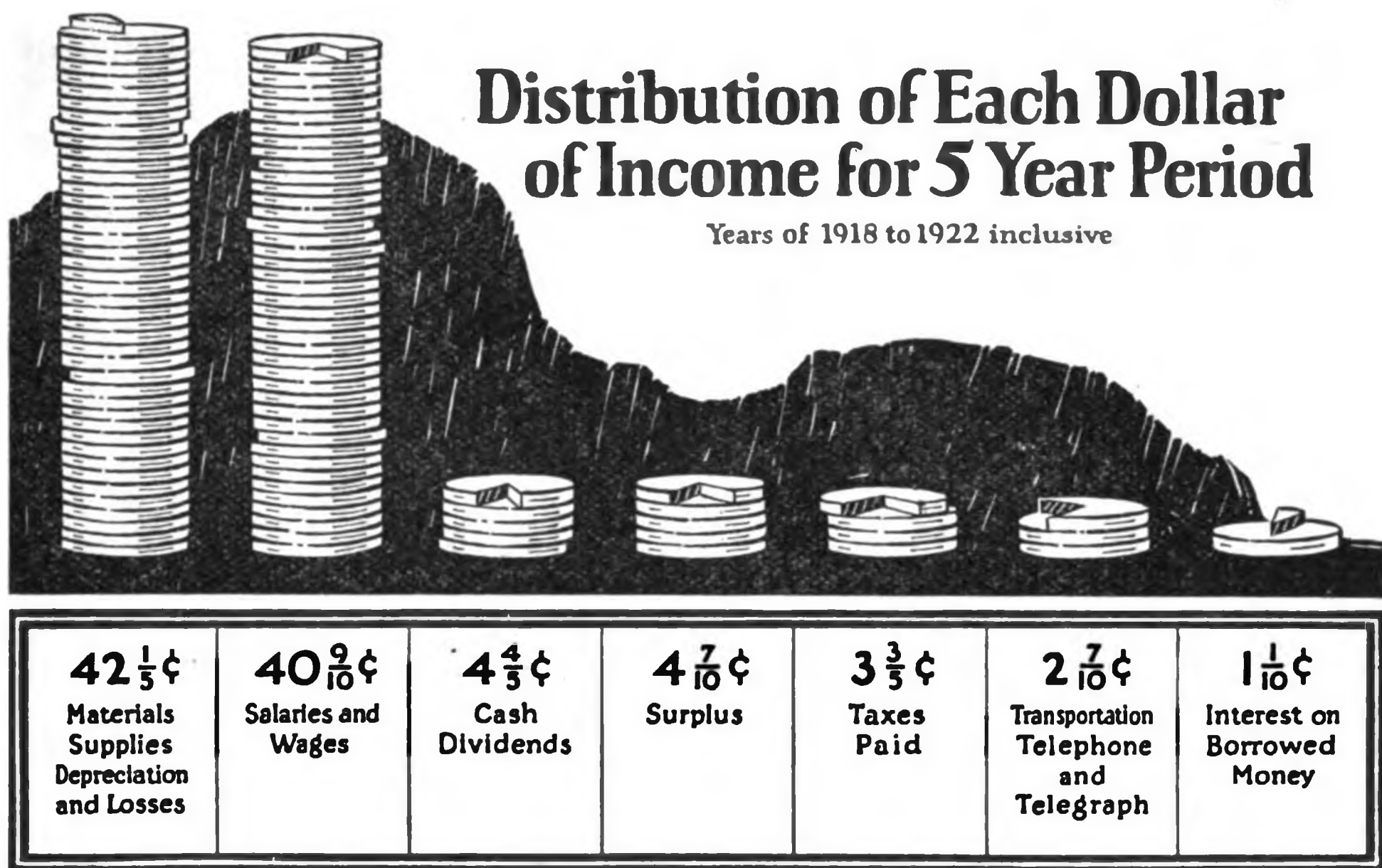
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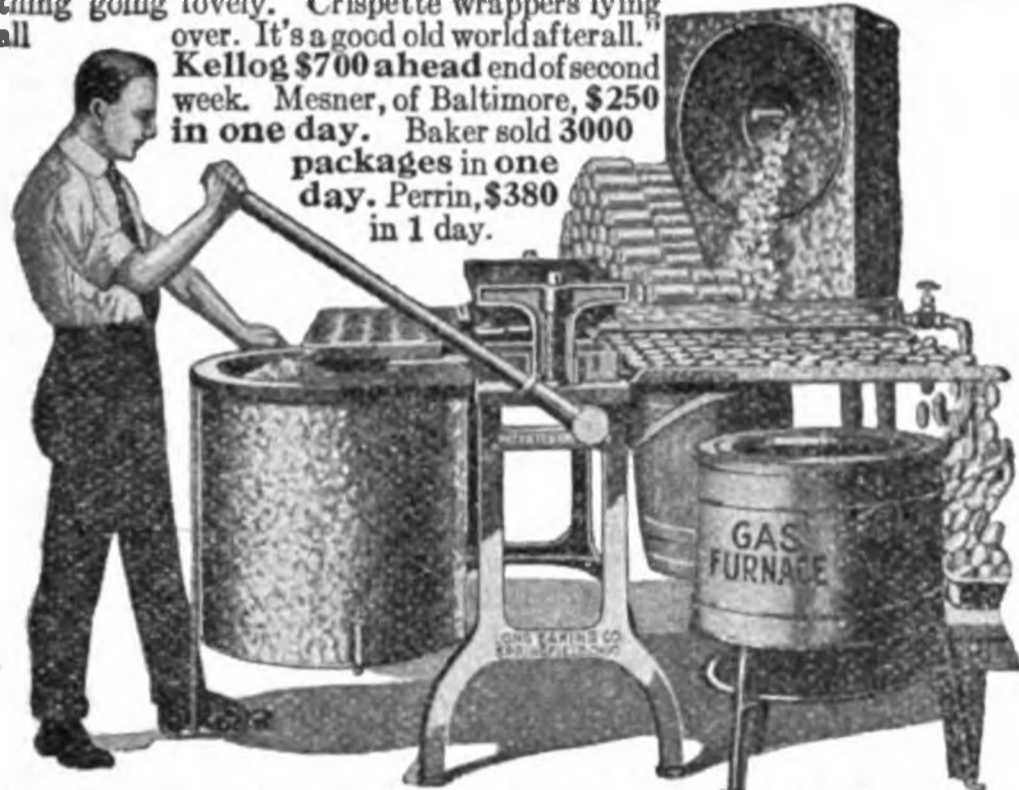
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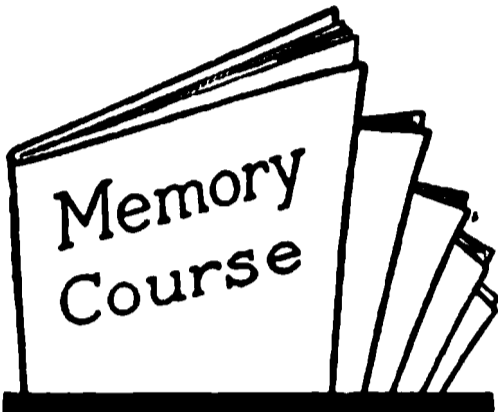
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