

NAUTILUS

OCTOBER

1931

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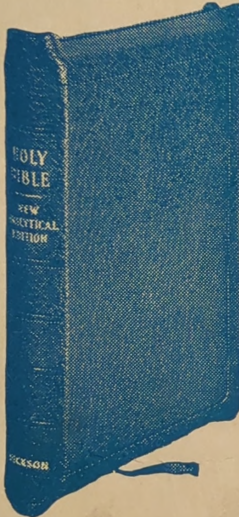
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BY THE EDITORS

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Condensed from Declaration of Principles
Adopted at Third International Congress

THE essence of the New Thought is Truth, and each individual must be loyal to the truth he sees. The windows of his soul must be kept open at each moment for the higher light, and his mind must be always hospitable to each new inspiration.

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We affirm the new thought of God as Universal Love, Life, Truth, Joy, in whom we live, move and have our being, and by whom we are held together that His Mind is our mind now, truth, peace, health and plenty, not only in our own lives but in the giving out of these fruits of the Spirit to others.

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(Continued on page 48)

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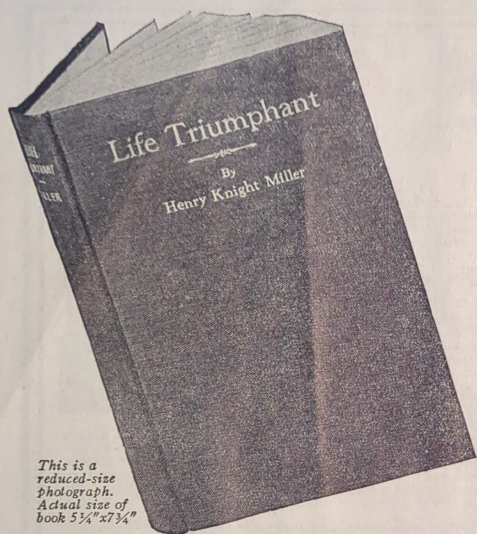
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THE NAUTILUS

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



Today

By Janice Ann Combs

DEAR God, I do not ask
That all life's gifts shall come my way,
I only ask that I may learn to live,
Today.

Help me to see the shadows cast by flowers
Upon the limped pools, the magic of the hours,
Today.

Ah, may I hear the laughter, not the sighs,
And see the love that lies within a dear one's
eyes,
Today.

Help me to know tomorrow is not born,
My hours now are all own,
Today.

Dear God, I do not ask
That all life's gifts shall come my way,
I only ask that I may learn to live,
Today.



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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."*

Celebrating Aviation and Springfield, Massachusetts!

HURRAH for Maude Tait, Lowell Bayles setting new records for flying, at the Cleveland air races, in their little new Gee Bee planes!

All from Springfield, Massachusetts, eight miles away from Holyoke! Where we Holyokers go for baked beans and the newest movies! Springfield and Holyoke are one to us. Hence our special glorification of the fliers, the races, and the Gee Bees!

Those Gee Bee planes were designed by Robert L. Hall, 26 years old, and pilot of another Springfield Gee Bee entry.

These planes are manufactured by Granville Brothers Aircraft Company, inspired and largely dominated by George G. Tait and his three brothers.

Lowell Bayles won the speed classic, averaging 236 miles an hour! After beating the world's record for speed across the continent the day before.

Maude Tait captured the Aerol trophy, and expects to try for women's speed record today.

Three cheers for Springfield, its aviation minded families and co-operators and Gee Bees!

The Healing Method of Jesus Christ.

JESUS the Christ left to the world the Perfect Prayer: The Lord's Prayer; and a clear statement of his Healing Method.

For Jesus' Healing Method read Mark 11:22 to 26 inclusive.

Jesus begins by saying, "Have faith in God."

And he adds, "Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that these things which he sayeth shall come to pass; he shall have whatsoever he sayeth."

And then he adds his Healing Method: "What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them."

Note that **WHATSOEVER** beginning: no limitation in that word—*what things soever ye desire*. That includes every conceivable thing that you can think of as desirable!

Then he adds: "When ye pray believe that ye receive them." Note that this is a present tense statement—believe that ye receive them, then and there, from God the Infinite Spirit to whom you are praying. And immediately he says: "And ye shall have them." Note the future tense of that "shall have."

What is praying? Can you conceive of "praying" without asking somebody to give you something definite, some **THING**, something that has form? Of course not. When you pray to God you ask him to give you something that



EDITORIALS by Elizabeth Towne



has form—a dress, a pair of shoes for the small boy, a sum of money that is needed—and so on.

Up to about sixty years ago the Christian world regarded the word prayer as synonymous with petition. "Oh, God, forgive!"—was the whole prayer.

But Jesus added something to the petition: When ye petition God for anything, *believe that ye receive it.* And you shall have it.

Now let me put it into terms of modern psychology, like this: Whatsoever thing you desire, when you picture it to God and ask him to give it to you, picture yourself receiving it from Him then and there, taking it into your own spiritual hands, and thanking Him for the gift.

"*And you shall have it,*" said Jesus.

Very simple method, is it not? Perfectly practical for anybody to use that method and prove it for himself.

Is that all there is to the method? No, there is one other thing necessary, and Jesus stated it in the words following, in the 25th verse: "*And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven (within you) may forgive you your trespasses.*"

Forgiving others releases your own mental tensions so that you may RECEIVE from God that which you ask.

So, when you are about to pray, be sure you first ask the Spirit to remind you of the names of your "enemies," or who seem to be great trials to you, and then forgive them, one by one, definitely blessing them and giving your love to them to fill the lack that you have seemed to see in each. See them whole before God and in your own eyes, thanking God that he is, then and there, their wholeness, and yours.

Then picture to God the thing you desire for yourself, or your loved ones. And *believe or declare that you receive* the thing you ask.

Next, see that you pray for EVERY ONE IN THE WORLD to receive, if they desire, those same blessings you have asked for yourself and your loved ones. Picture yourself receiving from God the fulness of what you pray for, for all the

world. Thank Him. Go on your way rejoicing.

End your prayer with the Lord's Prayer, taking pains to note that this prayer has in it no me's, no I's, no mine's. In that prayer Jesus claimed for all the world just exactly what he claimed for himself and his beloved apostles.

Here Is Something for Boys and Girls Who Want to Get On.

IT was Paul who admonished us that whatsoever things are true, beautiful, of good report, we are to *think on these things.* (Phil. 4:8)

Thinking on these things brings into our consciousness and into our lives the "fruits of the Spirit," which are "love, joy, peace, long suffering, gentleness, meekness, goodness, faith and temperance."

And if Jesus was right, as we believe He was, then the "thinking on these things" will bring to pass that which He showed when He said, "Seek ye FIRST the kingdom of heaven (in the things upon which you think and work) and all these (good) THINGS shall be added unto you." (Gal. 5:22, 23)

A good example of a man who made good by "thinking on these things" systematically was Marshall Field. He began as a poor boy in New England and became a great merchant prince in Chicago. His store is a wonder and a delight always. It is said that he succeeded because he kept constantly before him twelve dominant ideas. He outlined them for himself. Here they are:

- The value of time
- The success of perseverance
- The pleasure of working
- The dignity of simplicity
- The worth of character
- The power of kindness
- The influence of example
- The obligation of duty
- The wisdom of economy
- The virtue of patience
- The improvement of talent
- The joy of originating

We would add two others, at least, and they are these:



EDITORIALS by Elizabeth Towne



The inspiration of religion
The charm and effectiveness of enthusiasm

The enthusiasm must come from the heart, it must be natural. Otherwise it will not be a "charm"—it will not "work." It must be truth-telling enthusiasm, and "nothing in excess," as Athens inculcated.

By systematic thinking upon all these fourteen dominant ideas you become like them, more and more, every day in every way.

In proportion as you trust your dominant ideas, you can BE YOURSELF and express day by day your own genius.

"Whatsoever thy hand findeth to do, do it with thy MIGHT." (Ec. 9:10) And thy MIGHT comes from dwelling daily with these fourteen dominant ideas.

Think on these things, and you will become de-hypnotized from the I-can'ts, the don'ts, the what's-the-use's, the cynicisms and doubts of yourself and the other shrivelling and devitalizing ideas which spring up from a more or less buried inferiority complex.

So shall you find your inferiority complex dissolving day by day in every way—it will give place to a healthy plexus—your real self.

Your dominant ideas are YOU. Cultivate God ideas, God qualities. Make them dominant. Think upon them, and express them in even the littlest things you do.

To do a little thing in the spirit of truth to the dominant ideas of your life, is to be great as God is great; as Jesus Christ was great.

P. S. It is never too late to take the above advice and put it into daily practice. Years have nothing to do with it! As long as you want to progress, and will keep on practicing at it, you will grow.

Never say die until you can't say anything!

God in you is INFINITE ability.

Think on these things. Work at them in all you do, every day.

Our Economic Lord's Prayer.

THIS prayer is for daily use, the first thing every morning, the last thing every night, and as many times during

the day as we happen to think of depression, national, world-wide, or individual:

Our Father who art in Heaven-in-All-of-Us, give us this day Our Daily Purchasing Power.

Give us, Every One of Us, thy men and women over 18 years of age: give us NOW Our Daily Jobs with shorter hours and increasing pay.

Give All of Us this day Our Daily Education for all of our children, up to 18 years.

Give us NOW, Each and All of Us, Our Daily Dole by Government, to tide over the times when Our Daily Jobs fail us.

Forgive us our trespasses in helping the Biggest Rich to corner for themselves thy Purchasing Power, as we forgive those who have cornered it.

Lead us not in the ways of the Biggest Rich but deliver us from helping them to divert Our Money Prosperity from pay envelopes and little purses into Highest Bracket Incomes.

We thank thee that THOU GIVEST US NOW—All of Us—that which we ask of thee.

For thine in All of Us is the Kingdom, the Vote-Power, the Prosperity and the Glory of All of Us through All of Us to Each of Us forever. Amen.

Yes, when Mary Magdalen broke the priceless jar of ointment to anoint the feet of Jesus; and when the man of money protested that the box of ointment should be sold and the money given to the poor, Jesus answered, *I am going away from you, ascending into the heaven for 2000 years!—but the poor YE have always with you.*

Now Jesus comes in the hearts and minds of All of Us, and He demands of us: *What are ye doing with these poor, after 2000 years of knowing my gospel of peace on earth, good will to all, and my Golden Rule to guide you?*

XXXX

The Millennium—Why, Not?

THAT is the conundrum propounded by F. Wells of Brooklyn, in The Nation for June 3, 1931. And with it he propounds another conundrum: "Why not adopt the



EDITORIALS by Elizabeth Towne



following platform for a libertarian and cosmopolitan party?" His platform is so concise and comprehensive that I pass it on to our readers:

1. Absolute free trade.
2. Unrestricted immigration.
3. Cancellation of war debts.
4. Relegation of liquor control to the States.
5. Minority representation.
6. Protection of Negroes in their constitutional rights.
7. Immediate independence for the Philippines and non-interference with Latin American or any other nation.
8. Enactment of a constitutional amendment providing for the immediate induction into office of the newly elected President and Congressmen.
9. Continuous prosecution of public works on an adjustable scale, capable of vast enlargement during emergencies.
10. Taxation of the unearned increment of land.

This may be a program for the millennium, but why not think it over?

Can you suggest a better program, or amendments to this one? What about those highest bracket incomes? Inheritance taxes? Unemployment insurance, federal, compulsory, supported by higher taxes on highest bracket incomes? Embargo or high tariff on oil, etc., from outside countries? Price fixing on oil?

What do you think about these things in the light of truth and the golden rule? What is your vision of heaven at hand now?

Our Own Reading Course.

FOR the essentials of success and the spirit of success most cleverly expressed read: *How I Got That Way*, the true success story of Maurice Chevalier, in *Saturday Evening Post* for August 8. (By the way, don't miss Chevalier in *Smiling Lieutenant* when it comes your way. Charming, clever, musical, artistic, and a real cheer up for the t.b.m. and the

t.b.w. or anybody else. Also don't miss that new epic of the California fruit harvest, *The Children of Dreams*: wonderful new music, pageant, romance—to be compared with Lawrence Tibbett's *Prodigal*, and almost better!)

In that same number of *Saturday Evening Post* a concise, complete, authoritative and most illuminating *Story of Banking*—from the beginning up to the present minute in our U. S. A.—by Garet Garrett. A picture of what ails us.

Our *Foreign Policy in The Looking-Glass*, by Raymond B. Fosdick in the August number of *The Atlantic Monthly*, shows just why the American government talks peace and disarmament, while it prepares for war and more war. Interesting, illuminating, indispensable!

U. S., Incorporated, *A Modest Proposal for Removing the Current Depression and Preventing the Next*, For Revamping Our Nation and Ushering in the Millennium in Five Wonderful Years, by Jay Franklin, leading article in *Forum* for August, 1931. Jay Franklin is pseudonym of an independent political observer whose official connections at Washington might be embarrassed were his work to appear under his own name. He writes with a real plan that might forestall communism by connecting up everybody to the MONEY CIRCULATION of this country.

The *Paradox of Andrew Mellon*, in *Current History* for July, 1931, by Clinton W. Gilbert, author of *The Mirrors of Washington*.

The above four magazine articles together give the reader a complete and interesting picture of the background of the conditions which the U. S. A. is facing in the immediate future. Read them. Keep them at hand for reference from time to time as the next presidential election approaches. Those articles constitute a liberal education—and a most interesting one—in knowing your onions in U. S. A.

(Continued on page 46)



This Publication Affirms the
UNITED NATIONS
of the WORLD



Prayers That Healed

By F. P.

I WAS more dead than alive as I lay in the hospital, waiting for my family to arrive. I knew that they would be by my side just as soon as they possibly could, for they all knew in what a serious condition I was. All at once, I stopped struggling for existence and lay quietly, my mind a blank. I felt a strange calmness descend upon me and envelop me like a soft velvety blanket. The bed might have been a cradle for it rocked to the soft rhythmic music that seemed to come out of nowhere. I slept, and it seemed as if the hand of Jesus Christ rested lightly on my head.

When I awoke, the pain was gone. Perhaps it was my own mind, and faith in the existence of a living God, that had worked a miracle for me. I grew rapidly better and asked not to have the telegrams sent. As my faith had released me from pain, I worked it to make me strong. In a very short time, my case of illness, which had already puzzled all the doctors, became more puzzling. None had been able to figure out the cause of my trouble and now, after they had given me just a short time more to live and had sent for my family, I was regaining my health. Everyone who knew of my case was astounded. Can you imagine my happiness when they told me I could get into the wheel chair and go out on to the porch in God's blessed sunshine?

On returning from the porch, I looked in at the open door of one of my fellow sufferers. He was twisted out of shape until you could hardly tell that he was anything human. He was writhing with pain. He would never walk again, the doctors said. For over a year, he had been in the hospital and was growing steadily worse for rheumatism was taking its toll. He was a most hideous sight to look upon and my heart ached for him. I refused to dismiss him from my mind but prayed for him with every ounce of faith in my soul.

Trying to shut my eyes to the hideous sights all around me, I went each day to the porch and felt myself regaining strength steadily although I had stopped praying for myself and spent all my prayers on my family and the man who had become another victim to the menacing hand of death. Try as I did to become hardened to the sorrow around me, I could not forget the young boy who lay in his room with his leg smashed. I later found out that this boy had been in there about sixteen months, with no hopes of getting out with both legs. I could not bear to think about such a young fellow losing his leg. I lengthened my prayers. "Oh! God, let the end of his suffering come soon. Please take him to his home in Heaven or to his home on earth where his loved ones wait for him."

Time passed, and I watched the progress of my two friends, neither of whom knew of my existence and do not to this day. It was miraculous! That is all I can say. I cannot make you understand the joy, the satisfaction and the complete happiness I experienced as I watched that man sit up in bed and stretch his arms with amazement as, day by day, the pain left them less twisted. The time came when I saw the family of this man come and take him home. I think I have never known greater happiness than I knew that day.

Not long after this event, I saw my little friend of the crushed foot in a wheel chair, his foot bound up and held in place with splints to protect it. I was a little surprised, a few days later, to note that they had taken off the splints and most of the binding. In a very short time, he was walking with the aid of crutches. I then bade this very happy person good-bye and watched him join his astonished family, with thanks in my heart to the Great God for answering my prayers and giving me the testimony that has turned my whole life.

EACH day is a little life; every waking and rising a little birth; every fresh morning a little youth; every going to rest and sleep a little death.

—SCHOPENHAUER.

The Greatest Factor in Demonstration

By Lillian Grace Copp

WERE I to ask what the world needs most of every person who comes to me for help, the majority would quickly respond: "Money!" That, however, would not be the answer. Money is a necessity, as we all know. Yet, it is a long way from being a vital need. What the world needs most to perfect its magnificent possibilities is faith, love and joy. Every one possesses faith in a greater or lesser degree. Without faith, however limited the amount may be, the ordinary functions of life would be impossible. Few lives are so impoverished as never to have experienced love. But, there are thousands who never cultivate the daily and hourly habit of joy.

There is nothing in the world which will pay as tremendous dividends, socially, spiritually and financially, as the constant practice of joyous enthusiasm and anticipation. The one who makes gladness a part of his daily ritual will find business coming to him, instead of his having to go after it. This attitude, held unwaveringly, will draw tenants to vacant apartments, offers of desired positions to waiting applicants, money to lean pocketbooks, and turn what otherwise might be the keenest of disappointments into triumphs of achievement.

Like a highly charged steel, attracting and holding only that which is magnetized to its own unit of force, joy attracts only good. It gives its faithful disciples an entirely new outlook upon life. It imparts sufficient energy, serenity, courage and faith to keep worry, fear and mental friction at bay. Friends will seek and fortune smile upon the habitual cultivator of joy.

The reason for this is easily found. The person holding this attitude is always expecting the good, always keyed to the exact note which draws to him with the surety of the magnet attracting the needle, the coveted friend, position, or whatever he may desire. My own experience with this practice has been so gratifying that I honestly believe that there are few things—within the scope of reason—which cannot

be demonstrated by generating the right amount of joyous enthusiasm.

Trying to accomplish results under pressure of will power, or attempting to apply spiritual laws in order to force demonstrations into existence by emphatic repeating of affirmations (however powerful those statements of truth may be), is pretty apt to develop tenseness. When that happens, anxiety appears, as a natural sequence. This destroys the creative attitude, which is never the case when the joyous outlook is present.

It is easy enough to create the glad anticipation that seldom fails to produce speedy and satisfactory conclusions. If you are in urgent need of money, imagine several thousand dollars coming unexpectedly into your possession! Picture to yourself exactly how you would feel if that event took place! Paint your emotion in glowing colors! Get into the thrill of it! Let blithe, entrancing, intoxicating gladness have full sway over you! Do not do it once or twice and let it end there! Keep persistently at it, day after day. Make it so real, so vivid that you are able to store up a large reserve on which you can constantly draw.

When using this attitude to rent suites, houses or rooms, become as still physically and mentally as possible. This is necessary that the thought of the Spirit of the Lord going before you, reaching the hearts and the minds of the tenants (who need what you have to offer, as much as you desire to offer it) may fill you with such a feeling of holy joy, and such a vivid sense of success that your desire will speedily manifest itself. Continue to act your part in joyous imagination, making it as real as if the prospective tenants were present in the flesh! After once beginning this practice, hold to it until it manifests itself before your eyes.

If it is a position that you wish to demonstrate, keep the corners of your mouth turned joyously and expectantly up, while you proceed to fill in every detail. Visualize offers of the position coming to you! Hear yourself accepting!

Put the glad notes in your voice as you answer! Feel your pleasure and extreme satisfaction at again being an active unit in the world's gigantic working force!

You must *feel*! It is feeling that is of vital importance, first, last and always. Feeling joy is what changes a plain,

ordinary individual into a human magnet. No matter if there is no sign as large as a man's hand in sight, as was the case when Elijah prayed for rain. You can make your desire so vivid in your imagination, that you will experience, all through your body, the sharp, tingling, exquisite sensation that only joy can give.

"Is Not This the Carpenter's Son?"

By Daniel Boone Herring

Revealing another step in the thought processes of Jesus, and showing how it applies to you

AT one time in the ongoing of Jesus there formed about him a group of people from his own town. They had heard a great deal about their home town boy, what a great man he had become, and consequently they were a little jealous of him. They went out to see him, question him, try him, heckle him. Nonplussed at the power and beauty of the man, they asked: "Is not this the carpenter's son?" Is this not the boy we have known all our lives? We know his sisters, brothers, his family; we know that he has not been away to college; where, then, does he get all these airs?

This word picture of an event is not merely a dialogue and report of a happening concerning the man, Jesus of Nazareth; it is a vivid word picture of a mental process with which every one of us is only too familiar, first as it concerns our friends and relatives and further as it concerns our own inner self.

Every one knows that if you look at a house from any angle that there are other angles to that house—your eye sees but one side of the house, but your *mind knows* that the house has other sides and that it looks different from each of these other sides.

The cosmic truth which Jesus dramatized for you, the mighty cosmic fact about you, looks different from different sides; hence, in the telling of this story there occurs in the Christine dialogues many word pictures, all dramatizing the same event but explaining it and dramatizing it from different

sides; and this is so because different minds approach any truth from different angles so the truth itself must have word pictures painted in consciousness which each will recognize from the side from which he makes his approach.

This same mental attitude is again approached in these words: "The stone the builders rejected"—and . . . "This is one of whom it is written, behold I send my messenger before thy face, which shall prepare thy way before thee" . . . and again—"For I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist but he that is least in the kingdom of God is greater than he."

It will be recalled that, in the first case mentioned, those who lived in Nazareth received no healing "because of little faith"; that is, because they could not see the indwelling Christ in the man. All "they" could see (and identify) was . . . "the carpenter's son."

It will be recalled also that John, great as he was, lost his head—was beheaded.

In the modern world, we see those who "strain at a gnat, and swallow a camel"; those who refuse to recognize the God within because their eyes are glued to the . . . "carpenter's son"; those who are constantly losing their heads because they refuse to mind their own business. You will recall, of course, that John was cast into prison and later lost his head because he sought to tell a man what was right and wrong to do. He was not

satisfied with doing something himself, but he demanded that Herod stop living with his brother Philip's wife—as if it were any of John's business with whose wife Herod lived. John, great as he was, could not see the God in Herod. All he could see in Herod was a moral misstep (sin).

John, great as he was, great as were his words, failed to catch their significance as *related to himself*. For he said, in effect, "I confess, I am *not* he (the Christ) . . . 'He who cometh after me is mightier than I.'"

After all his preaching he was unable to see that the inner light was given him for but one purpose—to see the same light in the other fellow.

His mind was so warped with the vision of sin and evil, his training had been so persistent in pointing out the faults of others, his mind had been so saturated with the idea that *conduct* determines the action of Omnipotence, that he *lost his head*—literally.

How is *your* light? Just *why* are you seeking the inner light? Just what are you going to do with it when you perceive it? Are you going to use this inner light to make more plain and more visible to your mind the faults of your relatives and neighbors? If so—watch your step—especially watch your tongue—lest you, too, be "cast into prison" and later lose your head—as did John.

It seems from this Christine dialogue that it does not make much difference how much you know *unless you use some of it on yourself*. In fact, the Living Presence of Jesus Christ in you has but one task—to save you. This same Christ is in all the Herods you will ever find, and, regardless of whose wife they have or what name you give the sin you see them doing, it is the business of their indwelling Christ to save them—not yours. Is not this the carpenter's son? What do you see in your enemy? The indwelling Christ or the sinner? Don't answer *me*—answer yourself.

In your own ongoing, you will find that you will always miss that which you seek if, like the home town folks of Jesus' time, you see only "the carpenter's son" in your wife, husband, son, daughter, friend, neighbor, enemy.

In your own ongoing, you will always discover that, no matter to what heights of intellectual perception you rise—regard-

less of how wise your words may become—you will find yourself cast into a mental prison house from whence you will emerge only to have your mental head cut off, unless you stop your silly effort to save others and start out doing a little saving for yourself. Not until your religion works on your heart and mind to the extent that it will cause you to see the Christ in all men, will you escape the "rejection" of the stone, will you receive the blessings of home town folks who are proud of their home town boy instead of ashamed of him.

Of such, Jesus himself said: "He that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall it will scatter as dust." This stone which the builders of all the futile Babels the world has ever known have rejected, is the knowledge and the mental ability to see the God in Mankind. The totality of Christ in every human being you see. Whomsoever shall fall into this mental pit shall be scattered as dust.

Next time you find your mind criticizing those nearest to you (or anyone else for that matter)—say—out loud—"is this the carpenter's son or is this the Christ of God?" It will be your own fault if you get cast into prison and lose your head.

Jesus himself brought this mental law and its consequences to our minds in another way; he said: "Judge not according to appearances—but judge *right* judgment." When your mind reacts to the teaching of the world, your mind is being acted upon by negative suggestions—you are permitting yourself to be hypnotized by what appears in your environment.

If you wanted to build a house, and were to buy a building lot, would you let your mind be hypnotized by the rough surface of the building lot? Or would you permit yourself to be hypnotized into the belief that you would never have a house because there was no house *now* on the lot? Certainly not.

In this case, your mind would easily "see" that the lot was *good* because it was the place where your house was to stand. You would realize that it would require the accumulation of building material placed upon the lot, then the work of the carpenter to fabricate that material and put it together. All the time this process was going on, your mind would be "seeing" the completed house; your mind would be "seeing" just how you could further

beautify it; what furniture would go into each room; just how the lawn could be beautified and just how each piece of shrubbery would be placed. In short, your mind would all the time be centralized, focused, fixed upon the *objective*, upon the *finished product* of your labors.

Yet, after you have your house completed and have moved in with your family, you are not happy. Why? Because you have not used as much good common sense in handling the mental house building as you did in handling the building of your material house. While your mind is able to fall automatically into line with the cosmic law in regard to building your material house, you refuse to follow the same system in the more important matter of your mental household.

After your house is finished and you have moved in, your mind grasps the fact that the finished product is the result of a *process in time*—the materials have formed themselves into the shape and likeness or image of the picture you held in your mind of a house.

When Jesus went back to his home town and his neighbors gathered about him, their minds had not been so trained that they could see that his preaching and teaching of new ideals was but the process of gathering together the material for a mental house, and that the ideal he spoke forth was but a description of what his character would be when *finished*.

First must be the *image*; then, by a mental process, the *likeness*, the fulfilled and accomplished character.

Many times you have heard it said of someone that "he does not practice what he preaches." He could not; it is an impossibility; you might just as well expect a person to show you an empty building lot and then, when he describes what he is to build there, be able to just say "hocus-pocus, presto, change" and there would stand the house all finished and furnished and a fire burning in the grate!

You would *never* see your house actually built, however, if your mind allowed itself to be hypnotized by the appearance of a vacant building lot. There *must* be an image, a picture in the mind, of *what is to be built there*.

And, whenever you are seeing the carpenter's son in your wife, husband, son, daughter or neighbor, you are demanding of them what is impossible of anyone—you are

asking that the laws of the cosmos stand aside and nullify themselves to furnish you with a "sign"—you are identifying yourself as one without mental equipment, as one of the rabble.

Only those who are mentally dead can "practice what they preach"; only those who lack that mental vitality made possible by the use of imagination can live in their environment without desire for change; and this is true because life itself consists of constant change. By some inner process known only to God himself, every conceivable element of the cosmos is in a state of constant change, flux, movement, growth, transmutation. And what ". . . doth appear" is the effect of a cause, and that which doth appear is *not made of that which doth appear*.

Since all life is mental and the sum total of all of our reactions which we call our lives exists within our own minds, it is obvious that our own nature can change to advantage by the mental ability to "see" the best possible in everyone and everything. We are hopeless until we can see in "the carpenter's son"—the Christ of God.

Our own happiness depends entirely upon our reactions to our environment and these reactions exist only in our own minds. Through this known fact about ourselves we may begin to glimpse the depth, height, width and wisdom of those simple mental laws taught us by pondering the drama of this Carpenter of Nazareth.

Let us remember that every time we fail to see the Christ in our wife, husband, son, daughter, neighbor or enemy that we are announcing to the world that we are yet too weak to build a character like His, by and through our own efforts, and are demanding that someone else show it forth. At the crucifixion, the "rabble" reviled Jesus and mocked him and said: "If thou be the Son of God come down from the cross"—and . . . "He saved others; himself he cannot save." They spoke three days too soon.

The whole Christine story dramatizes this idea in powerful language. The whole world consciousness is organized along negative lines—how can we "save" (?) the sinner except we show him the error of his ways? We must see his sin, call him a sinner, brand him a sinner and compel him by force of law to go about shouting, "Unclean! Unclean! Unclean!"

Against this traditional trend of thought,

established throughout the centuries and worshipped because of its antiquity, looms the life of "the carpenter's son." The lesson it teaches us is that the way to "save" the other fellow is not to see his sin or show him the error of his ways but to see in him the Christ of God.

This teaching is radical, that is, it is radically different from all traditional teachings. It is so different and so radical and calls for so much self-effort on the part of the individual that the individual does not want to make the mental effort to apply it. So, we go stumbling along, crushing blossoms with our clumsy feet, crucifying the Christ in others, mocking him, reviling him, striking him in the face (mind); every one of us is guilty of this

mistreatment of the Holy One of God, every one of us asks over and over again "Is not this the 'carpenter's son'?" Every one of us cries out with savage hate, "Away with him, crucify him." We do this every time we fail to see or make the effort to see the Christ of God in every carpenter's son. This carpenter's son said: "Judge not lest ye be judged" . . . and . . . "How wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?"

The Christ of God (in you) brings you this message today: "Paul, Paul, why persecutest thou me?" and I, your messenger, leave you this: "IS NOT THIS THE CARPENTER'S SON?"

My Eyes Were Healed

By W. Y. M.

IN my early days I had much of strenuous eye strain as I did needlework from daylight to dark. There was no time to lose as my babies had to be fed and my case was very urgent. If the bread was getting scarce I often worked far into the night.

It was only God's loving kindness that kept my eyes strong for the period of several years under such circumstances.

Finally they failed, but I still had to work. For over a year they were in such a condition that I could not go without my glasses for a moment. In reading or in working I had to wear them and then could only do so for a very few moments at a time.

I had not begun my own healing work at this time, but had asked healing from others. I believed in healing, I was half expecting to be healed, I surely needed my strong eyes, but like many others I left it all with the healer, hardly giving it a thought myself. I got just what I deserved—no benefit at all.

But, oh, I had to have my eyes. I was going on, wearing my glasses and believing that it could be done, but was putting no effort into the *doing* of it myself.

Finally, one day, I decided I had been a

pretty poor example of faith. To ask and believe that I had received would surely mean to lay the glasses aside for if I believed I was healed why should I need to wear glasses? It looked so ridiculous to me! I just laid the glasses away. This was eleven years ago and I have had no use for them since. For several weeks my eyes were a tiny bit weak but I truly acted as if I were healed. If my eyes grew so tired that I could not work any longer I just rested and forgot that they were not strong. I was not long in having eyes as strong as others.

For several years I have had much work for my eyes to do. Yet, I can say that my eyes never hurt me in the least. They are as perfect as they can be. I used this affirmation while being healed:

"I am a perfect child of the most perfect Father. I see with the clear bright vision of Spirit. My eyes are strong and perfect. Divine Love flows freely through my eyes cleansing, healing, purifying them now."

Each night I gave thanks that they were strong and well, and visioned myself at work at anything I wished to do.

Not Guilty

By Joan P. Leary

MANY who turn to Truth for help have no idea just what they are requesting. They know that all material means have failed and things are seemingly going from bad to worse, so as a final attempt to meet the situation they decide to give Truth a chance.

Even those who do not turn to Truth in such a desperate state of mind as just described, seldom have a clear and definite idea of what they want, or what they are receiving, when they turn to a practitioner for aid.

The wife of a man who was quite ill told him that he must have either a doctor or a practitioner. As the lesser of what he considered two evils, the practitioner was sent for.

As she came into the room she noticed the look of consternation on the face of the sufferer. Confronting the unknown, it was quite evident that the man had regretted his choice and secretly wished that he had called in a physician. At least he was familiar with the procedure of pills and plasters, but he had no idea what the healer was going to do to him and he was visibly upset.

Observing his condition the healer asked him if he had any idea of just what a healing treatment consisted. The man replied that he did not. The practitioner asked him if he would care to have her explain in detail and he eagerly requested her to do so.

"Suppose," she began, "you were accused of, and arrested for, a crime you did not commit. What would you do first?"

"Hire a lawyer," came the quick reply. The practitioner acquiesced.

"Exactly—and when your case came to trial the lawyer would defend you. The prosecution would say that you were at such and such a place at such and such a time. *You were not.*

"They would say that you did such and such a thing at that place. *You did not.*

"As the result of your alleged act, they would contend that you should be punished. *You should not.*

"Now comes *your* lawyer,

"In place of every accusation made by the prosecution, your lawyer gives the truth. Everywhere you have been lied about, your lawyer tells the truth. He builds your case up bit by bit by *replacing* lies with truth. As the truth is brought out, the lies of the prosecution fall away and you are proven 'NOT GUILTY.'

"That is the way a Truth practitioner works. We practitioners are spiritual lawyers. You say you are sick. In Truth that is a lie, for God is your health and God cannot be sick. You say you are in pain. In Truth that is also a lie, because pain has no intelligence to make itself known. The only real intelligence is God, and God cannot have, give or feel pain.

"In place of every lie that you have built up about yourself, the practitioner puts the Truth. *Lies cannot stand before truth.* And finally the human prosecution falls away and the verdict is again, 'NOT GUILTY.'"

All Truth treatment ever does is to give the Truth in place of a lie, and anything that is unlike God is untrue. No matter how trivial or how big your problem may seem to be, if it couldn't be true of God, it couldn't be true of you.

A woman had a husband who seemed to be unkind, unfaithful and cruel. She had stood all she thought she could stand, then went to a healer for help. The healer told her the truth about her husband. That, in reality, he was kind, faithful and loving. She told the wife never to see the husband in any other way. At first this seemed difficult and little progress appeared to be made. Then, as the Truth was silently given in place of every lie that was told, the man seemed to change before her very eyes. He was kind and considerate in his actions and faithful and loving to his wife who had been telling him silently, constantly, "The Christ in you is true to the Christ in me," knowing that the outer man would adapt himself to the inner when spiritually awakened.

No matter what the material charge may be, the verdict in Truth is always—"NOT GUILTY."

My Success Recipe

By Pauline Cleaver

WHAT do you desire? Money? Why do you desire it? To get things you need or things you want?

Do you believe in the Law of Compensation? Do you believe in yourself—that you actually have a sleeping talent? Or, did God overlook you—discriminate against you? Have you overlooked the discovery of what God gave you?

Stop blaming your Fate, your Destiny, or others. There is a reason, as unbelievable as it sounds, for your being where you are. If a rider falls, going over the hurdles, he jumps up, gets on his horse (if he is possibly able) and tries again. He knows he will lose the respect of the crowd—and of himself—if he is not a true sport. Good sportsmanship there is in life, in business, in every little act of daily living. There are many "good-intentioned" persons who are very poor sports. It seems easier to whine and to complain. But, the one who cultivates the sporting spirit always wins in the end.

Let's give it a bit of thought. This creates a certain attitude of mind. This attitude must be carried into your every act, your every thought and your every deed. Oh, yes, it *is* possible! It is not very easy, however, if you have always given yourself leeway in complaining of every little thing. Why not at least *try* this? When you really try, you will discover, maybe suddenly, that you *can*—that you have the power to make real your desires. You will find that you now have in your possession that something that you can do in order to change your conditions.

Then, when you convince yourself of this, you will feel what you ought to do!

You will want to do the thing you've decided you *could* do; you will feel that you simply must do it; you cannot stay idle; you can no longer waste your precious time complaining and tuning in your words to a whiney tone.

You will discover that you have a will—a will to do. Then, in a short time you will make pleasure of the doing. You will see

that *it is fun to make money!* That is no joke—it is real. By daily trying, by faithful testing, by purposefully holding yourself up to the mark, you will become a success.

Believe me? I do not wish you merely to believe *me*, but, I do sincerely trust that, for your own sake and for your own betterment, you give this simple little formula a real try!

A Cripple, A Wheel Chair and A Telephone

A young woman, left with twisted legs from infantile paralysis, was told she would have to remain in bed for the rest of her life. She said nothing when the verdict was pronounced but she did quite a lot of quiet thinking. She also read of things that others were doing.

One day this young girl called her little brother and asked him to deliver ten notes which she had written to wealthy women in the town. These notes told of her condition, and said that since she could sew plain things she would like to make the uniforms for the maids in these homes. The young boy was given old uniforms to take to his sister to be copied. When her earnings amounted to six dollars, the girl bought a second-hand wheel chair and had it placed at the open window. She made another six dollars; her work was quite satisfactory. With her second six she bought her own material. The little brother was appointed to do her errands, and he was paid for his time. When Judy made the uniforms from materials she had selected, she added prettier cuffs and collars. Also, she made these cuffs and collars to be detachable. Each garment had two sets. This saved the laundry bills. When the little brother took these out, they sold remarkably well.

Later on, the brother wheeled his sister out in the sun, and often she called on her customers in order to thank them in person. She had such a pleasant, happy personality that every one enjoyed giving her orders. Also, in this way, some of the women showed her other things that she might make. Judy was kept busy and active—

and might add, very happy. Her orders increased.

One day, another little girl, younger, came to her, timidly telling Judy that she had heard of her success and asking if there was any way in which she could help her so that she, too, might make some money. Yes, the brother was now going to school, and besides, she could get more orders, if she had help with the sewing. Everything, you see, had to be made by hand and this was not fast work.

Today, these two young girls are making more than enough to comfortably support them. Both girls are congenial and happy.

It pays to think, and it doubly pays to find how to apply your imagination to your work. Every one has something which he or she can do. Every one can improve on what he has already done. This work can be adjusted to the times and needs of others.

Earning College Money

Alfred was about eighteen and had made money to enter college. When his father died he had left just enough to care meagerly for his widow and the boy realized this. Still, he wanted a college education. He claimed that his chief desire for this was because he knew the weight a diploma made with certain business firms. So, he accepted no handicap, no matter if he did not feel it always a just requirement. When June came, he figured that there were three good months for work. After applying at forty or more business houses for work, and repeatedly receiving no favorable answers, he sat calmly down and *thought*.

I imagine that his posture, at this time, was not unlike that famous figure of Rodin's—The Thinker. I always enjoy looking at this bit of sculpture, or even the copies on book-ends. A man in deep, meditative thought is the impression one gets.

Al did not sit down and whine or imitate his mother's complaints of the too much talked of "depression." As it happened, his mother was a wonderful and thrifty housekeeper. His eye lifted to her table and his attention was arrested by a pamphlet called, "The Woman's Page of Household News." It was one of a monthly issue. He picked it up and saw that it was illustrated. He studied this sheet. Then he talked to his mother about

some of the articles there—the new, convenient offerings.

Al made note of three articles—refrigerator bottles for cold water without ice (you know, many prefer this), a cheese preserver, and a colorful nest of kitchen bowls.

But, was this all? After he made his choice, what was he to do?

He found, in his mother's cellar, more than a dozen beautiful bottles—pure white glass ones—on which he neatly painted the words, "Un-Iced Water." Then, in fitting colors, he made attractive designs. He decorated and placed on each bottle a non-leakable top. As the plain ones sold for \$1.50 in the stores, he decided to sell his for the same small price, although they were much handsomer. And—they actually cost him less than ten cents each. Plainly, this was a very profitable idea.

The cheese jars he made from the usual ten-cent glass butter jars with covers. They were seven inches in diameter and five and one-half inches high. As cheese jars, this firm (the one that sent out monthly news pamphlets) sold them for one dollar each. Al painted yellow and blue stripes about the outside, leaving a square space for the letters, reading "Cheese." Can you not imagine how lovely these looked in a refrigerator? He priced these at one dollar.

Next, he bought six sets, or nests of bowls, three to a set. These were of plain yellow pottery. He observed carefully the ones which were hand painted and which sold for two dollars a set, and he painted his in peasant fashion and sold them for a dollar and a half. Did he sell them? Yes! Almost immediately. The neighbors wanted them for their own use and as gifts.

Did Al stop with his first small supply? Indeed, he did not. He took samples everywhere, booked many orders, and is now planning to get two boys as helpers, and fill orders for two large firms.

It pays to *think*. It pays to be observant. It more than pays to keep optimistic, cheerful and undisturbed by the strong suggestions of "depressive times." The times are not right but, at least nine-tenths of the trouble with the times is fear. Do not let this fear-thought get *you*!

Is there not a Divine Order working? Has It felt the depression of this little planet, and become slack? No, It is

working, concisely and exactly as It has always worked and ever will work. But, the mist, the miasmic fears are befogging us. We must have eyes that see more than appearances. Above all things, we must accept our problems, not as final, not with misunderstood meekness but, with good sportsmanship, with the true meekness, which is *understanding*—and that it will-

not-get-under-my skin attitude. Recognize apparent things but, do not let them disturb your inner being. Keep your poise. What matter if you even go a day without food? Many have gone for weeks on self-imposed fasts to test the efficacy of their value. When you can keep your inner peace, the outside will soon fall in order. Do you believe it? *Try It!*

Nerves and the Busy Day

By E. Margaret Parker

A new method of approach to your work which produces surprisingly good results

HOW many times a day, especially a busy day, do you, O mother of small children, find yourself uttering snappishly such phrases as, "John, stop that!" "Mary, behave yourself!" "Put that away!"—and literally, hundreds of others?

But did you ever stop to think, at the close of the day, when you were worn to a rag, every nerve in your body on edge, how much of that fatigue you have brought upon yourself by just those little phrases? Of course, your attitude was back of your words. You had a great deal to do. You were hurrying at top speed. Every fiber of your body was taut with strain. You felt you had to have some outlet. To smile or say a calm pleasant word you would have thought a physical impossibility. You did not try. When you spoke to the children, you released a little of your pent-up nerve force by snapping at them. If one of them did something over which you could raise your voice and actually scold, you were subconsciously glad. The very act of exhausting some of the "compressed nerves" seemed to rest you, to give you more energy. At the end of such a day, have you ever taken account of how much of yourself you *grated* away, or counted the rough, unlovely stones you built; during those trying hours, into the edifice of your children's lives?

We are all human. Each of us has days such as these, when it seems that we simply must give way to our feelings. Let us pause for a moment and consider: does

it really pay? Do we gain enough so that we can afford to grind ourselves and to deny our children the peace, beauty and harmony to which they have a right?

If you are master of yourself, you are master of everything about you. If you allow your nerves to master you, you will be master of nothing. You will be only a driven thing.

And so, the next time you have an unusually hard day's work before you, suppose you try a new method of approach. Suppose when you awaken in the morning you do not think with dread about the tasks awaiting you. Do not draw your face into a tense line and begin, as soon as you arise, to hurry. Make up your mind, as soon as you realize that you have a hard day's work to do, that you are going to get through it with the least amount of strain possible. The athlete who is about to make a long run does not stiffen himself with dread before he starts. He relaxes and prepares to make a long, loping, steady start. There will be time enough to summon all his strength and power if he needs a burst of speed at the end. Hurry is strain. It calls for nervous tension; and that, above all, you are going to avoid. You may work fast, but you will not allow yourself to *hurry*. "How can I help it?" you ask, "I have so much to do."

In the first place, be sure that it *must* all be done. Be sure that each piece of work you have planned is more important to the well-being of your family than a

wife and mother who is in condition to be a companion. Granting that everything you have planned is, as you thought, necessary, the way to keep from hurry is to plan your work, calmly and sensibly, at the beginning of the day. Know what you are going to do and in what order you are going to do it.

Having done your planning wisely and well, go about your work but do not think about it. There are very few household tasks that require concentrated thought. Resolve to think only of pleasant things. How easily the morning's work slips out of the way if one is looking forward to a pleasant social affair during the afternoon or evening. Have you never noticed how easy it is to work, and how much less tiring, if your mind is filled with anticipation? Make use of the idea. It makes no difference what you think about, if it gives you pleasure. You may build as many castles in Spain as you choose. Happy are you, indeed, if your mind is stored with things which, when you turn to them, open to you a path of delight along which you may travel.

I know one woman who makes it a point to learn some bit of poetry or a favorite quotation every time she irons. Ironing was her most disagreeable task, once upon a time. Then, one day, to take her mind off from the drudgery and pass the time a little more pleasantly, she propped something she had wished to memorize before her. She was so delighted with the result of her experiment that she has repeated it each week ever since. She watches, during the intervening days, for what she wants to make use of the next time. Ironing day has come to be something almost looked forward to. If your thoughts make your work slip by as happily as do those of this woman, you may be physically tired at the end of the day, but you will know no nervous exhaustion. You will not be snappish and irritable. In fact, from your very wanderings down rich mind paths, you will probably have a bouquet of gay flowers, instead of cross words and frowns, to give your family at the end of the day.

If you can maintain an attitude of happy efficiency instead of the wasteful nervousness of hurry and anxiety, you will be astonished at how well the children behave during this busy day of yours. How little trouble they will cause! Children,

young children especially, are little nerve barometers. They are susceptible to, and reflect, mental atmosphere. If the atmosphere about them is placid and normal, they are pretty apt to be happy and contented. If it is charged with pent-up nerves, they are very likely restless and irritable, too. Never drop a harsh, snappy sentence into a group of children playing contentedly unless you want to change the entire character of their play immediately.

For your own sake as well as theirs, avoid the cross word during the busy day. You may have to speak firmly,—what mother does not?—but how infinitely much more you will accomplish by the firm word than by the shrewish one. No matter how impatient you may be, keep calm. Realize that you are dealing with normal, wholesome, playing children, not malicious young imps who are to be pounced upon and fairly torn limb from limb. Remember that to speak firmly, expecting the child to do what you request, will help the development of the best within him. To antagonize him because you are tired and cross brings out the worst.

What if you become hurried and tense without realizing it? Having made the bad beginning, is there a way to make amends? There is! But it is surprisingly hard, no matter how simple it may sound. We are perverse creatures, sometimes. Having allowed ourselves to become tense and shrewish, it is unbelievably difficult even to smile. But that is the remedy. *Make* yourself smile and say some pleasant,—genuinely pleasant thing to the children. You will be astonished at how quickly the tension snaps. Then it rests with you whether you go on for the rest of the day calm and pleasant, getting through it with the least possible wear upon yourself and your little ones, or whether you go back to the tense, nervous, cross being you were, and thus write a day of unhappiness into the lives of yourself and your family.

The story of the mother who made her child sing any unpleasant thing she heard him say to the tune of Yankee Doodle, is an old one. What a pity that some one cannot force each of us to do the same. How quickly the skies would clear, our impatience and irritation disappear. How many nerves would be saved.

Everything has its price. Nothing

worth having is attained without cost. "If I must half kill myself with work, I certainly am not going to take it as though I liked it," I actually heard a woman say. What a pity! She had no beautiful ideal in regard to her home making. She would rather feel the temporary satisfaction of venting her overwrought feelings than to enjoy the sweet contentment of one who overcomes and forgets herself in the making of a tranquil,

beautiful, friendly home in which dwell peace, love and harmony.

If you have, in your heart, a lovely shrine dedicated to the ideal of a real home, a place where adults find rest and shelter and inspiration, and where children's lives develop and come to bloom in the atmosphere of love, sympathy and kindness,—then self-control or self-determination, in the face of any amount of hard work, is a small price to pay.

Concentration Exercises for Negative Personalities

By C. E. Popplestone, M.A., D.Litt.

A SALESMAN came to me in New York, some time ago, and bitterly complained that he was making no progress.

"What are you selling?" I asked.

"I am in the Real Estate business. We have a subdivision in the Bronx; another in Long Island; another in New Jersey. I also sell residential property, business property, farms, acreage. I do a bit of Life Insurance, Accident, Health, Automobile Insurance, etc."

"How is business?"

"Business!" he exclaimed, "there is no business; it is dead."

The man was scattering his energies and was getting nowhere. Whoever you are, whatever your sphere of activity, you must practice concentration of thought and of effort if you want to make a *winner* of yourself.

In commerce and in professional life, the man who divides his energies can never hope to be anything but a failure. The man who has many side lines will always be mediocre. The man who jumps from one position to another, who cannot stand punishment and who throws up the sponge at the slightest rebuff will always belong to the rank and file. He can never become a leader.

No successful man ever attained prosperity by following the lines of least resistance. Such men as Henry Ford, Richard Mansfield, Stephen Girard, Andrew Carnegie, Marshall Field were sorely tried

many times before they became famous. They were repeatedly faced by almost insufferable difficulties. But, they had the Power of Concentration. They had the courage to stick to their *guns* and finally won out.

A \$25 Clerk Becomes a Successful Salesman

I have in mind a man who used to work in a retail store for twenty-five dollars a week. He was in his late forties and had a wife and family dependent upon him. He had not been able to save any money and saw no prospect of increasing his income as a retail clerk.

Encouraged by the substantial incomes earned by specialty salesmen, he finally decided to strike out for himself. He resigned his job at the store and joined a Real Estate firm as a salesman, on commission. He worked like a galley slave, day after day, week after week, but success did not attend his efforts. Many a time his wife begged him to go back to his old job which was still open for him. He was often hungry and frequently too dead tired to sleep.

He stuck to it and finally, in the middle of his sixth week, he made his first sale. Nothing succeeds like success. After this accomplishment, he never turned his back. He is now a wealthy man and has every reason to be glad that he was able to concentrate his efforts and his thoughts on the goal of his ambition.

Can Success Power Be Developed?

How about those who do not possess this power? Those who are easily beaten and easily give up the struggle? Can this power be developed? Assuredly, yes. The object of this article is to give to readers of Nautilus definite instruction what to do and how to do it.

Whoever you are, regardless of sex, education or present faults, you can turn your back upon the past; you can change your whole life; you can turn failure into success, poverty into prosperity, and misery into supreme happiness.

You can do this if you will pay the price. The price is an effort. No one can do it for you. Your destiny is in your own hands; your life is your own. You can make of it what you will.

There is another angle of concentration. It is concentration of thought.

In the February, 1931, issue of Nautilus, there is an article which I wrote, entitled, "Your Subconscious Mind." In the article, I asseverated most positively that the power of the subconscious mind is almost unlimited. Whatever you may long for, you may have if you can concentrate your thoughts upon your desire. It may be eradication of disease, the realization of material wealth, or success in business. No matter what, it is yours if you will follow the correct procedure.

Concentrated Affirmations

Relax in an easy position. Empty your mind. Then, submit your desire to the Universal Mind by *concentrated* affirmation. It is not easy, however, to concentrate your thoughts on one particular wish, and to blot *everything else* out of the mind. Many men and most women find it next to impossible to make a definite affirmation for twenty or thirty minutes without allowing the mind to wander.

No sooner do you get into a comfortably relaxed position and begin your affirmations, than you begin to think of other things—that letter you should have written; what you are going to have for breakfast the next morning; whether Johnny's cold will be better to-morrow. If, when making your affirmations, you find your mind wandering in this way, you may just as well stop as your efforts will be in vain. Complete unqualified concentration is absolutely necessary for success. Can such power be developed?

Yes, any man or woman can achieve this power, if he will make the right effort. In observing the following instructions, do not try to reason out the why and the wherefore. It would require many years of intense study of Metaphysics to be able to scientifically understand why these simple exercises have such a tremendous effect upon the mind. Simply do as you are told and have faith.

Read inspiring literature. Study the biographies of such men and women as Abraham Lincoln, Helen Keller, Jacob Riis, Henry Ford, Jane Addams and Elias Howe. These people attained success in spite of difficulties that taxed their endurance to the limit.

Concentration Exercises

Buy a small photograph of Abraham Lincoln. Place this in a prominent position in your bedroom. Beneath the picture write the words, "He did it. Why can't I? I can and I will." Every morning, before you start out for the day, look at that picture of Abraham Lincoln. Think of the terrible difficulties he overcame. Grit your teeth. Dig the nails of your fingers into the palms of your hands and say audibly, with all the determination of which you are capable, "He did it. Why can't I? I can and I will."

Before retiring at night, stand in front of the mirror and look at your eyes. Do not focus your attention on the root of the nose or between the eyes, but look as if you wanted to drive your gaze right through to the wall behind. Do not open your eyes wider than usual. Do not stare. Look naturally, but fixedly. Look in this manner as long as you can without blinking. As soon as you blink your eyes *once*, stop immediately and suspend the exercise until the next time.

To the beginner, it is next to impossible to do this for more than a minute. With a little practice, you will be able to do it for much longer. Do this night and morning until you can look at yourself for five minutes without blinking.

A Second Concentration Exercise

When you are able to do this, do the following exercise every day for a week. Go into a room, alone, and look at the photograph of any man or woman whom you know. Speak to it in a firm, positive commanding voice. Talk to it as if he

were stubborn and refused to do what you want him to do. Speak two or three sentences about any topic that suits the occasion and conclude with, "You will do as I say. You cannot refuse. You will do it."

After practicing this for a week, start talking to people you meet in the same forceful way. You need not be loud or domineering, but speak with an absolute self-confidence in your voice. Remember that a loud coarse voice is used to cover up a lack of courage. Any person endowed with true intelligent courage never raises his voice in ordinary conversation. Say quietly, "I *wish* you would do this for me." Put emphasis on the word "*wish*." It will sound like a command. Speak quietly, but positively and firmly.

The Third Exercise for Concentration

When you have made satisfactory progress with the above exercises, proceed with the following. Sit or stand absolutely motionless, except for your breathing, for one to five minutes at a time. Do this often.

Inhale gradually for ten seconds; then exhale in the same way and time.

Look at a picture critically. Then close

your eyes and mentally reconstruct it.

Close your eyes and construct the face of a friend, feature by feature.

There are no special instructions as to the order in which you should practice the last four exercises. You may use one or all of them. It is necessary, however, to do them with all the intensity of which you are capable and as often as possible. You will feel a change come over you.

When your change is apparent to you, test your progress by the following and last exercise. Fix a concentrated gaze on the person sitting in front of you and *will* that he turn around or put his hand on his neck or head.

In practicing the exercises for the development of concentration, the following rules must be rigidly observed:

1. You must be alone.
2. You must keep it secret.
3. You must have faith.

Many people have extremely negative personalities. If you come under that category, do not expect to develop your power in one week or even in one month. It may take you three months, six months or even longer. But, if you persevere, you *must* win out.

How I Gained My Greatest Ambition

By Silas S. Womack

I WAS born in the most mountainous section of northern Alabama. A little one room log cabin on Lookout Mountain first gave me shelter. In those days Lookout Mountain was very thinly settled. Stretches of from five to fifteen miles lay between the houses.

I was the youngest child of a family of six children at that time. Later, there were born three more children. My father lived at this place until I was three years old. Then he, being a tenant farmer, moved five miles north where we lived for four years. Then he purchased one hundred and sixty acres of farm land and moved on it.

Alabama did not have any long term free schools then. The only schools we had held session for three months in the winter. So, by the time I reached seven years of age, that being the lawful school age, all the older children had quit going and none of the younger children was old enough to go. The nearest school was three miles away with two creeks to cross and there was no one to go and come with me. My father and mother were afraid to risk having me go alone so they did not insist on me going until I was larger. But by that time, I did not want to go. I thought I was too large to enter school and that the other children would

make fun of me for being so large and not being able to read and write. My father and mother were very lenient with me, and since there was no compulsory school law in Alabama, they did not force me to go. Thus, I grew up and never attended school a day in my life.

Little did I realize what a great opportunity I was letting slip by. As I grew older, I began to realize what an education meant and what I had missed by not taking advantage of the opportunity afforded me. During the years when I should have been in school, I was out roaming through the mountain forest singing and playing with the wild birds, flowers, animals, and the singing brooks. After I became large enough, I was put to work on the farm.

Ever since I can remember, I have liked to hear my mother read love and adventure stories. About the time I reached the age of sixteen years, however, one of my brothers became very sick and did not recover for several weeks. During the time he was sick, my mother could do nothing except look after him. I began to realize that I should not always have my mother to read for me. I began to try to learn to read for myself and it was not long before I could read pretty well. I learned to read in a detective story book. After learning to read, I read any and all books and magazines I could get hold of. Among the books I read was the book of all books—the Bible. In two years, after I had learned to read, I had read the Bible from cover to cover.

One day, after I had been reading a very absorbing love story, I went out into the forest where I could be alone and think back over the story I had been reading. While out there in the forest amid the scenes of nature, there arose within me an ambition to become an author. As the years passed, that ambition became the one great ambition of my life. While there in the forest that day, I thought, "How can I, an uneducated boy, ever hope to become an author?" But as I asked myself this question, something within me seemed to whisper and say, "Press on, you will never know until you try." So, as I further thought upon the matter, I realized that to become an author I must first learn to write. At that time I could not write my own name. From then on, I did not let an opportunity slip

by which afforded any chance of learning. Every old hand-written letter I could get I would save and copy it. It was not long before I could write a very legible hand.

Every day as I performed my daily task on the farm, I would visualize myself as being an author and writing stories. I would go about with that picture in my mind. I do not know why I did this because, at that time, I had never read or heard of New Thought.

The first instructive material I ever bought was a mail order course teaching how to write photo-plays. I purchased it on thirty-days credit and by the time the thirty days was out, I still did not have the money to pay for it. I wrote the company and asked for more time. They granted it and before it was out I had finished working in my father's crop and had looked for other work. But I could not find anything to do except cut cordwood at fifty cents per cord for an old man. I talked it over with my youngest brother and we took the job. We were to receive fifty cents per cord and were to share equal in our earnings. At the end of a week, we had cut six and one-half cords of wood. I borrowed my brother's half and paid for my first educational course.

When I had studied the course, I realized that to make my work look more professional I must have a typewriter. But as I was farming and had no money at that time of the year I thought I could not get one. After the crops were gathered in the fall, I still did not have enough money to buy one. I worked two more years on the farm and then left for a small town where I began work in a hosiery mill. After working one year in the hosiery mill, I purchased a rebuilt typewriter on the installment plan. Then began my hardest work. I would work all day in the mill and study at night until eleven and twelve o'clock.

All day while I was at work I would visualize myself sitting at the typewriter and writing stories and articles. I even went so far as to visualize myself mailing my finished stories and articles to the editors and receiving the checks for them. But still I did not know that visualization was the great process that was making me succeed. Later, when I began to study New Thought, I learned that I had unknowingly been using a great

process which had been in use since before the world began.

At the time I got the typewriter I did not know anything about how to write the English language correctly. I did not even know where to use a capital letter; the meaning of any of the marks of punctuation. I did not know where one sentence should stop and another begin. After I got the typewriter, I realized that to become an author I must learn something about English, so I began to study it. I would sit up late at night to study and practice writing on the typewriter. When all the rest of the little village was hushed in slumber, I was burning the midnight oil. By the flickering light of a brass lamp is where I got what education I have. I have never been in any of the famous halls of learning or any of the great educational institutions. But by the grace and power of God, I am what I am.

When I started to read New Thought,

I began to use Affirmations in connection with visualization. Each night after I had been studying the technique of creative writing and had been practicing on the typewriter, I would fall asleep, visualizing myself as sitting at the typewriter writing stories and articles. I would affirm the following: *God is in me and seeking to express himself through me to all mankind.* Using this affirmation, I found that ideas would come to me faster and I could write faster and better than I ever could.

After I had finished my first article and sent it on its way, I patiently awaited a hearing from it. In about ten days I received a letter from the editor stating that he liked my article very much and was enclosing a check to pay for same. After ten years I had gained the greatest ambition of my life.

What I have accomplished, anyone can accomplish, if he goes about it in the right way. The Bible says: "With God there is nothing impossible."

The Soul Power Which Gives You Dominion (Self-Assertion)

By Brown Landone, F.R.E.S.

RULE and dominion over all things! Rule and dominion! Given by God to man from the moment God created man! Rule and dominion over *all things* which God created, and God himself has proclaimed that everything he created is very good.

Why, then, are we such slaves of our own inefficiency and dependency, slaves out of work, slaves without abundance, slaves to other people's opinions, slaves with lack of love and friendship, slaves of social and economic and industrial systems we do not like? And worst of all, slaves of our own self-imposed slavery of subser-viency!

God gave you rule and dominion. None of you has ever lost it; but most of you have never used it!

Since you want to become conscious of this divine rule and dominion, and want to use it now, *how* can you attain it?

Can you attain it by strong affirmation of the *mind*? Or must you go deep down to the *powers* of the soul?

You have been told in Truth that you may have spiritual dominion, if you believe that you have it, and if you mentally assert and affirm your belief. But you *have* tried that method, have you not? And some of you must admit that you are not yet the spiritual ruler of your universe, dominating all things in your life!

The *Truth* of the divinity of the soul and its rule and dominion are unquestionable. But the *method* which you have been using may have been wrong.

When you seek to attain rule and dominion by mentally asserting, "I have rule and dominion over all things," your mind acts as a battering ram and it hits the stone wall of the affirmations of all others, each of whom is also asserting, "I am dominant."

Such mental self-assertion is not the true self-assertion which leads to rule and dominion, for God never intended us to be mental battering rams. Instead, God made us children of love, loving one another.

Moreover, all such mental self-assertion is pretense! You would not use such a positive battering ram method unless, deep in your heart, you felt that you were *not* dominant. When you mentally affirm your dominance by this mental method you hurt only yourself, and do not even dent the stone walls against which your affirmations batter.

In time, your own mind—if you are truly honest with yourself—begins to rebel against this mental battering, especially when, after long earnest effort, you find that this method does not bring you the rule and dominion you desire.

What, then, is the true basis of your dominance and rule of all things? The Great Truth is that spiritual dominion is the self-assertion of *yourself*, instead of the self-assertion of your *mind*.

There is a difference: Self-assertion of yourself is the quiet expanding consciousness of your instinctive soul powers awakened to *do* something; self-assertion of your mind is the ramming and battering of a thought of dominance, directed *against* things or conditions or people.

"I-am-that-I-am" means more than mere mental recognition of power. It means power itself; and such strength resides only in the instinctive powers of the soul.

Why does the method of self-assertion of a thought of dominion cause reactions and prevent you from attaining the results you desire? Why does the method of self-assertion of soul power make you a god?

The reasons are:

First, asserting a thought of power *intensifies* and *limits*, and leads to mental conceit, which always causes reaction.

Second, self-assertion of soul power makes the mind humble and yet it *expands* the consciousness of the soul and its activity.

One limits; the other expands!

For instance, when you *mentally* assert, "I am all abundance," or "I am all abundance," you *intensify* your thought. That is good, if not carried to extremes. But the more you intensify a thought, the more you are likely to limit; for anything that is intensified is limited.

On the other hand, use of the self-assertive power—asserting the *feeling-power* of the soul—*expands* the soul.

Let me make this clear by two illustrations:

First, use self-assertive *thought*. Assert, "I am divine and I possess all knowledge of the universe." If you repeat this statement and repeat it positively a hundred times, you will make your thought very intense. But others will soon think that you are mighty conceited, because they will know that if you possessed all knowledge of the universe you would know enough not to be wasting time in asserting the fact. Moreover, such mental self-assertion does *not* increase your knowledge of the universe, and it does *not expand* your soul. It merely intensifies your pretence of your thought about it.

Now second, self-assert the *power* of your soul. *Self-assertion means that the soul expands its powers out beyond itself*, that it reaches out from its inner center to that which is limitless in consciousness. The greatest consciousness of power expands to the limits of the universe.

So try this method: Lie out on the grass at night time, and stop all positive assertion of thought. Look at the stars—those directly above you, those in the section of the south sky, those in the west sky, those in the sky to the east, and those in the sky to the north. *Feel* the power of the infinity and magnitude of the universe.

Then discover some little spot of hazy light. It will be so many billions of miles away that your mind cannot conceive the distance. That spot of light is a great cluster of stars, and the hazy spot you see is the blended light of many stars. If you could journey away out there, to that dim hazy spot of light, and stop at one of its stars for breakfast, and then fly faster than even Lindbergh or Hawkes have flown by airplane—a thousand times faster—it would take you more than twenty million years before you could reach the next star for lunch.

As you recognize the immensity of the universe, you *expand* yourself—you assert yourself outward into the universe, so that your consciousness reaches out to stars scores of billions of miles away and hundreds of millions of miles from each other.

This is real self-assertion of soul power.

It is so different from mind self-assertion, that it almost stops thought. It makes you *feel* God and his immensity and power. It gives you the feeling of immensity of power although, at the same time, it makes you feel very small. That is good, too, for when you become humble in the midst of God's creation, you recognize the immensity of its power, and you can turn it to your own use, for you recognize your own place as a part of it.

Think of the power of your rule and dominion in this way: the gigantic power of a Niagara—the power of its water flowing—tons and tons every hour—is made up of the power of millions of millions of little drops. Think of yourself as one drop in the great stream of God, in the Niagara of Spirit flowing out from God.

One little drop of water has no great power in itself. Even Jesus said, "I of myself can do nothing." But each drop of water of a Niagara has all the power of millions of drops back of it, all the power of millions of drops ahead of it, all pushed and pulled together by the infinite power of the stream. Hence, every drop, although small in itself, has infinite power as part of the great Niagara.

In the Niagara of the Spirit, every soul has infinite power in flowing out with all other souls from God. Consequently, the real self-assertion of rule and dominion which you want is not mere self-assertion

of thought. Such thought assertion of dominion *intensifies and limits*. Moreover, it makes you batter against all other souls of the universe, and makes you try to separate yourself from them in your effort to attain rule and dominion.

What you *do* want is the spiritual self-assertion of soul power which *expands and includes* the whole. The self-assertion of soul power—as when you look at the stars—makes you silent and reverent within the inner consciousness of your soul, and you *do not talk much about it*. You *use* the power, and get results. It gives you Rule and Dominion over all things, and that means dominion over *all* things.

Such rule and dominion is attained by *expanding* your soul consciousness until you feel that you are one with the universe. Your dominion becomes not only conscious power within yourself but self-evident power to others. Then, there is no reaction against your rule and dominion in handling and acquiring the things you want in this life, and no reaction in living and associating with others.

Attain rule and dominion, first, by *expanding* your self-assertive power to recognize its oneness with all the power of the universe, and then, second, by realizing that you are a drop in the Great Niagara of God, surrounded by all the power of all the drops of the Stream of the Infinite!

Subconscious Mind Treatment for Obsession

By S. Vaidianathan

Methods which brought complete healing after 5 years of suffering

"I HAVE come to you with a purpose," he said gently, "that is very private."

"Well, what is it?" I asked, evincing a sympathetic interest as the man was one of my friends and there were signs of worry and distress in his face.

"It is a case of obsession," Mr. J— (for so shall I call him) stated.

"Obsession?"

"Yes—obsession by an evil spirit. It is a very serious case."

"What makes you so certain that it is very serious?"

"Because," he replied, "it has been persisting for the past five years without yielding to any treatment. It has now

reached the climax. The victim is being mercilessly tormented by the monster."

"Who is the victim in this case?"

"My own poor wife," he confessed miserably.

"How old is she?" I asked him, after trying to assure him that the case was not entirely hopeless.

"Thirty."

"Have you any children?"

"No; and I am afraid that I shall never have any through her. She is reduced to a skeleton. If this condition continues, I have but little hope that she will live much longer." He tried, somewhat unsuccessfully, to suppress the emotions that were struggling in his breast.

"How long has she been the victim of this obsession?" I inquired.

"For the past five years."

Mr. J— returned several times to discuss his wife's case with me, and one day asked me to come with him to see her. There was an atmosphere of sadness pervading the whole home because of the poor woman's condition.

Obsession is Caused by Fear

I examined the patient at great length. Finally I said to the husband, "Do you not think that obsession by an evil spirit is the same as obsession by a baseless fear?"

Mr. J— looked at me a moment as if he were trying to get my meaning quite clear in his own mind, so I explained: "Fear of this kind will work havoc upon the victim. Whenever one is said to be obsessed by an evil spirit, the point for us to note is that the real cause of obsession can be traced in the nature of the victim himself. The truth about the victim is that he is obsessed—not by any power outside of him—but by his own irrational fear. The evil spirits which the victim believes are possessing him, are nothing more than the imaginary entities created by his own fear emotions."

Mr. J— still seemed rather doubtful of what I had been telling him, so I proceeded to enlarge upon the subject. "Without a doubt, your wife is obsessed by a baseless fear which has originated in her consciousness—a condition of disease or a morbid state of mind has been obsessing her for the past five years. It has cast a spell of hypnosis upon her. Her sufferings are due to the fact that she has abused

her imagination and that she believes and fears that she is being controlled by an evil spirit." I paused for a moment before continuing.

The Obsessed Person is a Dreamer

The person constantly obsessed by the fear of some imaginary evil is a dreamer. He is devoid of the feeling that he is living in a practical, matter-of-fact world. He is apt to feel even imaginary conditions to be real, since he is not a rational being governed by his own will. A fear condition in consciousness may be the cause of shocking emotional experiences that have a purely imaginary basis. An emotion that expresses intense fear is a powerful explosive—so powerful that it can blow out a whole fortress. A fear explosive is powerful enough to blow out the *human* fortress—the body, including the mechanism of the mind.

"Your wife belongs to the negative type," I resumed. "By nature and by disposition she is nervous, timid and sensitive. I should think that before she fell a victim to this malady she must have been abnormally sensitive. I should think that you have contributed the largest share to the origin of the trouble. Without realizing that your wife is timid and nervous by disposition, you have filled her mind with occult stories, fantastic tales, ghost stories and stories about haunted houses and about disembodied spirits."

I then suggested to Mr. J— that he tell me something of the circumstances under which his wife first fell a victim to this condition.

"One evening five years ago," he began, "just after the first attack, I asked my wife what had troubled her. She told me that she had been all alone in the home. Even the servants were out. She entered the library, which she found in darkness, and she fancied that she saw a figure moving toward her from behind. A chilling sensation pervaded her body and at once she had an attack of delirium and a fit. A month later we moved to another house where we have been living since."

"Why," I interrupted, "what induced you to vacate that house?"

"Out of consideration for my wife's condition," he replied. "There was a rumor that it was haunted. Not being superstitious, of course I did not believe it; but we thought it best to move."

"Had any tragedy occurred in the house before you bought it?"

"Yes," he replied, somewhat sorrowfully, "a tragedy occurred in it three months before—there in that room where my wife had the attack. The father of the man from whom we purchased the house had committed suicide. In the middle of the night he shot himself and in the morning his people found him in a pool of blood, quite dead. It was a ghastly shocking affair for them. He had committed suicide because his liabilities were heavy and he did not want to see the ruin of his family."

How the Obsession Was Created

I shook my head as though at last I could see light in the analysis of the problem. "When your wife went into your library it was dark, so naturally she was afraid. She suddenly remembered the tragic incident that occurred in that room several years before. In a moment, all that you told her about the tragedy flashed through her mind. The fear that she was in a haunted room dominated her, completely paralyzing her senses. Her reaction to that experience unnerved her both mentally and physically and robbed her of her power of control over herself. It is useless to ask your wife what is troubling her, as she is incapable of giving you any answer that is rational."

Mr. J— was quite astonished and he asked anxiously, "How can she be freed from such a condition?"

A Case for Spiritual Healing Methods

"This is a case in which spiritual healing methods should be applied," I replied. "Otherwise the patient cannot be freed from the obsession."

"What would you suggest, then?" he eagerly interrupted.

"To free your wife from the trouble forever, I should suggest that she be treated metaphysically for a period of three or four weeks. The particular form of metaphysical treatment that should be given her at this stage consists in the application of absent healing methods; in other words, subconscious mind healing. What is called 'Intercessory Prayer' on behalf of a soul in distress is one form of absent healing. Best results will be obtained in every case of absent healing if the patient is kept in complete ignorance of it until

the period of treatment is over. An abnormal person will not co-operate with the healer; he will not be receptive to instructions; he will often even offer resistance to the treatment; he is not in a condition to receive explanations." I paused a moment.

Then continuing, "As your wife is abnormal, she is not receptive to instructions. Her conscious mind cannot accept anything. Her subconscious mind, however, is receptive, and it will yield to treatment through absent healing methods if you will fulfill certain conditions. The emotion that is obsessing your wife in her subconscious mind is the intense feeling that she is controlled by an evil spirit. There are several conditions that you must observe while your wife is under treatment. Under no circumstances should the fact that you are treating her be made known to her. In the future, never ask her any questions relative to her condition. Treat her as if she were normal in every way. Do not tell her anything that would excite her in any manner." I hesitated a moment before going on in order to more firmly impress my instructions on his mind.

Then I proceeded, "As I have told you before, due to your wife's present condition, her conscious mind is not receptive and cannot, therefore, be controlled. But her *subconscious* mind is *entirely* receptive to suggestions, and it can be easily controlled by the suggestions or ideas implanted in it. The subconscious mind completely dominates the conscious mind. By implanting certain Truth ideas through suggestions, we shall reach deep down into your wife's subconscious mind and we shall eliminate all fear conditions."

He was thoroughly absorbed with what I said and he asked eagerly, "Just how is she to be treated?"

How I Taught the Husband to Apply the Subconscious Healing Method

"We are both to be the operators," I replied. "Through suggestions, I shall treat the patient for one hour every night for a period of three weeks. The time will be from eight to nine. You will co-operate with me every night. The formula for metaphysical treatment consists in using dynamic suggestions to impress certain vital Truth ideas in the subconscious mind. Beginning tomorrow, I want you to give your wife this treatment

twice every day for three or four weeks. Devote an hour to the treatment each time. Choose a time convenient for you in the morning, but, in the night, choose an hour when she is fast asleep. When you are treating her in this way, you should sit by her side and, without disturbing her sleep in any manner, concentrate your mind upon her and do not let extraneous thoughts cross your mind."

I went on to give him the exact method of treatment, saying, "I am going to give you some statements of Truth which you are to repeat forcibly, but slowly and silently, without waking your wife, for at least an hour. Keep your gaze and attention fixed upon the patient; use the statements understandingly; let the vital truth in each unfold in your mind. Another important condition that you must fulfill is to picture within yourself, while repeating the statements of Truth, that your wife is normal and healthy in every way and that she is free from any kind of obsession. Be convinced that her subconscious mind is obedient to you, that it is under your perfect control, that it is entirely receptive to your treatment and that every statement becomes impressed in it. Remember," I warned him, "this is most essential."

"Of course, the patient should not even suspect that you are doing something for her. Watch the results while the treatment is in process, but do not worry about them in the middle of the treatment. Treat her with patience and a hopeful attitude of mind, even if you do not obtain any favorable result in the course of your treatment. Without faith, remember, you can accomplish nothing. Particularly in this kind of treatment, one must have faith in the infinite efficacy of the treatment given the patient. Therefore, I advise you to have dynamic faith in yourself as the healer, and in the treatment that you give and in your divine capacity to heal your wife."

"In the morning you can treat the patient in the same manner in your room, the only difference being that, in this case, you do not have the patient before you. Retire into the silence of your room at the same hour every morning. Be seated on a chair and get sufficiently relaxed. Mentally conceive and imagine that you are sitting by the side of the patient, who is fast asleep. Then, imagining that your

whole attention is centered upon her, give her the treatment in the same manner, fulfilling all the other conditions of the night treatment. See that you get no disturbance in any way while engaged in this work.

"I shall give the treatment in exactly the same manner," I promised him. "If possible, you can co-operate with me by giving the treatment in the silence of your own room at the same time. This, however, is not absolutely necessary. The important part of the work is the night treatment that you are going to give the patient when she is fast asleep. It is understood that, until the period of treatment is over, we are not to meet under any circumstances. You are to meet me here to report the results of the treatment not earlier than a fortnight after the period of treatment is over." I handed him the statements of Truth, and I had also written out all the necessary instructions for his guidance.

The Formula of Truth Treatment

"You, my dear wife, are the dearest child of God. You are a product of Truth, or God. And God sustains you for all eternity. You are always in the protecting presence of God, The Eternal Reality. God loves you infinitely, forever. The powers of darkness have no power of control over you, because you ever live in the light of Truth. In Truth there can be no evil, because Truth is Eternal Good. No evil spirits can possess the children of light. The children of light are very dear to God, who is the soul of Infinite Goodness. You are a child of light. Your soul is centered in God. The Divine Spirit of Eternal Good has now freed you from all imaginary obsessions. The Divine Spirit has now freed you from all false fears and irrational beliefs. Your subconscious mind is now free. You are free from nervousness and timidity. You are thoroughly rational and normal in every way. You cannot be obsessed by evil that is unreal. You cannot be afraid of anything in your life because God, The Omnipotent Divine Spirit, is always with you. You are now intensely conscious of the presence of the Divine Spirit within you. You are now receptive to my directions. Your subconscious mind is now receptive to the Truth ideas that are now implanted in it. You are now sleep-

ing like a child, protected by the angels of God. Your health is perfect. Your digestion is good. You are active and energetic, bubbling with new life and vitality."

How I, Myself, Treated the Patient by the Absent Healing Method

The above are the statements of Truth that I gave my friend to use daily in connection with the treatment of his wife. I used the same statements every night while giving the patient absent treatment, although it was necessary for me to change the expression, "You, my dear wife," into "You, my dear lady." From eight to nine every evening for a period of three weeks, I gave the treatment. While repeating the statements of Truth, I visualised that I was seated by the side of the patient and that she was fast asleep; I visualised that her subconscious mind was receptive to me and that every statement of Truth I used, impressed itself deeply in her subconscious mind; I visualised the patient to be perfectly normal, active, healthy and full of life and energy. I visualised that I had complete control over her subconscious mind and that I could do with it whatever I wanted. My whole attention was centered upon the patient. I had the intense feeling that she was in Truth and living in Truth, that she was free from all false states of existence—from all imaginary fears and false ideas of life.

And Then—Two Months Later

Mr. J— did not come to see me for nearly two months. One morning, when I was reading in my studio, he paid me a surprise visit. He looked bright, cheerful and in the best of spirits. There was every indication in his manner and countenance that he was happy and enjoying perfect peace of mind.

He began to talk: "You are the deliverer of my wife. Things have happened in a way that I never dreamed would happen. My wife is well and normal for the past two months. The fit has not returned

even once during that time. I have been faithfully carrying out your instructions. Her recovery, I should say, was very rapid. Oh, it is all marvelous! How good Providence is! I thank God that He has heard my prayers at last and rewarded our efforts."

"How have you found her during these two months?" I interrupted him.

"She is perfectly normal and has regained her lost health. She gets undisturbed good sleep during the night; she is not obsessed by any fear; her appetite is good; for the past month she has been active; she has regained her interest in life; she is free from those night terrors. I feel certain that the fit will never return in the future. Her disposition, too, has changed. I should even say that her health is much better than it was formerly, that is, before she fell a prey to that vicious fit."

"Do you believe in the efficacy of this treatment now?"

He smiled and replied, "I have full faith in this kind of treatment. It has saved my wife. Before you undertook her case, I was afraid that she might die within a year. Your assurance gave me courage to treat her in the way you suggested. Her physical condition, although still somewhat delicate, is not weak."

"When did you begin to see improvement in her condition?" I asked.

"I did not notice any visible sign of improvement in her condition during the first three days of the treatment. On the third day, the fit left her. Within a week after the fit had left her, I began to notice signs of vital improvement in her condition. She seemed to recover rapidly. It was all a marvel to me and I could not but attribute her recovery to the treatment that I was giving her every day. Well, within another week she became transformed into a new creature. I felt then that her cure was complete, but I continued the treatment for two more weeks. Now it is nearly a month since I have discontinued the treatment."

GOD himself culminates in the present moment, and will never be more divine in all the ages. And we are enabled to apprehend at all what is sublime and noble, only by the perpetual instilling and drenching of the reality that surrounds us.

—THOREAU.

The Only System That Wins

By Chester H. Struble

"THERE never was anything made that somebody else could not make worse and sell for less."

There never was anything done that somebody else could not do worse and in less time.

There is, in every pursuit, a point where quality and economy meet and exactly at that spot efficiency is concealed.

As long as someone has to pick up the loose ends after us, there will be someone over us to do it.

Just as the under dog is never the best fighter, so the under-doer is never the chairman of the board.

Of two wood choppers going forth to labor, one tarried a moment longer at home to sharpen his ax, but he returned with his allotment of wood long before the other.

But a third man, better than either of those choppers, would have sharpened his ax before starting time, and worked as long as either of them. The full fruit of his efforts would have been increased production, not merely a saving of time so that he could return early and take his ease, after what was not a full day's work for a fully efficient man.

Nothing short of our best efforts level us up with nothing short of the best men.

Someone has said that we now run as fast as we can to stay where we are, but I have never yet met a captain of industry who was winded by foot work. Errand boys are cheap and plentiful.

Wherever you are is a good enough place to start, but if you would get where you want to go then plan, plan, plan and stick rigidly to perfect performance of each day's work.



Views and Reviews

By William E Towne



CONCENTRATION AND PROSPERITY

AN English psychologist has described an interesting experiment which he makes with his audiences. He asks each one to hold up one finger about six inches in front of his nose and another finger about a foot, and to observe that whenever the gaze is fixed upon one finger the other looks double.

The lecturer then points out that as it is with the physical vision, so it is also with the mental vision: One sees most clearly the object upon which the eye or thought is focussed.

In the field of consciousness, one sees a truth most clearly when the mind is most completely concentrated upon it. An inventor solves his mechanical problems through keeping his mind concentrated upon them. Einstein builds his remarkable theories concerning the structure of the universe through intense and prolonged concentration.

The same principle applies to the solution of your prosperity problem. If your mind is distracted with a thousand and one worries and fears, how can you expect to demonstrate prosperity? You are concentrating upon your worries, not upon your financial problem. You are using the marvelous power of imagination to create conditions which make more and more remote the solution of your problem. You may recall the old story about the foolish fellow and the lost horse. Everyone in the village was looking for the horse, but the foolish fellow found him. When they asked him how he did it, he replied, "Well, I just thought where I would go if I was a horse, and then I went there and found him."

Just imagine where you would go if you were prosperity. You would not go to an individual who was absorbed in thinking only about his troubles, would you? You would not go to one who was so self-centered that he never gave a thought to what the people around him might want

in the way of service and might be willing to pay for. You would not go to one who never acted to bring about the prosperity he claimed to desire.

You will find prosperity haunting the neighborhood of those who study the desires and needs of their prospective patrons and how they can meet those desires and needs with service—with *action*—which will command a financial return.

There are billions of money lying idle that would be spent if the desires and needs of the owners were appealed to with articles and service created with sufficient skill and inventiveness.

A homely illustration of this truth is found in the story of a prosperity demonstration told by Pauline Cleaver in one of her books. A down-and-outer was sitting on a bench in Central Park, New York. Something about the man impressed Mrs. Cleaver and she engaged him in conversation. The upshot was that she induced him to start out the next day as a dog washer—not a very unique occupation, but it lifted the hobo to prosperity and enabled him to graduate from a park bench to a home of his own and a business that made him independent.

How was this change produced? By concentration. In this instance, it was Mrs. Cleaver who did the concentrating. She did not focus all her thought upon the man's ragged clothes and need for food and a bath. Instead, she mentally surveyed the needs and desires of the people in his neighborhood. As she talked to him she observed the many dogs being led on leashes for an airing in the park. From this it was only a step to the thought that these dogs had to be washed, that few people liked to wash dogs, that servants detested it, that they were in a wealthy neighborhood where people could well afford to pay to have their dogs washed and that if one could offer a skilled service of this sort it would bring a good financial return. And it did!



VIEWS and REVIEWS by WILLIAM E. TOWNE



Now what is concentration? According to the simplest psychological explanation it is only another name for interest. If you are interested in a subject it is easy to give it your attention, and to keep on doing so. And this is concentration.

If your interest lies in going over and over the difficulties of your financial problem, then your concentration will cling to this negative and non-constructive day dreaming. If your interest is directed to studying the needs and desires of the people in your environment, and finding ways in which you can meet their needs and desires with paying service, then your mind will be concentrated upon working out your financial problem and you will surely succeed in making headway.

WORDS AND THEIR POWER

MANY readers of New Thought literature become confused upon the matter of affirmations. An affirmation does not possess any power in and of itself. It is, however, an effective instrument of power if used with understanding.

It is the *mental attitude, and the feeling*, of the individual using the affirmation which makes it effective or the reverse. To affirm health mechanically and indifferently, while still maintaining the attitudes and the habits which create disease, does not bring healing. To affirm health while the subconscious mind really desires the condition of disease to continue is likewise a futile proceeding. In numberless cases where the individual is using the illness as a means of escape from some unpleasant condition, he will declare, and earnestly believe in, his desire for health, while actually his subconscious mind clings tenaciously to the condition of disease because it makes it unnecessary for him to meet a situation which he feels is too difficult for his powers or which calls for effort which he is disinclined to put forth. The child's dishwashing headache is a simple illustration of this situation. Hundreds of thousands of adults are following the same infantile line of conduct.

To be effective the affirmation must have behind it the earnest, united desire and purpose of the individual; his mental

attitude must be in line with his affirmation.

Every individual is following some one supreme or master desire in his life. If his affirmation is not in harmony with this supreme desire, this master pattern in his life, the affirmation will be rendered impotent before it is even formulated in his thought. The master desire or aim, rules, and ideas which are contrary to the ruling desire are taboo so far as the individual's real life is concerned.

Words possess power only when they are sped by a corresponding emotion. Withdraw the backing of emotion, or the attitude which creates the proper feeling to go with the words, they fall dead from the lips. "The letter killeth but the spirit giveth life." Deep sincerity is the essence of power where words are concerned. Unless you are really united in your own thought and feeling regarding the truth of your affirmation, and your desire to have it become manifest as reality, do not waste time in repeating it. Unless you really desire a thing enough to work for it, do not expect to bring it into your life through affirmation. Unless you are willing to face all the responsibilities of love and a home, do not expect to demonstrate these things through affirmation.

To affirm that which you do not really and sincerely desire, with united mind and feeling, is to imitate the futile caper of the clown who tries to escape through the barrier of his own hands clasped in front of him.

"LOVE is a great thing, altogether a great good, which alone makes light everything that is heavy, and carries evenly all that is uneven. For it bears the burden without being burdened, and makes sweet and tasteful everything that is bitter. The noble love of Jesus drives on to great deeds, and always excites to the desire of more perfect things. Love wills to rise upwards, and not to be held back by the lowest things. Nothing is sweeter than love, nothing is stronger, nothing higher or broader; nothing is more delightful or fuller in heaven or in earth; for love is born of God, and cannot rest except in God, above all created things."

—Thomas à Kempis



Sunday School Service

New Thought Interpretation of International Sunday School Lessons.

By Rev. GEORGE C. GOLDEN

Oct. 11. PAUL IN PHILIPPI or FREEING THE PRISONER. Acts 16:22-34.

Bible Readings: Philippians 4; Romans 8.

GOLDEN TEXT: *Rejoice in the Lord always; again I say rejoice.* Philippians 4:4.

NEW THOUGHT GOLDEN TEXT: *For he that is called in the Lord is the Lord's freeman.* 1 Corinthians 7:22.

ST. PAUL was in prison in Philippi. The doors were locked. Jailors stood armed outside the walls. Inside their cell, Paul and Silas prayed and sang hymns. They treated and affirmed in the ever present Good. Suddenly, there was an earthquake. The bolts were shaken back and the bonds fell from their ankles. The foundation of the jail was shaken.

To us, this is a great allegory of truth, transforming and freeing us from the slavery to which we have unwittingly committed ourselves. The two points are these: Limitations are self-made and freedom to be ourselves is the normal and healthy condition.

One of the great prisons we frequently create is ill health. Our belief in it creates it as our understanding of health destroys illness.

Dr. Van Eeden writes: "As a matter of fact, the doctor never cures a disease; he enables the body to cure itself by assisting it in the struggle against hostile influences or disturbances. Even the surgeon does no more than remove obstacles; the cells of the body do the really curative work. In this work, they are directed and assisted by what we call the psyche, that part of the body which is not directly perceptible to the senses."

The psyche is like a runner standing at the line, waiting for a signal. If there is no signal, he stays there and there is lacking that inward surge of the inner self. An affirmation, firmly believed, is the signal that releases all this will to be ourselves in body, mind and estate.

Silent Affirmation.

I shut out limitation as though it had never been.

Oct. 18. PAUL IN THESSALONICA AND BEROEA or THE NEW WAY. Acts 17:1-15.

Bible Readings: 1 Thessalonians 2.

GOLDEN TEXT: *Open thou mine eyes that I may behold wondrous things out of thy law.* Psalm 119:18.

NEW THOUGHT GOLDEN TEXT: *I shew unto you a more excellent way.* 1 Corinthians 12:31.

THE charge against St. Paul and his fellow Christians was that they turned the world upside down.

This is the criticism that most of us make when we first hear the tenets of New Thought. But our censure is shortsighted.

Take the economic principles of New Thought. They are founded on the statement from the Sermon on the Mount: "Whatsoever things ye desire, believe that ye have them, etc." The old thought would have us continually saving up for the rainy day. An ancient saw declares that a heavy table makes a light legacy. We do not drive our motors with as little oil as possible, we give them plenty, knowing that a machine kept in good condition will last longer and give better service than if neglected. It is the same with our minds and spirits. A free, strainless and pleasant way of living increases our intelligence and prolongs our usefulness. On the other hand, stinting ourselves and denying normal appetites make for old age, inefficiency and inadaptability.

Take, also, the teaching about the sinner. In the old thought, the conviction of sin was a necessity. They were the lucky ones among the penitents who really enjoyed self-condemnation. Today, we know that if we look upon ourselves as criminal, we cannot help but act as outlaws. Conviction makes the sinner.

Christ taught that man was one with the Father. His crime was not that he thought too highly of himself but that he had not thought highly enough. His impulses are not misleading temptations to be destroyed but promptings from the Cosmic to be carried into completion. Self-condemnation gives place to self-esteem and self-fighting is replaced by self-expressing.

Silent Affirmation.

There is high virtue in self-esteem.

Oct. 25. PAUL IN CORINTH or THE FOUNDATION OF COURAGE. Acts 18:1-17.

Bible Readings: 1 Corinthians 13.

GOLDEN TEXT: *Now abideth faith, hope, love; these three, but the greatest of these is love.* 1 Corinthians 13:13.

NEW THOUGHT GOLDEN TEXT: *Be not afraid but speak and hold not thy peace.* Acts 18:9.

ST. PAUL'S courage was failing. It seemed to him that he stood alone. Then in the night, by a vision, the Lord said unto him, "Be not afraid but

Speak and hold not thy peace for I am with thee and no man shall set on thee to harm thee for I have much people in the city."

This is just an illustration of the statement that we should ever reason in favor of what we wish, for our real desires are not only always right but ever feasible.

May I give one of my many experiences in testing out this principle? I had gone to a new parish and was considering opening some work along the New Thought lines. But my senior warden was an elderly man, brought up in the orthodox church from childhood and I feared he might be opposed to any teaching so advanced. All through the service I listened to two voices in myself, one urging me on, saying, "You believe in it, therefore, you must live up to it," and the other, "If you start the work, you will start something, especially with your senior warden." Taking the bit in my teeth, I announced that New Thought meeting. After the service, my senior warden came up to tell me how glad he was to hear of my interest in New Thought as he had been a student of it for years. The opposition was all created by my imagination and was only real as long as I believed it to be true. The outcome was that I discovered my senior warden and enjoyed a rare friendship with him for many years, a friendship founded on the very teachings that I had foolishly feared he might oppose.

Are you a discouraged salesman? Then know that you have many clients. Are you lonely? Then know that you have many friends. Are you deaf? Then know that you have hearing.

Know these things and—and this is the point—act as though they were true by seeking them out and discovering them.

Silent Affirmation.

Concentrating and acting on any constructive end makes that goal inevitable.

Nov. 1. WORLD'S TEMPERANCE SUNDAY OR THE FLIGHT. Galatians 5:13-26.

Bible Readings: Romans 13 and 14.

GOLDEN TEXT: *Be not drunken with wine, wherein is riot, but be filled with the Spirit.* Ephesians 5:18.

NEW THOUGHT GOLDEN TEXT: *If we live by the Spirit, by the Spirit let us also walk.* Galatians 5:25.

INTEMPERANCE is a flight, or running away from unhappiness. In order to cure the effect, we must attack the cause. Unhappiness is another name for impotence, for no powerful, active person is sad.

Was it not Whittier who said that the saddest words of tongue or pen were, "It might have been." He might have been an able lawyer but he was too lazy to study. He might have been an affluent man but he was afraid to risk. He might have been content but he chased rainbows. There is unhappiness. There is impotence. There is frustration.

Read the lives of outstanding characters and you will notice that they believed in themselves, in their strength and their uniqueness. They adjusted life and thoughts to themselves, not themselves to situations and opinions. They saw only the spark flying up to distinction, only the vision pointing to realization, only the voice calling to attainment. They were one pointed. They were single eyed.

Have you noticed that many drunkards are idealists, that is, they were not satisfied with anything short of perfection. They were disappointed because they did not find perfection in their wives, in their business, in their status. Therefore, they sought the dream and the illusion of perfection by other means.

The truth is that there is not a perfect thing in the whole material world, even the sun has spots. But the universe is full of useful articles with which man can create the salable, the workable and the expressive. He who finds a workable world never runs away into futile dreams, for he is too busy seeing what he can do with the materials at hand.

Silent Affirmation.

The stuff of which my visions are made is at hand.

Nov. 8. PAUL IN EPHEBUS OR SUPERSTITIONS vs. UNDERSTANDING. Acts 19.

Bible Readings: Ephesians 5.

GOLDEN TEXT: *Have no fellowship with the unfruitful works of darkness.* Ephesians 5:11.

NEW THOUGHT GOLDEN TEXT: *I will pray with the understanding.* 1 Corinthians 14:15.

CREDULOUS people were having the apostles bless handkerchiefs and aprons that carried healing power—to them that believed in them. If a mere piece of cloth should be so potent, the strolling exorcists reasoned, the name of Jesus would be almost omnipotent. So they began using that name until an evil spirit responded, "Jesus I know, but who are ye?" and leaped on them, mastering them, so that they fled out of the house in embarrassment.

Truth is not an appeal to the credulous but to the understanding. It tells us that all external life is the reflection of inner conviction.

The Medical Lancet, many years ago, reported the case of a felon on whom students were experimenting. The youths told him they were going to stab him and allow him to bleed to death. They touched him between the shoulder blades with a piece of ice and let warm water trickle down his spine. The man died.

Many in lodges and fraternities have had similar experiences but they did not die. They knew it was horseplay and enjoyed the comedy. Their conviction of well-being was too strong to be shaken by such miming.

What is truth? Here is as good a rule as I know. All thoughts and beliefs that make for happiness, power and attainment are true.

Silent Affirmation.

I cherish and increase my conviction of good.

IN the beauty of your living,
In the kindly things you do,
In the love you scatter broadcast,
Christ as Love comes forth in you.

—EVELYN MURRAY.

GOD sent His Singers upon earth
With songs of sadness and of mirth,
That they might touch the hearts of men,
And bring them back to heaven again.

—LONGFELLOW.



Talks To Parents

By MARIE WINCHELL WALKER, M.D.

ANSWERS TO QUESTIONS

MRS. J. B.—There are many kinds of Eczema, appearing from various causes. The case of your fourteen-year-old daughter is one of the chronic, squamous variety, and was caused by skin irritation plus wrong diet. Cleanse the parts with boric acid wash and apply oxide-of-zinc ointment. Use a teaspoonful of boric acid to a pint of warm water and cleanse daily. Do not use soap on the afflicted parts.

Your child's constipation can be cured if you will give her juice of one lemon in a pint of water an hour before breakfast. Omit the biscuits and eggs for breakfast. Give her cereal, milk, and toast, and any stewed fruit that she likes. I think you are giving her the right food for her other meals, since you say that you serve plenty of greens. See that she gets a great deal of *raw* foods, such as ripe fruits and fresh vegetables. Do not give her blood medicines of any kind. Stop the arsenic.

MRS. G. J. E.—There are three things to do when confronted with the problem of sterility. First: Find out from a physician whether or not you are anatomically normal. This you have done. Second: Learn to treat yourself metaphysically until you have learned to relax and to trust God. Judging from your letter I should say that you have also accomplished this. Now, the third thing to consider is diet. Diet not only affects the physical development of women, but it very often determines whether or not women can have children. Sometimes people are inclined to challenge this statement. It is human nature to be "down" on

a thing that one is not "up" on. It is, however, not theory, but a well-known biological fact, proved by scientific experiments with animals, and with women, that *sterility may be caused by a deficiency of vitamins A and D*. A deficiency in calcium and iron may also be responsible for sterility. I refer you to the Journal of the American Medical Association, if you want authority on this subject, which was thoroughly discussed at the 18th annual session of the American Medical Association held in Portland, Ore., in July, 1929. You will find vitamin A in butter, milk and greens. Vitamin D is found in fresh young carrots, young turnips, green peas, fresh string beans, egg yolk and cod liver oil. You will find iron in Irish moss, artichokes, tomatoes, onions, raisins, green peas, strawberries, and natural rice. Calcium is found in milk, cottage cheese, natural grains, lemons, apricots, and currants. Do not pin your faith to a turnip and a few tomatoes, but eat a generous amount of all of the foods mentioned here. If you want additional authority on this subject, read article 336 by Alfred W. McCann, which appeared in the Daily Mirror, N. Y. City, sometime in the year 1929. Here this great food chemist tells of Dr. Macomber's experiment in treating 206 sterile women. In all cases he found great deficiency in vitamins A and D, also in calcium and iron. After giving these women the proper diet, 40 of the 206 became mothers within a period of two years.

MRS. J. K. S.—Sorry I cannot give you the information regarding the Ford Vocational School. You may easily get it by writing to that school, care of the Ford Automobile Plant at Dearborn, Michigan.

Questions Answered

On Child Problems

Marie Winchell Walker, M.D., is a metaphysician, mental analyst and medical psychologist with twenty years' practice as a regular physician behind her. During the World War she acted as a U. S. Government physician. We have arranged with Dr. Walker to answer through this department questions relating to the conduct, training, habits, teaching, etc., of children. There is no charge for this service. Write a separate letter for your question, and address Marie Winchell Walker, M.D., c/o Nautilus Magazine, Holyoke, Mass.

MRS. A. N. E.—You are a conscientious and well meaning mother, but I am sure that you are too fussy and fastidious regarding the laws of physical hygiene. By putting yourself in a state of subconscious tension and anxiety, you defeat your own ends. Your poor little William is not permitted to walk around the block on a damp day without being muffled up to his ears; little Elsie is mollycoddled until she is so finicky that she will not step a foot on the damp grass for fear of taking cold. Children who are the most guarded and protected are the most vulnerable beings on earth. I could give you many sad examples of over sensitive, fearful youngsters who have been ill half their lives simply because their mothers incessantly fussed, warned and over-clothed them. Do you know that we find more sickly children in the homes of the rich than

in those in the poorer districts? Well, it is a fact. Very young children should be shielded and safeguarded, and older ones also—up to a point—but not in such a way as to lessen their courage and independence, and to cause them to become over-tender. Laws of hygiene are God's laws. Such laws should be carefully taught to children before the age of ten years. After that, give the child a chance to act for himself. I advise you to let William and Elsie depend upon their own brains, and develop a little self-confidence. Give them plenty of eliminative foods, such as raw, or slightly cooked vegetables and fresh fruits, and natural cereals. Permit them to play out of doors for a short time in damp weather, and gradually you will toughen them so that they will not take cold. Above all things, *avoid making negative suggestions*, such as: "Don't climb that tree—you will fall. Don't run in that damp grass—it is sure to make you ill."

MRS. O. H. M.—The problem of how to handle a disobedient boy has been discussed several times in this department. You will do well to read some of the back numbers of Nautilus. Read especially the answer to Mrs. J. H. P., January, 1931. Each child, however, presents a slightly different problem in individual psychology, therefore, I am glad to answer your letter. You say that punishment does no good. This is usually the case in a child of eight years. I would have you see your problem from several angles, and in as extended vision as possible. What is the most important thing you are trying to do for your boy? Is it not to develop his character and to help him to build a strong personality? You want him to be courageous, active in the right way, filled with self-confidence, and able to adapt himself to life in its various phases. The man of strong character is more important than the boy who obeys you in every detail. Now, in certain instances, and at a certain age, disobedience may be the better way to produce a strong character than *forced* obedience. By being disobedient and hurting himself, your son will learn through experience that your mature judgment was better than his. He will gradually *desire* to consult you before he enters into any new activities, while at the same time, he is developing his own judgment. A child three years old must naturally be more rigidly guided and guarded. But even a very young child should not be given unnecessary commands. Let your boy at all times feel your love for him. Talk to him about the necessity for obedience rather than about duty. He should be taught to realize that the path of obedience is the one that he will eventually most enjoy. Do everything in your power to have him associate with well-trained boys a little older than himself. He may be the type of child who will take advice from older children rather than from a parent. Remember: "*Precept* is instruction written in the sand. The tide flows over it and the record is gone. *Example* is graven on the rock, and the record is not soon lost."

MRS. C. B. G.—So many young girls have said: "My mother never understood me." This is the way your 16-year-old daughter feels, and this is why she does not give you her confidence. Psychologists are apt to blame the parents when a real confidence does not exist between them and their children. It may be that you have not been willing to take the time to make a real companion of your child. Here is an example of what

I mean. My sister tells me of a certain mother who will drop everything and listen to her son when she realizes that it means a great deal to him. One day he came home from school at noon quite excited, and said that the butterfly had come out of its chrysalis, and was drying its wings. The boy's teacher was taking it to her home, but he begged her to wait on a street corner until he could run and bring his mother to see the butterfly. The mother was getting lunch but she threw off her apron, and went at once. Lunch could wait—this was important. "Oh, Mother, I just couldn't bear for you not to see it!" exclaimed her son, joyfully leading the way to the new-born butterfly. Here is a story illustrating what we mean by companionship. Be willing to enter into the little joys and sorrows of your daughter and she will give you her confidence. Somehow you have lost it and will have to regain it gradually. It may be you lost it the day your child tried to ask you about sex life, and you scolded her for talking about such things. It is not too late. Come down off your pedestal of superiority, and see life from your Lucille's point of view.

MRS. L. W.—If you had told me a little more about your four-year-old daughter I could have given you a more satisfactory answer. You merely ask what to do for this child who is "backward" in playing with other children until she gets acquainted. I infer that she is merely bashful, which means that she is self-conscious in the presence of strangers. She may have an inferiority complex from too many "don'ts," or because of some unhappy experience, she may actually fear strangers. In either case, you should teach her that God is in everybody and in herself, therefore, she should love all people. Invite as many children as possible to come and play with her. Ignore the fact that she is shy. Do not speak of it before her. All things being equal, the brunette child is always more bashful than the blonde, and a mother should take her child's type into consideration. Do not expect her to be as bold as a broad-faced child with a convex profile if your child happens to belong to an opposite type. Do what I suggest, and with the aid of time and your child's experience she will gradually overcome her timidity.

MRS. S. V. S.—Here are two affirmations for an expectant mother: "The Great Physician"—even Christ—will deliver my child safely when my time normally comes. Wrong suggestion from whatever source cannot impose on me the belief of fear. I am passing through a natural experience, and Infinite Love protects me and my baby." Also: "My new baby is God's creation. What God creates, He protects. Baby and I are safe, and established in the harmony of Divine Mind."

J. S. B.—There must be something wrong with the doctor who told you, "Everybody past forty or fifty has hardening of the arteries." If this were true, how could we have men mentally active at the age of ninety? There was Chauncey M. Depew, for example, who was busy as a public speaker and a politician after he was ninety. I have before me the London Daily Express which contains a picture of and a story about two men. One is Major Stratford, of Wolverhampton, England, aged 102, who is quite a boy compared with Zaro Agha, aged 156, who took him a perpetual calendar as a birthday present yesterday.



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.

To Correspondents

Prizes for the Best Letters to This Department.

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Tell us about it and perhaps you will win a prize.

To the writer of the most helpful success letter published in this department each month we will send NAUTILUS for two years. Or two yearly subscriptions to separate addresses if preferred.

To the writer of the most helpful letter printed in each 6 months' period, we will send \$5 in cash, in addition to the subscriptions. Prize winners announced each month for the preceding month.

Letters should be plainly written on one side of paper only and not mixed with other matters of any sort.

—THE EDITORS.

Success Letter No. 1250

NERVOUS BREAKDOWN HEALED

IN 1912 I was visiting in the home of a young lady whom I afterwards married. Through courtesy, I was asked to preach in the local church on Sunday. The young lady's mother, who had for some time been interested in New Thought, said to me when we had returned to her home, "You believe in New Thought." I did not understand her and said the thought in my sermon was my own. The young lady changed the subject and told me she would explain later what her mother meant. She did and I have had many interesting talks since with her and have read New Thought publications.

I have been preaching New Thought, and feel that I have helped many people out of difficulties through these principles. I have helped to settle family troubles and to settle financial difficulties.

I regained my own health after fifteen years of suffering from a nervous breakdown.

At the time of my recovery, I was holding a revival meeting. I had not been able to preach more than ten days or nights at a time for 15 years without my nerves going to pieces. I could always tell when this was going to happen, because the day before

I would feel my strength going and knew that I would have to give up the meeting.

This particular meeting was just getting interesting and the results could be seen, when I knew the end had come. Again I was face to face with defeat and that night I would break down in the pulpit and close the services. All day I had prayed and thought over it until about three o'clock in the afternoon. I was alone, praying for strength to go on with the work, when out of a clear sky, as a flash of lightning, without a warning, my trouble left me. I knew it was gone and I could only praise God for his wonderful goodness to me.

That was ten years ago and I have not felt the old trouble since. I have worked every day and preached every night for three weeks at a time and I never even tire at it.

All the reading I have done of New Thought literature has only strengthened my own convictions of the truth of the Word of God, that has been so much twisted these latter years that we cannot recognize it when we hear it.

I feel that the time is soon coming when we will have enough adherents of the real truth so that real faith can be established in the world, and the children of men can know that they are the real children of God and that He is able to give us all the things that we need.—REV. F. E. A., Md.

Success Letter No. 1251

SUPPLY DEMONSTRATED

ONCE I was rebellious at what I thought Fate was handing me. Then I found it was this very rebellion that was holding me where I was.

I didn't have a nice home, or plenty of even the conveniences of life, much less any of the luxuries, and I constantly seethed and boiled at what looked to me like the injustice of a God who would place a human being in a world of want and poverty, such as I experienced, with no visible means of bettering

conditions. I had been in homes of plenty and I knew that better things did exist and I could see no reason why the longing in my heart and soul for the better things of life could not be satisfied.

I had a growing family with increasing needs each day that I could not supply, and I believed that I was their only source of supply and that if I failed they would be in want; and they usually were.

When we refuse, either through rebellion or ignorance, to work understandingly with divine Law, we are sometimes brought face to face with dire want. And that was exactly what happened to me. Because of the destructive thought forces which I had allowed full sway in my mental realm, I found myself in pressing need of both food and clothing. To tell the truth, I was actually barefooted and did not know where the next meal was coming from.

In desperation, I brought myself up short and faced the situation. Was I or was I not the main or only cause of the conditions about me? I had been thinking that I was the only source of supply that my children had, holding them in bondage, limiting them to what I could supply; and I had failed. What could I do and where could I turn for help?

After quieting the turmoil that rioted through my mind, I grew calm and consequently was in a better state of mind to solve the problem. It dawned upon me that I was a child of God and that if He created and placed me here, He had provided also for my sustenance as well as that of my children. The only reason I was not now availing myself of this God-given supply, was because I had placed myself, with all of my mortal doubts and fears, in the way. This I had done unknowingly, of course, but all the same I was obstructing the free flow of God's blessings to me and mine.

I had thought that by expressing scorn for lack and privation, I could drive these conditions away. On the contrary, they had taken up their abode nearer and more completely within and about me.

All about me were God's radiant sunshine and life, pouring out their splendor with perfect ease and in abundance, while I had been shutting the door on this evidence of God's provision for me.

From that hour I adopted a new course and cast rebellion, resentment and other malicious thoughts from me, firmly and without reservation. I began to praise God and give thanks for all the blessings I enjoyed. I had read somewhere that what we praise increases, so I turned the battery of praise on everything I came in contact with. I praised the house I lived in and although there were only three rooms, I thanked God for that many.

Even though I had no shoes, I sent up a prayer of gratitude because I had two whole, perfect feet that could stand firmly on God's beautiful earth.

I did not waver, even when there was no bread in the house, but praised and gave thanks for my garden of delicious vegetables wherein God had blessed my every effort with abundant success. I thanked Him for the perfect health I was enjoying, also for the clothes I had, and I rejoiced and gave thanks that the channel was open so that a perfect supply of all I needed could flow in. I did not forget to give thanks for peace, love and understanding; and soon I began to see many blessings I had previously overlooked.

I maintained my attitude of praise and thanksgiving, even when immediate results were not forthcoming, for I felt that I had been some time creating the undesirable conditions and therefore could not change them in one day's time. I learned that,

literally, "man's extremity is God's opportunity"; for had I not been forced to face the truth, I probably would have drifted indifferently on down through the years, never learning the real and true way out of my difficulties.

In the days that followed my first realization of divine supply, I worked faithfully in setting to rights my world to conform to the new ideal I had set for myself. I undertook to convince that subconscious part of me that I was, in truth, a child of God, and as such was heir to His kingdom and all its riches.

I paid less attention to remarks tending to offset me and realized more and more that the real part of me was good and true, therefore could know no want or defeat.

I adopted this affirmation: "I cast out fear. I have only a radiant realization of God as all good, everywhere present, as my abundant prosperity and success."

I reasoned that if God alone has power, prevailing every atom in the universe, then this same power pervades every atom in me; for I, too, am a part of the universe. Therefore I am constantly in touch with Infinite Supply.

Life began to hold new beauties and wonders for me. Everywhere I saw more good coming into evidence. My old inharmonious self was gone and in its place was the radiant new person these realizations had made of me.

Things began to happen in outside affairs. From unexpected but perfectly natural sources came supply sufficient for every need. My husband obtained work that he hadn't thought possible at such a good price, and I was able to sell many things, at wonderful prices, that previously had not been in demand.

I had complied with God's law when I asked, in good faith, that my needs be supplied; for I asked believing, and I did receive. I found that when I changed myself, all my conditions automatically changed.—A. L. B., Miss.

THE PRIZE WINNER for September, 1931, NAUTILUS MAGAZINE, Success Letter Department, is A. J. G. K., Conn., who wrote Success Letter No. 1247. We shall be glad to send the prize of two subscriptions as soon as we hear from the winner.

FOR WORLD PEACE

WE, the Rising Generations, demand a United States of the World.

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.

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

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

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

We believe in these things.

We pray for them.

We talk for them.

We vote to this end.

—Elizabeth Towne.

Helps for Husbands and Wives

Conducted by Marion B. Shoen

Question: My husband is rich and everyone looks upon me as a fortunate woman, but the truth of the matter is that I am poverty stricken. I run bills and he pays them without a word, but I never have a cent of money in my purse. I am often humiliated by this. How can I make him see that I need a little money occasionally? One day I met some old school friends on the street and they persuaded me to go with them to a little restaurant for lunch. Each one of them paid her own bill, but I had to borrow the sum, very small, from one of the girls. I was terribly confused, and I know they thought it queer considering that my clothes were much nicer than theirs were. I thought when I told my husband he would see my need, but he did not seem to. Instead of giving me a little money that I could call my own he opened a charge account for me at a nice restaurant and told me I could invite all the girls out whenever I wished. He means to be kind, but it is hard for me, for I am a proud woman.

—Mrs. V. D., N. Y. City.

Answer: Of course it is hard for you. Every man who is financially able to do so should provide his wife with a generous weekly or monthly allowance in spot cash. It is the only fair way to treat any woman. If it will make it any easier for you, I'll tell you that six out of every ten women in the world are in the same kind of a predicament that you are in. They can't make their husbands understand how they feel about those things, and that's the reason why so many women have left home for a job and money of their own. If you are not too proud to work for your spending money and if you can get a job, I suggest that you try it for awhile, at least. Even if you do not continue working, it will probably bring him to his senses. Then, see that you let him know exactly how you feel, and don't mince matters. Tell him that it will be cheaper for him in the long run because you can save nearly half on your expenses by paying cash for everything you buy. Then see that you do it. Perhaps he thinks you are not capable of handling money wisely, but if you can prove to him that you are, he will be glad to try your way for awhile. Don't be too proud to tell him. He loves you and is doing his best to make you happy. Probably he loves you better when he pays your bills than he would if he were giving you spot cash. Some men are like that. They like to feel like a strong oak that the little vine twines herself around, and if the little vine insists upon standing alone, as many of them do, Mr. Man just feels lost until he finds another little vine who adores charge accounts. You know, you are a very fortunate woman. If I were in your place I would let well enough alone. Then I would spend all my energy

in getting rid of my poverty stricken thought, and try to realize that, after all, life is just what I make it. There are two kinds of women in the world, the kind who want a man to treat them fairly, and the kind who just want to feel that they are being loved.

Question: My husband started West more than a year ago. He planned to hitch-hike his way across the continent, then get a job and when he had enough money saved for our fare, to send for me and the children. I heard from him for five months but since then have not heard a word, and do not know where to write, as he said in his last letter he wasn't going to stay there long. We are living with my mother and it isn't very pleasant for me. I could divorce him for desertion as she is constantly suggesting that I should do, but would I be any better off? The children love their father and the three of them are constantly asking questions about him. He has always been good to us, even though he never was a good provider in any sense of the word. My folks have always had to help us, and I have resented this very much.

—Mrs. R. S. H., Buffalo, N. Y.

Answer: I can see from your letter that your husband is like a child in many ways and you are the stronger of the two. You never should have consented to allowing him to attempt such a plan. Maybe you complained in your letters until he became discouraged, being so far away from home and his dear ones. Next time he writes to you, send him a jolly letter. Tell him all the funny things you can think of even if you have to stretch your imagination to the snapping point. Men always appreciate life and fun and laughter, and the wise wife sees to it that her husband gets plenty of these. I could almost say that the woman who laughs at her own troubles will never have cause for divorce. Just as soon as you start smiling, you find that the road of life is paved with smiles. But when you allow resentment to cloud your vision, you can't very well expect your life to run smoothly. Be glad that you have a mother who can and will help you when you need it. Lots of girls have all of your troubles and no mother and father. Why not leave the children with them and go out and get yourself a nice job and help save the money for the trip West? As soon as you change your attitude to one of happy expectancy, everything will rush together to make your future happiness complete. A woman with your strength of mind could soon transform a desert into a rose garden if she made up her mind to it. Did you ever hear that old poem, "There is only one lifter to twenty who lean?" Well, you were born to be a lifter. Thank God for your strength and use it to make your dear ones happy.

Address Questions for this Department to
Marion B. Shoen, c/o Nautilus Magazine, Holyoke, Mass.

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- Surprising results came last month to those who did the simple act suggested below. Have you faith enough for the same experiment?

I AM going to ask you to do a very simple thing. If you cannot do even that much on faith, if you must have visible, physical proof of everything in advance, then I am afraid you are going to be left hopelessly behind in this age of new marvels and daily discoveries.

But if you have faith enough to try what some one else suggests now and then—if you sometimes dream dreams and have visions of joys not yet achieved—then read on. For I am going to show you how to realize those dreams and visions.

SUCCESS requires faith—lots of it, faith in yourself and faith in others. Happiness calls for faith. Why is it that some people who *try hard*, fail to accomplish their desires? Why is it that other people get all the good things of life without seeming to *half try*?

Which class are you in? Have you sometimes seemed denied things which you wanted with all your heart? Have you often wondered why—almost a little bitterly at times?

WELL, your little act of faith is going to bring to you the explanation of all this. I am going to show you the way out. I am going to tell you how to avoid your troubles, worries and misfortunes hereafter. And what is even more important, I am going to show you how to begin immediately making rapid progress toward your desires. You will begin tasting the full joy of living, the deep, deep satisfaction which comes when you see your dreams coming true.

BUT first, you must do that one little act of faith. All I ask is that you believe what I say now sufficiently to fill in and mail the coupon below. Surely that does not require much faith.

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Mrs. Towne's Editorials

(Continued from page 12)

Phillips Russell's Emerson of Today.

TO cap the climax, I have been reading a biography of Ralph Waldo Emerson: Emerson, The Wisest American, by Phillips Russell, author of Benjamin Franklin, John Paul Jones, etc. Truly, this book is Emerson—all of him: the prophet, the teacher, the sage and the human being, representing the acme of all that Nordic, protestant, Calvinistically disciplined America had to offer to the history of man.

Emerson alone would be interesting company for a long journey but in this biography you meet his friends too. In fact the literary life of the 19th century is interwoven with this life of America's wisest citizen.

This new life of America's leading thinker explains his career and relation to his time in the light of today. Emersonianism is reweighed and revalued. So says the publisher's reviewer and I agree with him 100%.

I have always known that Emerson, in his writings, gave to the American people the religious philosophy which we now recognize as the religious side of the New Thought movement—including all of its various sects, cults and coteries of adherence, from Christian Science clear down the line to the latest school recognized by the I. N. T. A.

But it took Phillips Russell's biography of Emerson to show me that Emerson voiced the underlying principles and tendencies of American economic and political practices! The problems, economic and political, of today, have their roots in Emersonian philosophy.

One must almost accuse Emerson of laying the foundation for our capitalistic system which exploits the many in the interests of the few big industrialists. To my mind, it seems more likely that Emerson voiced what was in the hearts, the motives and the practices of all the industrialists of those days. What Emerson found in his own heart about these things, was also in the hearts of all Americans of 100 years ago: Emerson expressed what everybody was seeing and working for in his days. But he expressed also those tendencies to human engineering

(Continued on page 48)

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

Watch Your Step

PART II

By A. F.

V

"YOU have inherited that from your father," said a loving but unwise mother. So the boy grew to be a man, believing he must be subject to terrible fits of temper. Of course he made every one around him unhappy, including himself, at these times.

He grew very tired of the "family inheritance." Certain things upset his father; in time he found the same things upset him. They dammed up the Divine Energy that was meant to flow steadily through him. When the pressure behind the dam (inhibition) became too great, it burst, and out rushed the repressed energy in a flood. No wonder it upset him. The temper was a tempest.

Have you some old heirlooms in your mental attic? Some of them will do you more good if handed on to the junk dealer.

VI

She was just over from the "Old Country" and had the lovely, rosy cheeks that all the women in her country boasted.

"You'll soon lose them," said an envious American. And she did! Several years later her cheeks grew rosy again. Some one asked her about it. "I don't do nothing to them," she said. "One time, long ago, the ladies tell me I lose them, and I do. But after a while I think it is foolish to believe everything they say. I think my rosy cheeks will come back. By and by they do."

Don't accept everything said just because it comes from one you think ought to know. Try it out first.

VII

Do not be discouraged if you find yourself in a community where New Thought is not welcomed. Just keep on thinking and practicing it, and keep your ideas to yourself. A lot of your neighbors are using some of New Thought, but they do not know it. The atmosphere is full of New Thought being broadcast every time a New Thought student does any thinking for himself; and often your neighbor is taking this in unconsciously and acting upon it. You will find yourself limited to voicing your thought aloud, but you can think the new way just the same without arousing antagonism.

Sometimes a member of your own family seems to hate the new ideas you have learned to love. There is just one remedy for the above: love and love and love. No one can say unkind things long to a loving person. A loving answer shames the one who would hurt you. "Overcome evil with good."

(Continued from page 1)

of fear and self-consciousness, the author has addressed many clubs, delivered many public lectures, interviewed prominent people, won friends, and demonstrated success. These articles will reveal the process by which this revolution in one man's life was accomplished. The method he

used will be described in detail and made so clear that anyone can follow it.

Another Poet In The Family

Mrs. Marion Shoen sends us the following poem, written by her nine-year-old son, Richard. When she intimated to him that probably we wouldn't want it, he replied, "Why won't they like it? They like some of your poems, Mother." In the composition of the poem Richard was not aided by anyone. Every word is his own creation.

MY MOTHER

By Richard Shoen, Age 9 yrs.

Sometimes I think my mother
Is like the gentle night,
She watches over me, so kind,
And shows me what is right.
She says, "Don't be impatient,
And don't get mad and fight."
I sometimes think my mother
Is like the sunshine, bright.

Overcoming Nervous Breakdown

Six doctors said they could do no more for him. His condition was such that he could walk only a short distance without fainting. Mind unstable. Yet he found a method that brought a permanent cure. This is only one of the many marvelous experiences that are coming to Nautilus in response to our prize offer in the August issue. We shall begin publication of these nervous breakdown cures, including the one referred to above, at an early date.

July Nautilus Helped Her in Demonstration

"During this month, by reading and applying the two articles in July Nautilus, Ask and Ye Shall Receive and Personality—How to Get It, I have overcome sickness and seemingly insurmountable difficulties. I visualized what I needed financially and by the application of the truths in the above named articles I have conquered. The things that I desired and needed have come to me."—C. B. K., N. Mex.

(Continued from page 46)

which will eventually give a square deal to workers as well as employers.

It reminds me of what Count Ilya Tolstoy said when we inadvertently referred to "his father's religion." He answered something to this effect, and said it very earnestly: It was not my father's religion that he taught; he many times repudiated the idea that it was his religion; *it was the religion living in the hearts of the Russian peasants* from the beginning of time; he learned it from them, not the Russians from him.

Perhaps after all, the Russians are only scrapping politics-playing ecclesiasticism, not the real and natural religion which is *inherent religion* born in them.

And which is born as "the light that lighteth every man" who comes into the world! If we may believe what Jesus Christ taught and demonstrated,

NEW THOUGHT CENTERS.

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

ADELAIDE, So. Australia.—New Thought Society, Inc. Mrs. Aveline C. Murray, 3rd Floor, Darling Bldg., Franklin St. (M)

AKRON, Ohio.—Akron Center of Truth, 34 S. High St.

ANN ARBOR, Mich.—Unity Center of Practical Christianity, 201 Marchise Bldg.

ATLANTA, Ga.—The Open Door, 413 Chamber of Commerce Bldg. Mrs. Rose M. Davis, Leader. (M)
—Azoth Circulating Library, 506 Grand Theatre Bldg. Elizabeth A. King, Leader.

ATLANTIC CITY, N. J.—The Temple of Truth, Raymond Neff Halliwell, Director, Central Pier.

BOSTON, Mass.—Mrs. Mary E. T. Chapin, 158 Newbury St. Mid-week meetings. (M)
—The Metaphysical Club, Nottingham Bldg., 25 Huntington Ave. Ada Coates Phillips, Pres.

BUFFALO, N. Y.—Buffalo Unity Society, Room 4, Hotel Statler. Ella F. Richards, Leader.

CALGARY, ALTA., Canada.—Boston Hat Works & News Co., 109 Eighth Ave., W.

CHARLES CITY, Iowa.—Library of Practical Christianity and Psychology, 403 Hullin St. Olive Kinkel, Librarian.

CHICAGO, Ill.—First Unity Society of Practical Christianity, 159 No. State St., Room 511. Mrs. Nellie McCollum, Leader. (M)
—Home of Truth, 806-807 Lake View Bldg. Edith Reynolds, Leader, 116 S. Michigan Ave.
—Purdy Book Store. New Thought Book Shop. 1723 Stevens Bldg., 17 N. State St.
—Unity Fellowship of Practical Christianity, 1619-21 Kimball Bldg., cor. Jackson and Wabash. W. I. and Anna Hoschouer, Ministers.

CINCINNATI, Ohio.—New Thought, Temple of, McMillan at Grandview Ave. Dr. Harry Granison Hill, Leader.
—Cincinnati Unity Center, Frederick Elias Andrews. 28 East 6th St. Daily 12 and 2. (M)
—New Thought Healing Bethany, 11 W. McMicken Ave., near Vine St. Leader, Rev. Wilhelmina Bickett.

CLEVELAND, O.—Church of Truth. Hotel Olmstead, Room 224. Mary A. Prince, Leader.
—Christian Unity Book Shoppe, 128 Old Arcade.

COLORADO SPRINGS, Colo.—Unity Truth Center, Suite 217, De Gaff Bldg. Mrs. Mabel E. Beach, Leader.

COLUMBUS, Ohio.—Universal Truth Center, 314 Grand Theatre Bldg., Virginia Camery Jones, Leader. (M)

DENVER, Colo.—The Colorado College of Divine Science, 1819 E. 14th Ave. Rev. Nona L. Brooks, Pres. (M)
—Margaret C. Drake, Ps. P. Judge Daniel A. Simmons, System of Practical Psychology, 1580 Pearl St.
—Temple of Practical Christianity, Inc., Unity Center, Woman's Club Bldg., 1437 Glenarm St. P. O. Box 2675.

DES MOINES, Iowa.—Nautilus New Thought Center, Miss Juanita M. Meyer, 409 Brown Hotel, 5:30 to 7:30 evenings.

DETROIT, Mich.—Inspirational Center and Health Studio, 4122 Mitchell St. Mrs. C. M. Olmstead, Leader.
—Detroit Unity Center, Macabee Bldg. V. P. Randall, Leader.
—Applied Christianity Center, 9667 Gratiot Ave. R. S. McKay, D. C., Leader. (M)

FT. PIERCE, Fla.—Iva B. Whetstone, 123 No. Second St., c/o Mrs. Josephine Wild.

HOUSTON, Texas.—Unity Center, 1-4 Majestic Theatre Bldg. —Metaphysical Reading Room and Book Shop, 2415 Brazos St.

IDAHO FALLS, Idaho.—Truth Seekers. Mrs. Ethel T. Holden, Leader. 876 Park Ave.

INDIANAPOLIS, Ind.—Unity Truth Center, 417 Kresge Building. Murrel G. Powell, Leader. (M)
—Truth Center of Applied Christianity, 4455 Broadway. Mrs. Edna F. Maury, Leader. (M)

JACKSONVILLE, Fla.—Unity Center, Seneca Hotel. Henrietta M. Miscoilly, Leader. (M)

KANSAS CITY, Mo.—Kansas City School of New Thought. 6138 McGee St. (M)

LAKE WALES, Fla.—"The I Am School," 310 Fifth St. Mrs. D. L. Faircloth, Leader.

LEBANON, Ohio.—The Lebanon Truth Center. Mrs. Shirley Bell Hastings, Leader. (M)

LONDON, England.—Mr. R. Dimsdale Stocker (Pres. Brit. Sec. I. N. T. A.), 84 Lancaster Gate, W. 2.
—The Rally Rendo, 9 Percy St., Tottenham Court Rd., W. 1.

LONG BEACH, Calif.—Unity Metaphysical Center, 121 Chestnut Ave. Eva A. Russell, Leader. (M)

LOS ANGELES, Calif.—The Brotherhood of Light, 818 Union League Bldg. (M)
—Christian Unity, Walter W. Raymond, Leader. 688 Wilshire Place.
—Unity Truth Center, 3006 West 7th St. Catherine F. Taylor, Leader.
—Unity Society of Los Angeles, 3333 West 8th St. Frances Wood, Leader.
—Westlake Unity Truth Fellowship, 1932 West 7th St. (M)

LOUISVILLE, Ky.—Unity Truth Center, 66 Weissinger Gaubert. (M)

LYNWOOD, Calif.—Mary Winford Temple, 2639-111 Place. Rev. Mary A. Reinhardt, Leader. (M)

MELBOURNE, Australia.—The Melbourne New Thought Center, Room 714, 7th Floor, National Bank Chambers, Collins Street, C1 (opp. The Block).

MILWAUKEE, Wisc.—The First Unity Center of Milwaukee, Inc., 424-440 Commerce Bldg., Fourth and Wells. Rose Emery, Leader. (M)

MINNEAPOLIS, Minn.—The Unity New Thought Center. Dr. Amella A. Randall, 2744 4th Ave., South. (M)
—The School of Religious Science, John Seaman Gurns, Dean, 1108 Nicollet Ave., Room 210. (M)

MONTREAL, Canada.—Unity Centre, 1419 Drummond St. (above St. Catherine). (M)

NEVADA, Mo.—Weltmer School and Sanitarium, Prof. S. A. Weltmer, President, 206 South Ash St. Free Library. (M)

NEW YORK CITY.—Applied Psychology Association. McAlpin Hotel, 34th St. and Broadway. Sundays, 11 A. M. Dr. Anna C. Nolle, Leader. (M)
—Mrs. Mary E. T. Chapin, Hotel Commodore. Sun. Service. Commodore Ballroom, 11:15. (M) Interviews and Classes.
—The Goodyear Metaphysical Book Shop, Inc., 1482 Broadway.
—Sears Philosophy Library, 828 Seventh Av. (near 54th St.).
—Unity Society of Scientific Christianity, 11 West 42nd St. Suite 1746-55. Dr. Richard Lynch, Leader. (M)
—Church of the Truth, Rev. Albert C. Grier, Pastor, 11 W. 42nd St., Salmon Tower, Suite 406.
—Occult Book Center, 153 W. 72nd St. C. J. Coffman, Leader. (M)

OAKLAND, Calif.—Metaphysical Library, Room 403, 532 16th St., (M)
—Oakland Unity Truth Center, Letitia A. Andrews, 1450-B Alice St.

OKLAHOMA CITY, Okla.—Metaphysical Book Shop, 225½ W. Main St., Rm. 3.

OMAHA, Nebraska.—Omaha Metaphysical Library, 307 Patterson Bldg. Mrs. Janet Craighead, Leader. (M)

OTTAWA, Can.—New Era Center and Book Shop, 279 Elgin St. Ruth P. Stevenson, Leader. (M)

PEORIA, Ill.—Unity College, 1821 Main St.

PHILADELPHIA, Pa.—Unity Center of Truth, Unity Bldg., 236 So. 13th St.

PHOENIX, Ariz.—Unity Truth Center, Myrtle E. Cate, Director. Westward Ho Hotel, cor. Central Ave. and Fillmore St., Suite 207-208.

PITTSBURGH, Pa.—Unity Center of Pittsburgh. Sun., 11 A. M.-8 P. M.; Tues., 8 P. M. Woman's Exchange Bldg., 435 Penn Ave. E. B. Anthony, Leader. (M)

PORTLAND, Me.—Miss Ellnor S. Moody, 42 Deering St. Reading classes and students.

PORTLAND, Ore.—Metaphysical Library, 405 Yamhill St., 10th and Yamhill. Nettle Taylor Kloh. (M)
—Portland Applied Psychology Club, 74 E. Sixth St.

RICHMOND, Ind.—Fellowship in Truth, 224 S. 4th St. Lewis C. Lawall, Leader.

SACO, Me.—World's Helpers of Humanity, Flag Pond Rd. Edith Moore, Leader. (M)

SACRAMENTO, Calif.—Divine Science Center, 1011 Eye St. Julia Hewes Cathron, D.S.B., Leader. (M)

SAN ANTONIO, Texas.—School of Metaphysics, Room 312, Maverick Bldg. L. L. Rowell, Teacher.

SAN BERNARDINO, Calif.—Unity Truth Center and Library, 896 F St. Chamber of Commerce Bldg. E. M. Garrecht, Leader. (M)
—Unity Center of Practical Christianity, 2189 E St.

SAN DIEGO, Calif.—Rawson Center, 423 C St. Lucy Harris Murphy, Leader. (M)
—Metaphysical Hall, 605 Ash St. New Thought Forum nightly. Metaphysical Library 227 E St. (M)

SAN FRANCISCO, Calif.—Metaphysical Library and Book Shop, 177 Post St. Free Reading. Noon talks. Afternoon and evening meetings. (M)
—Metaphysical Studio, class and individual instruction. Rev. Geo. C. Golden, 68 Post St.
—Unity Temple, 26 O'Farrell St., Eighth Floor. Robert Hulbert, Leader. (M)

SAN JOSE, Calif.—Center of Constructive Thought, 1149 Freemont Ave., C. B. Berry. (L)
—Absolute Science Truth Center, 1299 Mariposa Ave. Mrs. Mabel Guilbault Hudson, Leader.

SANTA BARBARA, Calif.—Truth Center, 227 E. Arrellaga. Harriet B. Coolidge, Leader. (M)

SANTA CRUZ, Calif.—Metaphysical Library and Reading Room. Margaret D. Brenholt, 35 Walnut Ave.

SPOKANE, Wash.—Church of Truth, 6th and Jefferson.
—Metaphysical Library, 308 Norfolk Bldg. Free Reading Room. (M)

SPRINGFIELD, Ill.—The Lawrence Center of Constructive Thought. Library and Bookshop, 227½ So. Sixth St. (M)

SPRINGFIELD, Mass.—Unity Center of New Thought, 21 Besse Place. Rooms 214-215. Mrs. Mary Dunn, Pres. (M)

ST. LOUIS, Mo.—North Side Society of Practical Christianity, 4003-08 Gane Ave. Chas. Schlag, Pastor. (M)

ST. PAUL, Minn.—Unity Truth Center, 901 Globe Bldg., Fourth and Cedar Sts. Rachel Bradbury, Leader and Pastor.

ST. STEPHEN, New Brunswick, Can.—Unity Society of Practical Christianity, Union St. and St. Stephen. Mrs. C. E. Bennett, Leader. (M)

SYRACUSE, N. Y.—Miss Katherine Carter, Reading Room, No. 2, 155 East Onondaga St. (M)

TAMPA, Fla.—First Unity Society, 222 W. Lafayette St.

TULSA, Okla.—Unity Reading Rooms, 501-2-3 Commercial Bldg. (M)

WORCESTER, Mass.—Worcester Metaphysical New Thought Center, 40 Irving St. Helen G. Maybury, President and Leader. (M)

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