

NAUTILUS

MAY
1933

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M. M. CUNLIFF

How One Discouraged Woman Found Health, Happiness And Success

The true story of an awakening from an unhappy state of suppression and fear

J. L.

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Edited by ELIZABETH TOWNE *and* WILLIAM E. TOWNE

Price 20 cents

MAGAZINE of NEW THOUGHT

GOD scatters love on every side
 Freely among his children all,
And always hearts are lying open wide,
 Wherein some grains may fall.

There is no wind but soweth seeds
 Of a more true and open life,
Which burst, unlooked for, into high-
 souled deeds,
 With wayside beauty rife.

We find within these souls of ours
 Some wild germs of a higher birth,
Which in the poet's tropic heart bear
 flowers
 Whose fragrance fills the earth.

—James Russell Lowell

NAUTILUS NEWS BY THE EDITORS

NAUTILUS makes plain the Truth that frees, heals and prospers mankind. We support the basic Truth in all religions. "Ye shall know the TRUTH and the TRUTH shall make you free."

A Word Of Appreciation And Thanks To You!

We who create Nautilus for you each month, feel it in our hearts to tell you how deeply we appreciate the splendid loyalty to the magazine which you have shown throughout this period of world stress. Many of you have not only kept up your own subscriptions, but have helped to bring Nautilus to the attention of others who might be helped by its monthly visits. Others have kept up their own subscriptions in the midst of difficult conditions. We do not think any publication can show a more loyal band of readers, and we thank you. We shall continue to try to give you monthly that which will be of real help to you, rather than to present only that which is philosophical or entertaining.

How To Develop Our Consciousness Of Truth

A teacher of ten years' experience in teaching and healing has condensed the principles of New Thought into one brief article which will appear in June Nautilus, under the above title. The author starts from the fundamental statement: "Ye shall know the truth and the truth shall make you free" and explains each step in the application of Truth in the individual's own life, closing with a special affirmation which he has found most effective in developing his own consciousness of Truth.

Truth Drew To Me The Things I Pictured And Desired

Five years ago her husband had a fine position where he earned thousands of dollars a year. Then came the depression and the company that employed him went bankrupt. Husband became irritable and lost courage. By now they were living in a dingy two-room flat on a back street. Then the husband abandoned the wife. How she met all these problems, found a way to earn money and obtain peace of mind and eventually won back her husband will be told in this experience article in June Nautilus.

This Method Of Using Affirmations Brought Me Results

In June Nautilus Robert C. Harris will relate his failure in using affirmations and how a change in method finally brought success. He says, "In looking back over the years I have spent trying to succeed, I realize that practically every worthwhile thing I have accomplished has been due to this better method." "What Is Your Reaction To Trouble" and "What Should Be Our Attitude Of Mind To Insure Health And Happiness" are two very practical contributions to be published in June Nautilus.

(Continued on page 4)

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Hindu Health Secrets

By Godin Greene

An exercise that often cures chronic indigestion

SINCE ether, according to science, holds in solution all of the things necessary for repairing the human body and keeping it in perfect condition, it would seem only natural that the Creative Force must have given us a means of securing these things.

Indian Yogis, who can fast for long periods without weakening their bodies, claim that the Creative Power did give us the means of obtaining these things and that the means lies simply in right breathing.

Of course if we were to stop breathing, physical death would immediately take place and it is obvious that, with every breath we take, an amount of oxygen enters our lungs and, at the same time, an amount of the substances held in solution in the ether which repairs deteriorated tissue.

Specific breathing exercises, however, bring these substances into harmonious contact with particular organs of the body, strengthening and repairing them, localizing the substances at a definite place in the body where it is most needed, instead of allowing it to scatter in any or all directions, as with ordinary breathing.

It was discovered in India long ago, for instance, that most all stomach troubles can be healed by a particular manner of breathing. The writer has seen this breathing exercise used in cases of chronic indigestion and chronic dyspepsia, and in every case the patient announced relief from pain after the exercise was used but a short while. As it was continued, complete healing took place.

The exercise is really quite simple in appearance but most powerful in results and Yogi teachers warn their students not to be misled by its apparent simplicity. The left nostril is closed entirely, either by holding a finger against it or by placing a small cork or stopper at its entrance. The patient then breathes deeply through the right nostril, taking not less than twenty deep breaths and holding each breath as long as possible. Before three minutes have passed, results can be noticed. A flow of electro-magnetic force, called Prana by the Yogis, can be felt in the region of the stomach.

Keeping the left nostril closed most of the day and breathing through the right, but not attempting to hold the breath, is the Hindu method for overcoming all lung troubles. In consumption, asthma, etc., the Yogis found that for long periods of months at a time, breathing had been done through the left nostril, the right being used only very infrequently. To keep the left one closed most of the day, therefore, forces breathing through the right and restores balance to the electro-magnetic currents, producing Prana for every bodily requirement. The lungs are speedily healed and strengthened when this method is practiced.

The rhythmic breathing used by the Yogis for prolonging life is done as follows: Inhale deeply for two heartbeats, retain the breath for three heartbeats, exhale in two heartbeats and wait three heartbeats before taking the next breath. Do this until the rhythm is so natural you no longer need to count the heartbeats. Increase the time of retaining the breath gradually until you are breath-

ing deeply and holding it for eight or nine heartbeats.

When you can breathe rhythmically without the necessity of timing yourself by your heartbeats, repeat an affirmation mentally while you are holding the breath. Many New Thought students have tried using affirmations while they practiced rhythmical breathing, with excellent results. The subconscious mind appears to be more easily reached when one is breathing deeply and rhythmically, which is perhaps why visualizing done just before dropping off to sleep at night is always more effective than when used during the day. We unconsciously breathe deeply and rhythmically during sleep.

Try the deep rhythmical breathing of the Hindus for the next thirty days, timing the rhythm by your heartbeats at first and then, when you have established the rhythm in your mind, use an affirmation that fits your desires, as given above, while you retain your breath. Repeat the affirmation mentally with each new breath. Start with thirty minutes each day, gradually increasing the time to as much as you can devote to it. In a month's time, you'll be a new person, physically, mentally and spiritually. Your heart's desire will either be a physical reality or you'll be closer to realizing it than you ever were before in your life.

SOME wisdom comes out of every natural and innocent action.—Emerson

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Demonstrating A Job At 63

By Silas S. Womack

How the mortgage was paid and the children educated

I AM acquainted with an old man who has made a remarkable demonstration in finding a job. The following is the experience as he told it to me:

"I had been a tenant farmer all my life up until the United States entered the World War in 1917. But at that time I was beginning to get to where I was not able to plow all day. So when my oldest boy went to the army, that left me without any plow help on the farm and I decided to go to public works. In the first part of 1918 I moved to a nearby town and my three oldest girls and I began working in a hosiery mill.

"I worked in the hosiery mill from 1918 until 1926 when the management of the mill decided that they could get better help so they discharged me on account of my age. I was 63 years old at the time.

"At first when they discharged me I was at a loss to know what to do. I had purchased a home and was paying \$100 per year on it and I lacked \$300 to have all the mortgages paid off.

"I was up against a real problem. I owed the \$300 for my home and I had just \$50 of that amount when I was discharged. Then I had two girls and one boy in their second year in high school and I was out of a job. It was about the middle of May, right at a time of the year when jobs were hard to find. I was discouraged but not as much so as I was later on when I had looked for work for two weeks and could not find any. Then I began to realize more than ever that something must be done or I should lose my home and my children would not get to finish high school. I would lay awake at night until midnight and after, thinking of the condition I was in. But I could not think of any place where there seemed to be a shadow of a chance of me getting a job.

"I had been out of work about three weeks and I had looked for work every day and had not been able to find any. I was almost ready to give up in despair when one day one of my wife's sisters came to visit us. On the afternoon of her arrival she came out on the front porch where I was sitting and said, 'You seem to be in the blues about something, Jim. Here, take this magazine and read it and see if it will help you.'

"As she spoke she handed me a copy of a New Thought publication. I took the magazine and began to look at it. I began at the front and read all that was in it, editorials and all. This gave me new courage and confidence in myself and the next morning I started out on my same old task of job hunting. I spent the whole forenoon looking for work and got a turn-down at every place I applied. It was the same old answer, 'You are too old.' I went home at noon and after dinner I began to read the magazine again. I read and studied it all that afternoon and by night I had decided to try out its teachings.

"That night after supper I began to study out an affirmation to use which would fit my problem. By bed time I had my affirmation planned out

and had said it over several times in my mind so I could remember it. After going to bed, I waited until I began to get sleepy, then I affirmed the following:

"I am God's, and every job in the world is God's. Therefore there is a job somewhere in divine mind for me, and no one else can do that job as well as I can. Therefore it is mine, mine, mine."

"I affirmed this every night and looked for work every day for a week without any results. While reading the Truth magazine one night the thought came to me that I had been limiting divine mind in showing me where to get a job. While I had been affirming that there was a job for me somewhere in divine mind, I had been holding in my mind the thoughts of a job which I could do with my hands. So just as soon as I made this discovery I began to think out another affirmation to use with my newly found idea. I thought out some new words and added them to the old affirmation. This is the complete affirmation which I then used:

"I am God's and every job in the world is God's. Therefore there is a job somewhere in divine mind for me, and no one else can do that job as well as I can. Therefore it is mine, mine, mine; and by the power of divine mind that job will be made known to me."

"I had been using this affirmation for about four nights when one morning I awoke with these words ringing in my ears: 'SELL, SELL, SELL.' At first I thought that this was a sign for me to sell my home before the mortgage became due. But when I got up, the first thing that met my gaze was a magazine on the table with the back cover turned up. There, in large letters, I read the following: 'Wanted—five hundred farmers to quit renting and sell goods.' I snatched that magazine up like a drowning man would a straw and read all the advertisement. Their proposition sounded so good I ordered the sample case that day.

"After going to bed that night I imagined that I was going from house to house and selling goods and making lots of money. I kept this up until the sample case arrived about a week later. Then I began to study the line of goods that I was to sell. I studied out all the strong selling points and one morning I started out and I made one dollar more that day than I had ever made in the mill in a single day.

"That was four years ago and my home is now clear of debt and my children have all finished high school. I am in better health than I have ever been before. I am making more money than I have ever made in my life before."

NEITHER those who believe in a God, nor those who disbelieve, are found to act in themselves as though they were sure of being alone.

—Maeterlinck

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There is more to this color question than keeping out of the bull pen with a red dress on! Some colors soothe, some heal, some attract, some are a smile, some spread gloom.

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For up-to-date information upon color, its power and effect upon happiness read:

"Life Interpreted Through Color"

By Myrtis Hodges

CONTENTS:

1. A Color is a Smile or a Frown.
2. States of Mind as Shown in Color.
3. The Therapeutic Value of Color.
4. From the Decorative Standpoint.
5. The Evolution of Soul and of Color.
6. Color Interpretation.
7. How to See Color As Vibration.
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10. Bible Characters in Color.

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Meditation

By Bertha Vogt

How Ideas Materialize

THE LAW through which the thought of man operates is infinite, but man appears to be finite. We have not yet evolved to a complete understanding of it, just as an inexperienced farmer is not able to produce as good results in his crops as the one who knows every detail of the soil and seed. We are merely experimenting with our God-given ideas which reveal themselves to us out of the infinite to be made manifest on this material plane.

We may regard ideas as we would seeds. It is the mind which conceives the idea as the prepared soil. We have to be sure when we accept or plant a thought seed that the mind is fertile and constructive, and does not harbor weeds, which are undesirable ideas to which we have already given strength through our acceptance.

It is our state of consciousness which has to decide what it wants to produce. Root out all past experience and negation from the subconscious, knowing that all power is with this one accepted good seed, put in perfect soil with the absolute assurance of its unfolding.

Keep out all the negative thoughts of fear and doubt. Give sunshine to the seed by an enthusiastic expectancy.

By the same law as a rose seed bears the flower and the ability to bloom within the core of itself, so has a thought seed, an idea, the power and intelligence for reproduction on this material plane.

"As ye sow so shall ye also reap."

(Nautilus News: Continued from page 1)

A Trio Here are three titles of contributions to be published in June Nautilus that should interest thousands of readers: "Three Ways To Earn Money Which Are Being Used Successfully Today;" "Overcoming The Fear Complex;" "With Money Gone And Eyesight Failing I Learned That God IS." Mr. Landone will continue his economic articles with "The Economic Genesis Of The New Age Of Brotherhood Love."

Thank God

By Josephine Warren

THANK God for birds and trees,
Thank God for the summer breeze,
Thank God for life and love,
Our Father's gifts from Heaven above.

Thank God for joy and peace,
Thank God for swift release
From all the woes of troubled earth,
That vanish at the Spirit's birth.

Thank God that He within us dwells,
Thank God for the song that swells
Through all the earth from shore to shore
Of peace and joy forever more.

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THE NAUTILUS

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WILLIAM E. TOWNE } The Editors

CHESTER HOLT STRUBLE, Managing Editor

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The word NAUTILUS is pronounced exactly as spelled, accent on the first syllable. Its significance is hinted in the NAUTILUS verse at top of first editorial page.

Usury Is Exploitation

By James A. Edgerton

THERE is something fundamentally wrong with our economic system. This is apparent because of present world conditions. Nothing less than a basic flaw could be responsible for the failure amounting to a breakdown in the industrial and business life of the world's foremost nations. What is this fundamental fault?

One thing is obvious, the weak place is in the money system. Even the most cursory examination reveals that. There is no lack of goods or of labor, no lack of normal demand, no lack of willingness to work. There is everywhere a lack of money. Either our supply of money is inadequate or somebody has a strangle hold on that money. There is a false factor involved in our system of issue or distribution of money.

The Constitution provides that Congress alone has power to issue money. Despite this fact, the banks now issue money, and Congress must borrow it and pay the banks interest! These banks are called "National," but in reality are private. In other words, the right to issue money and carry on banking is a *privilege* granted to these private individuals. Perhaps right here we have stumbled on the fundamental error in our present industrial system.

Statisticians have repeatedly estimated that the normal earning power of enterprise or labor in the world at large is about 4%. In times of depression this is reduced so that it is probably not more than 3%, and in the basic industry of agriculture, it is much less than that. Yet the legal rate of interest is 6%, and the actual rate is often more. For example: the loan shark houses charge as much as the law will allow, and through service charges, commissions, discounts, etc., they can make the interest almost as much as they will. It is notorious that second trust loans command an interest of anywhere from 15% to 25%, mostly in the form of service charges for placing the loan. The point of all this is that the interest rates are above the earning rates of human enterprise and labor.

It is estimated that at the present time our debts, public and private, amount to something between two hundred and two hundred thirty-five billions of dollars. Three authorities give the total of interest-bearing debts in America as more than two hundred billions, one estimate being as high as two hundred thirty-five billions. No estimate that I know of is lower than one hundred fifty billions—which is almost the present value of all property. Before the 1929 crash the total property was estimated at four hundred billions, but as a result of that crash, the average of all stocks listed in the stock market showed an appalling loss—one estimate being that stocks at their lowest point were worth only 13% of their value before the crash. Now, if all property has depreciated correspondingly, we face this stupendous fact: *at the present time our debts exceed our property!*

Here is another point that is quite as disturbing. If the normal earnings are only 4% and in times of depression are 3% or less, and if we have to pay interest for money at 6% or more, the reason for the depression at once becomes apparent. It is only a matter of arithmetic to determine that such a system is foreordained to produce panics every so often,

or, rather, to make it necessary for us to go through periods of readjustment.

To meet this situation it is now proposed in Congress to refund debts at a lower rate of interest. Just how such a thing is to be brought about is beside the point, the very proposal indicates that thinking men are realizing the enormity of the whole system of present interest charges. Now that public opinion has been directed to this question the mere scaling down of interest charges will no longer satisfy. People are beginning to question the right of money lenders to issue money and to charge interest at all. They are remembering that repeatedly in the Bible usury is denounced, and by *usury is meant interest*. Nearly all the philosophers and thinkers of antiquity denounce usury. Hammurabi, in the legal code of Babylon, provided against usury. In about the year 1,000 kings of England made usury a jailable offence. By what right do men charge hire for the use of money? Money does not produce money, only human labor produces money. I am aware of the claim that productive enterprise may capitalize the future and therefore may justify interest charges against prospective earnings, but who is to determine whether an enterprise is productive or not? This is altogether too much a matter of contingency, of mere opinion, on which to base a principle. So long as we have interest so long will we have *exploitation*.

There is a short way out of the difficulty. Let Congress issue all money, as the Constitution says it should; let national banking become national in fact as well as in name. At present it is masquerading under a false front—the only thing "national" about it is the cloak to conceal private exploitation. Then let the interest be reduced as rapidly as possible to the vanishing point, or, rather, to the point of mere service charges.

Does this sound Utopian? It is not Utopian, it is merely returning to principles that of old were recognized as sound. Usury is a comparatively modern institution. It was forced on the world by the money lenders cornering the supply of gold and silver. There are many chapters in the history of money in England, America, and other nations that will not bear a close and candid scrutiny. Our own National Banking Act was forced through Congress at a time of national need in Civil War days. The money lending group never hesitate to take advantage of humanity's need to drive hard bargains. It was some such a demand on the part of the New York bankers that caused the mild and ordinarily merciful Lincoln to exclaim, in white hot indignation, "They ought to have their infernal heads shot off."

The present depression has served at least one purpose, it has awakened the people to some of the fundamental rights and wrongs of this money question.

Jesus said, "You cannot serve God and Mammon." The trouble with our present financial system is that it follows Mammonism, or selfishness. It is based on interest which is exploitation. We *must* return to *sound* economics, which is based on the laws of God.

HUMILITY is a form of energy. It is simply going after the thing by another route, and deceiving yourself as to the motive.

—Elbert Hubbard

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WILLIAM E. TOWNE, Asst. Editor.

Sworn to and subscribed before me, this 1st day of April, 1933.

CHESTER H. STRUBLE.

(My commission expires April 18, 1936.)

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ANNOUNCEMENT

Brief of Talks Given at Sunday and Weekly Meetings and Other Personal Help

A NEW AGE DEMANDS A NEW CONSCIOUSNESS OF HELP

We have preached it for two thousand years. But if we *should practice* it for thirty days, all wants of all needy would be met, heads of nations would get together, armaments would be abandoned, money and credit for industry and agriculture would be provided, the wheels of industry would whirl, workman and farmer and financier would each receive just compensation for the abundance produced, and every perplexing economic and industrial problem of the world would be adjusted. The results would prove it to be more *practical* than anything else of which man has dreamed.

Individually, we need a spiritual revolution to teach us how to awaken the powers of the soul which lie deep down underneath thought.

And economically, we need a spiritual revolution, for man's mind has so perfected all means of production, that industry and agriculture can now produce almost unlimitedly. Yet with plenty of all things, millions are in want, because not only are individuals separated, but production is separated from distribution.

Spiritually, we need the healing which comes from silent-prayer of two or more "*agreeing*" on earth and *desiring* (craving, not thinking) any one thing. Then, "*it shall be done.....them.*"

During the first century and a half after Jesus, *the teachings of Jesus swept the world because it was then a teaching and practice of brotherly love!* Even Rome with its legions could not withstand it. What happened then, can happen again; and it will come to pass in the new age just dawning.

SEND 25c for Information and *Sample Brief of Talks:*

ADDRESS:

E. W. Shaw, Out-City Secretary, Newton, New Jersey.

The Sufficiency of Love—

One of the best things I learned was that we only have dominion and power through God's love. Love is everything. Love our friends, love our enemies. Love is the only weapon we have and the only one we need. Love everybody, let love fill our souls and bodies, and then we shall be proof against all the evils and ills of life of every kind and character. God's love covers all, for God is Love. God, as well as being Love, is Goodness, Wisdom, Power, but the key which unlocks our dominion to us is *Love*. It gives us command over all.

—L. M. J. (P. 7)

Teaching Brotherliness to the Rich—

Only government regulations with plenty of teeth in them can put a crimp in the predatory activities of the lions of Wall Street and Washington and keep them in leash until they are willing to treat the lambs as friends and brothers, *equals* in rights to life, liberty, prosperity and the pursuit of happiness.

—ELIZABETH TOWNE (P. 9)

Cultivating Courage—

"New Thought changed my failure attitude, even after two years of constant discouragement, and I suddenly found myself filled with the courageous enthusiasm of youth, so that when a new idea came, I was able to put a lot of peppy action behind it, and that's what put it over. That new attitude of success was the turning point; my old failure attitude fell away like dead skin. I had all the courage and confidence of a person who had never even heard the word failure."

—GODIN V. GREENE (P. 13)

Tumor Responds to Dependence on God—

When the patient sought the aid of New Thought she was convinced that neither medicine nor surgery could help her. She was ready to rely entirely upon Spirit to heal her. This she did with a faith that was sublime. She repeated over and over again: "*If the Spirit that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal bodies by his Spirit that dwelleth in you.*"

—MARIE WINCHELL WALKER, M.D. (P. 14)

Giving Your Emotions a Chance—

The originating cause of emotional repression in every case is fear; it may be any kind of fear, it may be uncertainty or lack of self-confidence, it may be the repression of any legitimate or illegitimate desire, it may be grief or hatred, or it may be any condition that disorganizes the mind and destroys the mental balance. . . . There is good in giving expression to constructive emotions through actions, but there is certainly great harm in repressing them. —S. VAIDIANATHAN (P. 16)

through, *that is all we shall get*. I found that out after nearly three years of it. And when I changed my cheerful little chant, things began to pick up.

—BERYL PASCHALL (P. 17)

Letting God Find Your Right Place—

Sit down quietly and relax. Begin your meditation with this affirmation: "God gives me my place in his Universe. That which is for my highest good now comes to me. The work I love to do and of which I can make a wonderful success now comes to me. I am One with Infinite wisdom and I draw on that source for daily guidance. I see myself happy in my prosperity."

—HAZEL H. PICKETT (P. 20)

Seeing the Good in Others—

Perhaps it would be well if many of us kept a light on our foreheads so that the shadows of ourselves would not obscure the good work of others. If we should always see the efforts of others clearly and not among the shadows of our irritable, inconsiderate selves, then we should find the world as well worth looking at as Michelangelo's cathedral ceiling in Rome.

—CHESTER H. STRUBLE (P. 25)

Choosing Constructively—

Every individual is daily and hourly called upon to choose between acts that are destructive or which lead to futility and the constructive acts which help others as well as himself. If you choose the constructive side of living more often than the other, you will *live more abundantly*. You will enter more fully into the Universal Life as it is expressed all around you. For selfishness (anti-social thinking, feeling, acting) produces an ingrown personality—an individual who is shut off from life and who looks out from within the walls of a self-created mental and emotional prison.

—WILLIAM E. TOWNE (P. 27)

FROM a St. Louis, Missouri, Subscriber: I am a member of the League of Women Voters and read every word of Mrs. Towne's editorials and profit greatly. We really are studying out here, and the editorials of 1932 and 1933 so far are very helpful. Also the articles Mrs. Towne mentioned that are in other magazines and books. Again I thank you all. Gratefully yours.—M. A.



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MONTHLY
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Vol. XXXV
No. 7

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."*

Trust God;
*see all
nor be afraid.*

—Robert Browning

What Is A Dictator and Why?

WEBSTER says that a dictator is "one who can declare with authority." In other words, a dictator is a boss with power to accomplish that which he decrees. He can get things done according to his will.

Every country, every political organization, every business, every family organization and every other organization in the world, each is ruled—more or less well—by (1) a dictator, or (2) a succession of dictators.

In the U. S. A. we have approximately 125,000,000 dictators all climbing toward the Chair-in-the-White-House.

Every child is taught to aspire to that Chief Dictatorship. If he isn't, he grows up with an inferiority complex and achieves robotage. Or he emulates Jesse James or Al Capone.

Well why not every man, woman and child, his own dictator? Why not all

aiming for the place of Chief Dictator? Why not? That is the American Ideal, isn't it? Of course. Is it a wrong ideal? No! The trouble is we are not taught and disciplined in the knowledge of what a successful dictatorship is and how to get there, nor where to start.

"He that ruleth his own spirit is mightier than he that taketh a city."

The kind of a dictator we recognize and want to be like and to glorify and work with, is a man of SPIRIT, of self-understanding and self-discipline, who all the way up has contacted all kinds of people, learned about them and their needs and who *passionately desires to serve them ALL*—not some of them but ALL of them. Such a man our new President seems to be proving himself.



All Power to Franklin Roosevelt.

FOR 12 years we had in the White House dictators who drew their power from Mellon, Morgan and Rockefeller who were the Invisible Dictators.

Last November 8 we elected Franklin D. Roosevelt as President, to give us a New Deal in which the cards are NOT stacked in favor of bankers, big or little, or against any other one group. So far he seems to be doing a magnificent piece of dictating in favor of All of Us—nearly All of Us, for as usual the unemployed are left to the last. In the meantime, *thousands more are being thrown out of work every day*, in the name of "economy" and "taxpayers."

How long, O Roosevelt, HOW LONG



EDITORIALS by Elizabeth Towne



before the 13,000,000 unemployed shall be put to work, with (1) 6-hour days, (2) 5-day weeks, (3) good wages, and (4) their children taken out of industry and sent to adequate schools?

And every one given UNEMPLOYMENT INSURANCE when no work is available—insurance guaranteed or paid by federal government until such time as a better form can be devised and set up.

The one sure thing to bring business back is to put money into the pockets of those 13,000,000 who have no money now. Not charity orders on the local political machine grocers, but MONEY, CASH, that can be spent where and for what these 13,000,000 moneyless people want. Not credit bearing interest to bankers, but MONEY!—that is what must be put into the pockets of those 13,000,000 of moneyless and jobless ex-workers.

The one and only thing which can bring business back is to put MONEY into the pockets of the 13,000,000 of moneyless unemployed.

How can there be business without purchasing power in the pockets of all of us? And every day the purchasing power is being taken away from more and more people. *And all the purchasing power that is left nowadays is being poured into the banks in the form of interest on "credit."* The flow of currency is ALL INTO BANKS, the little local ones, and from them into the big ones, and from those into the pockets of Morgan, Mellon, Rockefeller. *Bankers, private and public, are eating All of Us alive.*



O Roosevelt, Give All of Us Currency or We Perish!

HOW long, O Roosevelt, how long before that tide of money concentration is to be REVERSED? Why continue to grovel before the big bankers' self-made god called "gold standard" and "sound money"? *It is the gold standard and sound money which has brought us into this condition of concentration of money in the hands of Morgan, Mellon and Rockefeller—nothing else.* And its direct effect is mass production of unemployment, and

mass contraction of purchasing power. *It is up to you, O Roosevelt, and up to Congress, to give us BILLIONS OF NEW CURRENCY, all directed into the pockets of those who now have no money, or near it. Nothing else will stop this tide of devilish deflation and start business going again.*

All the money so far expended has gone into the pockets of the creditors, the bankers, to "save" them from going into bankruptcy. Without a definite scaling down of the debts and principal there can be no help for the debtors. So far, all that which claims to scale down the interest and principal of farm debts is left in the hands of the bankers, to juggle the poor and the ignorant out of any scaling down of interest and principal. Why not a definite requirement to scale down every debt by one-third, and revalue the gold dollar at one-third less than the present? That would do some good for the people who are debtors only, instead of creditors in the main, like the bankers.

And where is the money to come from? From exactly where all the rest of the money has come from: by the President and Congress creating it. Revalue the dollar quickly! Go off the gold standard, or make a new gold standard!

Set thirteen millions of people to work and pay them with those new certificates or bills which were printed and are being held up in Washington! Coin a lot of new silver! And pay it out for jobs and federal unemployment insurance to the jobless—PUT MONEY IN THE POCKETS OF THE MONEYLESS!

We have been waiting over four years for the government at Washington to do something for the disfranchised workers.

How much longer, O Roosevelt, how much longer, must we wait to get the money put into the pockets of those who have no money at all?

You have done great things, O Roosevelt, in these short weeks, but it seems to me as if you are stalling on the one essential: MONEY TO THE MONEYLESS! It would be so easy for the Wall Streeters, who are surrounding you, to keep away from you the communications of the people who are crying out to you to save our farms, save our homes, GIVE US CASH PAYMENT FOR JOBS, or unemployment insurance. Why wait longer?

We glory in what you have done already—but we can see little results so far except increasing unemployment and decreasing purchasing power! *GIVE US NEW MONEY AND PUT IT DIRECTLY INTO THE POCKETS OF THOSE WHO HAVE NO MONEY!* Nothing else will even begin to cure what ails us. *Who cares for the budget when the women and children and men too are starving?*



Democratic Dictators.

DICTATORS are created by God, male and female created he them. The simplest dictatorship in the world is the most universal one: the dictation of a



EDITORIALS by Elizabeth Towne



man and a woman living together with their progeny.

And you will note that in the family, the man (in nearly all cases) has power over things financial, and the woman has power over the goings and comings of the children.

The masculine dictator is economics minded, and the woman dictator is human-welfare minded.

The successful man dictator is the one who can get his wife to back up his dictates, and the successful woman dictator is the one who can get the man to back up her dictates.

I learned that 40 years ago from the most successful family dictatorship I ever knew, a doctor and his wife, with five little girls. The wife told me that the reason she could get along with those five little girls, who were most beautifully behaved, was that her husband backed her up in everything she dictated, and that she, the wife, backed up her husband in everything he dictated to the children; and they did this faithfully even when one of them disagreed with what the other had decreed. The consequence of this united male and female dictatorship was a family not divided against itself. For the family dictators divided means that the children come up with minds in conflict with each other, with the parents, and worst of all with themselves.

So, "God created man in his own image, in the image of God created he him; male and female created he THEM. (Gen. 1: 27) And he gave THEM dominion over every living thing that moveth upon the earth. (Gen. 2: 28)

The model family dictator—male and female—first seeks to understand the source and the scope of the realm over which he and she are to rule. The family dictatorship is exercised through their inherent characters with the consent or agreement of the man and the wife; and it is imposed upon the children and other members of the family.

Man and wife are joint rulers of the family kingdom.

If they are to succeed in their dictatorship they must exercise it in the spirit of PEACE IN THE FAMILY, GOOD WILL TO ALL members of the family alike. This dictatorship is exercised IN THE SPIRIT of love for each and all. No special privileged favorites.

That means equal rights to life, liberty and the pursuit of happiness according to each child's innate genius, not according to arbitrary ruling of the family dictator.

So, the model family dictator, male or female, exercises his dictatorship in the spirit (1) of loving good will to each and every child alike and (2) devotion to the family as a whole, (3) seeking with every child an understanding of its individual nature and ministering to its needs as they are revealed, (4) always remembering that the chief job of the family dictator is to create conditions in which each and every child will move along the line of understanding and using its own dictatorship within its own sphere as a grown-up.

IN OTHER WORDS THE GOOD FAMILY

DICTATOR EXERCISES HIS DICTATORSHIP ALL THE WAY ALONG THE LINE WITH ALL THE MEMBERS OF HIS FAMILY, IN SUCH WAY THAT EACH CHILD GROWS UP A GOOD DICTATOR IN HIS OWN RIGHT.

The good dictator recognizes that every member of his kingdom, every child, is a God-inspired genius in embryo, and that he will come up to full stature as a good family dictator provided the parents apply themselves faithfully enough to the governing of their family kingdom in love and truth and understanding.

Your family is your kingdom, Mr. Man and Wife. Together you can make a success of it, individually and as a whole. *Provided you work at your job.*

A good dictator for the United States of America must be built on exactly the same lines as a good family dictator. If he is to succeed he must apply all the qualities of a good family dictator.

The United States of America is a FAMILY, not a jungle of predatory exploiters. The good dictator disciplines them all in the ways they should go, and keeps us at it until we get the habit of accepting the New Deal and Playing the Game SQUARE.

More power to Roosevelt, O Congress. More TEETH in the laws regulating the PREDATORY GANGSTERS. Billions of NEW CURRENCY and FORGIVENESS OF DEBTS to the moneyless: i.e., the THIMBLE-RIGGED JOBLESS LOSERS in the big bankers orgy of the last ten years.



The Lord's Prayer of Prosperity with All of Us in It.

AS we pray the Lord's Prayer increasingly in unison we shall find our economic and political troubles dissolving by increasingly good circulation of good will, good work and multiplied money to every creature in the U. S. A. and in all the other nations of the world.

Repetition has made All of Us conscious of the Lord's Prayer as given in the King James version of the Bible. Those words are written on our hearts. But it takes something deeper than words really to bring into being the things we pray for. Out of our hearts let us pray the Lord's Prayer in language of today, pray it understandingly, in unison every day, like this:

Our Father who art in heaven—

Omnipresent within All of Us;

Hallowed be thy name—

We to be wholly adoring THEE, the one Life in Each and All of Us;

Thy kingdom come—

Thou art Love, thy kingdom is the rule of appreciation and loving kindness to each other and to All of Us;

Thy kingdom come—



EDITORIALS by Elizabeth Towne



On earth as it is in thy heaven, by our DOING of thy will to each other and to All of Us.
Thy Good Will be done—

Through Each of Us to All of Us on earth As it is done in heaven—in thy heaven within All of Us together.

Give us this day OUR daily bread—

Not crumbs from rich men's tables: Give us, this day, OUR daily bread as we, by voice and vote give to All of Us THEIR daily bread—which is Thy abundant supply to All of Us—

Move us to speak now the eternal Word of Jesus which MULTIPLIES MONEY to feed the multitude—Every One of us—to feed us OUR daily bread—bought with OUR OWN money, from (1) OUR OWN work for All of Us or any, or (2) from OUR OWN adequate unemployment insurance paid by OUR OWN government, paid to us in OUR OWN CONGRESS-CREATED NEW CURRENCY;

Help All of Us NOW to DO Thy Will to give us THIS DAY OUR daily bread—OUR daily money to spend as free men and women for the kind of bread WE want—NOT the kind that the rich men want to dole out to us.

MOVE All of Us this day to loose the bands of deflation and poverty that bind us and let All of Us, Thy people, GO FREE, to enjoy Thy Life, Thy liberty, Thy pursuit of happiness, Thy money circulation on earth, as it is NOW in heaven in All of Us.

Forgive us OUR trespasses—

Against the freedom, the money-supply of each other.

As we forgive those who are trespassing against us—

Against OUR daily-bread supply, against Thy Good Will for Abundant Riches on earth for All of Us.

Lead us not into temptation

To exploit Thy riches—OUR bread on earth—for personal profit.

But deliver us from evil:

Deliver us NOW from the Evils of exploitation—Give us NOW the promised New Deal for All of Us, by this new government of ours—the new deal of THY judgments on earth, THY Will being DONE on earth, through orderly government as it is in Thy heaven within All of Us.

For thine is the kingdom, the power and the glory coming on earth for All of Us as it is in heaven within us, forever.—Amen



Let's Get the Habit

WHATSOEVER thy hand findeth to do, do it with thy might—to save trouble and time in doing it over later, and to build right habits.

"Thy might" includes spirit, mind, concentrated intelligence moving to expression through "thy hand." So, whatever your hand finds to do, do it with 100% concentration of spirit, mind, soul, body,

good will, God's will, applied to the thing under your hand.

This is the most effective form of concentration that can be practiced.

Paul taught concentration this way: "Cast aside every weight, and the sin that doth most easily beset you, and run with patience the race that is set before you." That was concentration put into terms of the man who is running a race. Whatever thy feet find to do, do it with thy might. And whatsoever thy hand findeth to do, do it with thy might.

Man is God's expresser, and the expression begins at the center of consciousness and moves outward through the organs of the body, into expression. "The sin that doth most easily beset us" is the sin (shortcoming) of scattering our forces by doing one thing and grouching about something far removed from our job of the moment: scatteration instead of concentration of our forces.

Jesus taught concentration in these words: "DO the will of the Father, and you shall KNOW." In other words, don't worry about what we are to think about things, but DO WITH OUR MIGHT the thing that comes under our hand, the thing that we have no doubt about the righteousness of doing. That kind of concentration makes life very simple, does it not? Also it makes progress sure if not rapid.

"Out of the heart issues LIFE," and divine guidance, divine wisdom and divine power to be what we want to be—by DOING with our might the thing of the moment which we know from within is the right thing to do.

The greatly successful life is builded of a succession of little things done in the spirit of God moving to expression through us. The life that achieves something worthwhile is the life that is built of an infinite number of little things, done by our hands, our feet, our tongues, our genius in the spirit of these sayings by David, Solomon, Jesus and Paul.

(Continued on page 32)



1942 Publication

Affirms the
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How One Discouraged Woman Found Health, Happiness And Success

By J. S.

The true story of an awakening from an unhappy state of suppression and fear

I WAS reared in an orthodox home. My parents were very devout church people. To them the Christian life meant entire self effacement, resignation and consecration. They were thoroughly good people, kind, generous and unworldly. I was taught that pretty clothes, parties and interesting friends were objects not fostering Christian growth and that my ordinary longings and girlish dreams were merely stumbling blocks.

At sixteen I was a timid, worried, melancholy girl, always looking for unhappiness, afraid to plan for the future lest it be contrary to the will of God, and growing bitter and sullen because the God whom I attempted to serve seemed ever ready to thwart my desires.

My parents felt it was God's will that I become a foreign missionary and educated me accordingly. Secretly I loathed the thought and grieved bitterly at what I felt was my wicked lack of consecration, though I did not have the courage to tell anyone of this.

In school I was a worker. There I could use freely and naturally all my pent-up ambition, yet I feared to deliberately try for prizes or work for special credits lest my heavenly Father consider it against his will. I worried constantly, too, over examinations, believing it to be God, rather than my own ability, which made me succeed or fail. A queer, cruel, unreasonable creed, was it not? And mine was just the kind of temperament to accept it at its worst.

So I lived a life of constant foreboding, of fear and stifled longings for things which I thought could never be mine. It was truly an unpleasant and stagnating doctrine, but I believed it right, for my parents accepted it without question. As I grew older, however, I became rebellious. When God ordered every event and experience, why make even an effort? Why try to be good or do good? Nothing but

unpleasant things could ever come to a Christian in this world, and then the life to come was a matter of doubt and a long way off. Yet how could God, if he be a God of love, as we are taught, deny us all of the beautiful and attractive things of this life here merely to prepare us for heaven? It was indeed a question.

At eighteen came the final blow. My father's financial affairs reached a crisis. As I know now, years of over-confidence in the honesty and judgment of others, unwise investments and general mismanagement, did it, but my dear parents believed it the direct will of God, and meekly bowed their heads. To add to this, my mother, who had been frail for years, was completely prostrated and my father was utterly crushed.

Here I openly rebelled. I refused absolutely to believe a God of love could send all these disasters upon people so good as my parents. Either there was no God, or he was not a God of love.

We sold our homestead, paid what we could, gave notes for the rest of our indebtedness and through the timely influence of a former teacher I was given a vacancy as teacher in the town schools. That was a start. I was fearful of the present, of the future, in fact of everything, but I had a chance to work. That at least was sure.

It was at this point that New Thought came into my life. I always think of it as my Vision, for so it was.

One day, as I was glancing over the books scattered on the desk at our public library, I came upon a copy of that wonderful little book by Ralph Waldo Trine, *In Tune with the Infinite*. I had heard of the book before and as I turned the pages over idly I thought perhaps it might prove of interest, so I took it home. I read it secretly at first. Then as I became more and more interested, I took it to my parents. "It is no doubt an unusual book," my

father said. "But I do not think any one would consider it seriously for a moment." I did, however. To me it gave a new and exquisitely beautiful view of religion and of God. It was what I had been yearning to know for years. Here was a teaching by which I could be happier and more lovable and more useful. Here was a God whom I could love and serve, of whom I would neither be afraid nor rebellious, a Father who wanted me to be happy and successful and ambitious. As I thought and dreamed over this new and wonderful doctrine I became filled with the very joy of existence. I awoke from my unhappy dream of suppression and fear.

That was fourteen years ago. How is it now? I am still a New Thought advocate, and *oh, so happy*. What has it done for me?

First, it gave me hope. I went to work happy and cheerful and brave. I saw clearly that Father and Mother must be protected and nursed back to health, our daily expenses met, and the family name cleared of the dishonor of debt. That must be my aim. The new doctrine gave me strength and hope. I *knew* I could do it.

At first my parents were shocked and very much distressed because of my acceptance of the new creed, but since I did not allow it to interfere with my work in the church in any way, they said little. They knew I was happy, far happier than I had ever been in all my life before. Of course, there were times when things seemed to go wrong, but so enthusiastic was I that I could not doubt for a moment. Material influences began to show themselves. "Dot has a gift for managing," Mother said, but no one will ever know of the many moments I spent in the Silence praying for wisdom and physical strength and success. Backward students began to present themselves for coaching. I became private tutor for the children of one of our wealthy citizens, and many, many times unexpected opportunities came for me to sing at funerals, receptions and banquets. All these kept me wonderfully busy, but the debts were being paid slowly one by one and the home folks were being protected and cared for.

During the fourth year of my teaching, I was fortunate in being employed by several of our wealthy though indolent society women to write their research papers for a

certain very exclusive literary club, and I not only enjoyed this work but it paid splendidly. In the meantime, every odd moment, I was studying shorthand and bookkeeping, and at the end of my sixth year as teacher I entered a business office where the pay was very much better and the chance of promotion greater.

By this time, through careful care and rest, to say nothing of New Thought suggestion, my parents were both enjoying much better health, and I could see creeping into their lives a gentleness and sympathy and tolerance not usual to them. They too began to read New Thought literature. "There is more in it than I supposed," Father said. Their religion was becoming a *joy*.

I shall never forget one cold November day, eight years after my vision, when I returned from town, hugging my pocket-book, in which was a receipt for the last dollar we owed. Certainly no prayer meeting ever gave me quite such a spiritual uplift as that small piece of paper. I was a free woman. I had found the God whom I could love, not a cruel, revengeful, calculating Creator, whose Being was centered upon bringing distress and sadness and bitterness, but a God who loved me and gave me all, whether it be spiritual, physical or financial, all that I was able to ask or receive. Nor was that all, was not my father now able to go about his work, and was I not soon to be married to one of those great hearted, practical men, who believe in New Thought and who use it in that splendidly broad and masculine way, that is so practical and useful?

Why do I believe in New Thought? Because at the hour when things spiritually were darkest for me, it gave me the Light; because it made me joyful and courageous; because through its teaching I was enabled to meet the stern necessities of business disaster and breadwinning, and become a helpful and dutiful daughter; because through its teaching I can help others to lead happier lives; because I believe it to be the divine Message which Christ came into the world to teach us, and which was almost lost to us through the ages, a religion, which if we use it here can help us mentally, physically or spiritually, and through us help others, and which is but a glimpse of the life hereafter. I believe New Thought the real, vital Word of God.

Students of mind know that disease is the result of an exclusive thought impact from the mind of the thinker into this lower strata which may be likened to a pool of water. Nothing in this lower strata can act upon any form or condition in this strata to heal or correct any degree of destruction; it being possible to act upon it only from above. Any vibration from above this middle C directed purposefully and knowingly upon any condition in the lower strata can act upon it to re-establish some degree or a complete degree of balance—health. For health is that balance between the vibration of the upper and lower strata of mind.

So much for the metaphysics of the matter, now for the physiology of the thing.

Thought acts upon *all* substance, whether the flesh of the body of the thinker, the animal kingdom, the vegetable kingdom or the mineral kingdom. The degree of response depends upon the velocity or pitch of motion at the point of origin.

Thought acts first upon the brain cells in the head of the thinker. Some thoughts are so slow and sluggish that they do not even cause a ripple in the nervous organism of the thinker's own body; others cause ripples throughout the whole organism; others more finely and highly organized act upon the brain cells of other thinkers, etc.

Man's thought does not and cannot *create* anything. All that *is* has already been created by God, but man's thought can and does form substance; that is what it is for—to form—make a "likeness" of that which is already imaged by the Creator.

When any thinker persists in thinking the thoughts Jesus thought until his own mind perceives the spiritual fact of his life—the truth of his own being—then and then only can he *see* the same idea as true of the patient. His salutation becomes the release of that high vibratory rate that awakens to function the dead cells in that one's own brain and makes them conscious

of their healing. Hence the salutation of every authenticated healer is ever and always: "The Christ in me recognizes and salutes the Christ in you."

The key to the whole healing process is that no vibration from a higher level of consciousness may enter the patient's brain and arouse any dead cell unless that thinker be *willing*. Thus, "Ask and ye shall receive," is the key to all healing effort, for no true healer would dare try to impose upon any other unless specifically *asked*: He would not because he knows he cannot, and also because he knows that the most sacred thing about any man is his absolute seclusion and mastery over his own estate.

Therefore, Jesus said in the 17th chapter, 9th verse of John: "I pray not for the world, but for them thou hast given me; for they are thine"—only for those who had "asked of him."

These high vibrations from the upper strata of mind (commonly called the Christ consciousness) are sent into these secreted brain cells of another only through the Word—either silent or audible. Both words are equal in power if their point of origin is equal in quality and they come from an equally high place in consciousness. One does not need have a knowledge of music in order to strike any key on the piano, and a child may get just as sure and positive a vibration out of high C on a piano as a master musician could. Hence the actual use of this high calling of healing responds to faith as quickly as it does to knowledge and a little child in simple faith becomes as powerful a healer as the man Jesus. The child has not lived long enough to pollute its mind with the negative vibrations of the world mind and hence it is an open channel for its higher activity. Every one of us comes into this world fully equipped to act the part either of Dr. Jekyll or Mr. Hyde; to serve God or the world; to be the son of man or the son of God; to live unbalanced, distorted lives or to live splendid, balanced, poised and masterful lives.

YOU ARE God's marvelous instrument for the distribution of Himself, the All Good, just as the radio is the means for the distribution of the wonderful symphonies that cheer and bless.—
Ida Jones

How To Eliminate The Cause Of Failure When Due To Emotional Repressions

By S. Vaidianathan

MENTAL conflict in the individual means that there is a conflict between what we call the subconscious mind and the conscious or reasoning mind. Actually there is only one mind, but psychologists for convenience divide the mind into conscious and subconscious.

The victim of a subconscious mental conflict may not know the desire or tendency within himself (his subconscious mind) which is causing the difficulty. It may be due to some morbid craving or desire which he could not gratify because of its antisocial nature. It may be that certain unpleasant, emotionally colored memories of childhood experiences are responsible.

And yet there may be no real cause for the mental conflict in the conditions of the environment governing the individual at the time he becomes conscious of the conflict.

Such mental conflicts are often the cause of ill-health, inharmony and failure. The sufferer lacks initiative and will power. His will is inactive because the energy which would normally find expression in action is dammed up within him because of the mental conflict. He may find himself lacking the power of decision because he is preyed upon by two opposing or warring tendencies or desires within himself.

He may find himself taking a negative attitude toward work that he desires to accomplish because he is being constantly obsessed by imaginary fear of some kind due to the inner mental warfare which is constantly going on within himself.

The inferiority feeling in the individual is certainly the outcome of some kind of mental conflict. Such a one takes the failure attitude toward his work almost automatically. He is constantly afraid of imaginary conditions in his environment that seem to resist him in every effort to progress. Success comes to the individual

more through the positive attitude that he takes to his work than through his efforts themselves. If his desire and self-confidence are weak, his efforts are not charged with that constructive emotional force which is necessary to insure success.

Often the victim of inner mental conflicts is depressed and gloomy in his outlook upon life. He is unhappy because of his negative attitude of resistance toward his environment and toward the people with whom he associates.

In sublimation lies the real remedy for such conditions. Sublimation helps the individual to secure his freedom from mental conflicts and emotional repressions. When a desire or wish cannot be realized for certain obvious reasons, the gratification of some other desire or aim which can be fulfilled may become a means of expressing the psychic energy of the original desire.

This means a substitution of a new desire in place of the one which cannot be realized, because of its antisocial nature or for other obvious reasons. A new activity, a sublimated activity, becomes the channel for the normal outflow of a psychic energy.

In cases of emotional repressions and inner mental conflicts the intelligent and constructive use of psychoanalysis aims to create healthy, natural outlets for the repressed energies of the victim. The satisfaction resulting from the fulfilment of the new desire is equivalent to the satisfaction that might have resulted from the fulfilment of the original desire. The cure for repressed tendencies then is to be found in giving them expression through some kind of vital activity, some activity that is not antisocial and which brings forth more constructive results than the original desire would have produced in having expression.

The cure for dissatisfaction or sorrow due to a repressed or unfulfilled desire or due to past failure or calamity lies in creating a new constructive outlet for the

dammed-up energy in some activity or pursuit in the achievement of which the individual will find real satisfaction. Then the individual begins to react in a healthy way to his environment. He thus frees

himself from the depressing influence of the inner conflicts or emotional repressions. (Next month: "Overcoming Mental Conflicts That Cause a Nervous Break-down.")

"Balanced" Justice Does Bring Abundance

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

IF YOU break a table fork in two parts, neither part is of much use. So also Truth may be of little value if you break it in two parts and try to use only one part. This applies particularly to Jesus' great Truth of *balanced* justice: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matthew 22: 21)

Caesar meant wealth and power to Jesus and his followers. As a boy, Jesus often walked to the hills above Nazareth to look down on Capernaum, the great Roman city in Judea. Its vast palaces, villas, amphitheaters and luxurious baths covering acres of ground symbolized wealth; and the extensive quarters of the Roman legions, which forced the Jews to pay taxes for the support of the luxury of the Romans, symbolized military power.

Hence, when put to test by the Pharisees, it was spiritually natural for Jesus to insist on *balanced* justice, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." This is the balanced justice which brings abundance.

Yet for 2,000 years we have failed to use the second part of this Truth and hence we have often failed in attaining abundance.

The orthodox interpretation has been one-sided: "Render to Caesar the good things of earth, and then be meekly submissive in your own poverty so that you may attain 'glory' in a far-away heaven after you die."

And in Truth our teaching of this text is not much better: "Render the good things of life to the materialists, and then, for yourself, be content in believing that if you affirm that you have all of God's

abundance 'in spirit,' you may get a few of the good things if your faith is great enough and if you continue your affirmations long enough."

Certainly I do not preach that we should take away from power and wealth that which is justly theirs. But I do preach (1) that we should render unto Caesar only what Jesus tells us to render unto him, and also (2) that we should not forget to render to God the things that are God's.

Of course, we should render to wealth and power those things which justly belong to wealth and power. We should pay taxes for the work of governing ourselves, but we should *not* pay taxes for waste, extravagance and graft. We should pay interest on the wealth invested in our industries, but we should *not* pay interest on capital which has been worn out and useless for a hundred years.

There is, however, the second part of Jesus' Truth: "Render unto God the things that are God's." Unless we live up to the second part of this Truth, we shall never attain *abundant abundance*.

The consciousness of your divinity should be rendered to God because it comes from God. The right to dominion over all things should be rendered to God, because it is of God. Your right to earn and possess all the good things you need here and now should be rendered to God. Your right to a consciousness of yourself made in the image of God is your rightful dominion. Your right to work and receive pay, your right to secure what you need by your earnings, your right to freedom from economic fear, your right to life, liberty and the pursuit of happiness—these things you should render unto God.

Humanity has never been so stupidly assinine as it is at present. In each age of the past there have been, now and then, tragic localized conditions of suffering and privation, due to floods, pestilences, and failure of food crops. *But never before have millions of people, living in the midst of plenty, suffered actual want.* A million have slept homeless out in the cold this last winter. Five million with hollow eyes and sunken cheeks have tramped the streets with frayed clothes and worn-out shoes; and twelve millions are hungry. Yet there is so much of everything that milk is poured out on the ground in thousands of gallons; sheep are slaughtered and burned so that the mutton shall not be put on the market; millions of pounds of coffee are destroyed each thirty days; wheat and corn are fed to hogs, and fruits and vegetables are dumped in rivers so that they shall not be marketed.

Never before in history has humanity stupidly allowed such a condition of want in the midst of plenty; and the results are due to the fact that we are too cowardly to "*render to God the things that are God's.*"

If, when seeking a job, you slink into a factory or office, as though you were a beaten rat, you not only render to Caesar that which is Caesar's, but you also render to Caesar that which is God's, and the damnation of poverty and want and unemployment will continue so long as you render to Caesar that which is God's.

If, when there is so much work we all want to do, in producing things which everyone wants, you *beg* for work instead of *demanding* it, you are rendering to Caesar your God-given right to manhood, for you have the right to work and the right to earn enough to pay for the good things you want.

If you and I and all of us surrender to Caesar, the welfare of a million homeless wandering boys—thousands of whom have been killed trying to ride freight trains to warmer climates—we surrender to Caesar the lives that are God's; and if we continue to surrender to want, the millions of men who have shivered homeless in the cold and the millions who are today without sufficient food are being surrendered to Caesar; and if 123,000,000 of us continue as slaves of our own fears—lacking the

daring and courage to render to God those things of ourselves which are of God—then our poverty and want will become greater than it is at present.

In our fear, we have surrendered God to Caesar! Hence, we are afraid of money, we are afraid of debt, we are afraid of poverty, we are afraid of employers, we are afraid of bankers, we are afraid of politicians, and—O God, forgive us—we are even afraid of ourselves! We have surrendered even our "charity" to Caesar. We have charity drives. Think of it. Man has surrendered so much of his brotherhood love to Caesar, that we cannot get enough money to feed those who are starving, except by charity drives.

So I say unto you: "*Repent: for the kingdom of heaven is at hand.*" (Matthews 4: 17) Stop surrendering to Caesar those things which are God's.

Abundance exists. There is so much *food* we don't know what to do with it; we have limitless quantities of *materials* for rayon and silk and woolen clothing, limitless materials for all luxuries, materials for homes of new marvels, materials for autos and even an airplane for each one of us; and there are millions of *workers* anxious to produce the things we want, and *billions* of *money* to finance production—\$44,000,000,000 on deposit in our banks today.

Yet there are millions of children without milk; 12 million workers with their stomachs empty and their morale broken; 37,000,000 people in actual need, *because we have surrendered to Caesar our God-given rights of dominion.*

The kingdom is at hand. Stop surrendering to Caesar your courage which is of God; rise up in the strength of Spirit this morning, give to God that which is of God, and the world will be changed before nightfall. If instead of pleading for work and being looked upon as objects of pity, we demand work with such spirit that others shall know that we are sons of God, abundance shall be ours.

And if you—even alone by yourself—rise up in your divinity, with enough spiritual backbone to render unto God the things that are God's—to ask for nothing in fear, but to command with courage—then the earth and the abundance thereof shall be yours!

The Smile And The Frown

By Chester H. Struble

THEY SAY that it takes but a few muscles to produce a smile, but many muscles to make a frown.

The ability to make a frown or its equivalent is possessed by a great many animals, however, but man is the only animal that possesses the ability to make a smile, though dogs, foxes and some others are credited with a grin.

Certainly man alone can laugh.

If cleanliness is next to Godliness, then a good clean smile must be very close to God indeed and a hearty laugh must tap the source of all healing and be a curative agent so potent that it affects all within ear distance. "A merry heart doeth good like a medicine: but a broken spirit drieth the bones."—Prov. 17: 22.

A man or woman who is a cheerful earful is seldom lonesome. Laughter relieves the tension in the solar plexus and allows solidified bad feeling to thaw in the warmth of good cheer.

The so-called "luncheon clubs" such as Rotary, Kiwanis and Lions could justify their existence upon the point of good fellowship alone.

Many a grouch worn out by constant use of frown muscles, has not sunned his back molars during a laugh in years. Such are transformed by "luncheon club" companionship.

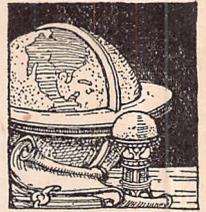
Joining a club often is like release from years of solitary confinement within one's self! A one string fiddle man who is interested in his business only, gets so in the habit of protecting his bank roll from chiselers, that he is apt to forget how to laugh. When he joins a "luncheon club" (or its equivalent) and sits beside other men who call him Bill and don't try to "sell" him, it's no time at all till his face relaxes and shortly after the corners of his mouth turn up in a grin. Then you know that he has caught the "Rotary bug."

Yours is a cheerful God. He has a smile upon his face—he even laughs. Laughs with you but never at you.

He has given you in common with all animals, appetites to satisfy and passions to subdue. He has also given troubles to temper you and (alas) frowns for weak moments. But he has given to you alone smiles and their big brother laughs, to promote you in health, wealth, wisdom and good cheer, as you go about giving good service to the world.



Views and Reviews by William E Towne



WITH WHAT DO YOU IDENTIFY YOURSELF?

"GRIEFS held in memory are but undertakers preparing a body for early burial, but griefs forgotten upon one's knees, broaden and strengthen the spirit for greater tasks, greater usefulness—a victorious life." (From *Imagination*, by Leeming)

If you identify yourself with grief, that is what you will demonstrate. If you identify yourself (emotionally) with failure, you will become a failure.

For it is a psychological law that we grow to become like that which we hold as a constant image in our thoughts. We may become united through sympathy with the sufferings of others around us, identify ourselves with their distressing mental states until they become our very own. In *Outwitting Our Nerves*, Dr. Josephine A. Jackson gives an interesting description of two Italians who came to her suffering from stomach trouble. One had undergone an operation, without relief. The other (a brother-in-law of the first) had developed precisely the same trouble through the law of mental association. He had watched the suffering of his relative until, by identifying himself in thought with the same symptoms, he began to manifest them in his body. Both were cured (after years of suffering) by being taught to identify themselves with a healthy mental attitude toward the digestive process until normal functioning of the organs was established.

Affirmations of Truth are helpful in establishing any desired condition, because they help to identify the thought with that condition. The imagination is a tremendous creative power, and it often plays a paramount part in building up undesired conditions. Affirmations help to center the attention and thought upon a more desirable condition and the imagination then becomes a powerful ally that helps to make the desired condition become a reality.

Affirmation thus aids in creating a *mental mold* into which the emotions flow, guided by attention, to create a new and more desirable condition. I have often quoted in *Nautilus* a remark of Henry Ford's that will bear repetition here, as it so clearly and simply states the law of mental creation: "By seeing clearly the thing we would do, or grow into," says Mr. Ford, "immediately a building-up process is set into operation; these little entities come and go, and carry information and inspiration and build up. To see a thing clearly in the mind makes it begin to take form, and these little entities carry it along and give it continued form. * * * These living entities become a part of us; and they work under our direction, and according to our character. * * * Anybody can do anything that he imagines."

By imagining ourselves as playing a certain role, we identify ourselves with the conditions favorable to it, until we do literally and truly "build up" the thing we desire, become what we desire to become, create the thing we desire to create, etc.

Of course courage and action are also necessary ingredients in the process, but these will be of little value except as we identify ourselves emotionally with our ideal. We must *want* to become that which we seek to picture, otherwise our imagination will be sterilized and ineffective. Desire furnishes the driving power. We are often led to sterilize our imagination in this way because of subconscious prejudices against the necessary action involved in making our picture come true. This must be guarded against, if we want results. We must not deceive ourselves as to what we *really* desire. We must welcome the necessary effort in working toward our goal, and not allow ourselves to be content with simply accepting the picture with the thought that it is desirable, while subconsciously we identify ourselves with all the hard work and time it will take to make it reality, thus setting



VIEWS and REVIEWS by WILLIAM E. TOWNE



one identification against another and rendering both sterile.

Emotion is the power that fuses energy with your mental picture and encourages you to carry out the necessary action to make it real. It is characteristic of great individual achievements by men whose names have become widely known around the world, that they were intensely interested in that which made them famous, that they *joyfully* sacrificed to achieve it.

WORK AND MORALE

PRESIDENT Roosevelt gave as a leading reason for adopting his unemployment relief program that it would be a tremendous help to the morale of unemployed men to give them something to do and an opportunity to earn some money.

Perhaps the greatest harm of the depression lies in its effect upon the morale of the millions of unemployed. The temporary scarcity of food, money, clothing, need not leave permanently deleterious effects upon the millions of unemployed, but the effect upon their morale, upon their souls, upon the pattern of their lives, may be a far

needs of others. Gardening and farming will claim new recruits, and offer many opportunities for partial or complete self-support. Many of these activities, adopted as a means of "passing the time away" and being, perhaps, in the nature of hobbies, will develop into permanent occupations.

The great need of the unemployed is to find some satisfaction for the natural craving for action, for new adventures, for some kind of daily routine that will give opportunity for constructive accomplishment, whether it be self-training, mental or physical, or social training—helping others. The faculty of imagination can be of great aid in selecting and developing such activities.

As the child conditions himself by his play for his future career in life, so the unemployed may make the period of idleness a conditioning time for future business and employment. The time of unemployment need not be a barren and futile interlude in the individual life. "What *can* be done is the clarion call to achievement." The man who succeeds in the midst of adverse conditions is the one who keeps his thought and attention centered upon what he *can* do instead of allowing himself to settle into a hypnosis composed of things he *cannot* do.

To meditate continually upon what one *cannot* do is to become emotionally sympathetic with that mental attitude, to think oneself into harmony with it, and thus permanently become a not-doer by inclination and habit. It is thus that one may condition oneself for failure rather than success. It is thus that a psychology of failure is built up which keeps one from succeeding, even when all the conditions are most favorable. Many a man has gone through life a failure because this mental attitude was created in him as a child, often by the attitude of the parents or older persons with whom he was in daily contact.

It is to avoid the creation of such a permanent attitude of discouragement that the unemployed need daily activities of some sort to take the place of work whenever work is not available.

But even the one who is unemployed may find activities which will give him plenty of opportunity for self-expression, if he looks for such activities instead of allowing himself to sink into a rut of discouragement. If one is of a mental temperament, there are unlimited opportunities for study and mental improvement. All that is necessary is a public library. If one prefers to use one's hands instead of one's brain, opportunities for manual training are open to many, and study and experiment in handicrafts will meet the



Sunday School Service

New Thought Interpretation of International Sunday School Lessons.

By Rev. GEORGE C. GOLDEN

May 14. JESUS ASSERTING HIS KINGSHIP or PALM SUNDAY. St. Mark 11: 1-35.

Bible Readings: Revelations 5.

GOLDEN TEXT: *Behold, thy King cometh unto thee: he is just, and having salvation.* Zechariah 9: 9.

NEW THOUGHT GOLDEN TEXT: *Happy is the man . . . that getteth understanding.* Proverbs 3: 13.

GREAT characters and strong individuals have been belauded and betrayed by the same people. Human sympathy goes out to the poignant sorrow that results from this fickleness. But the most dramatic revelation of the mutable mob is the contrast between the multitudes throwing garments and palms under the Master's beast, presenting him with the keys to the city on Sunday and on the following Friday milling about during his trial, crying out for his crucifixion and mocking the three hours' agony on the cross.

I remember one evening in San Francisco. Residents were slowly and sadly walking up and down Market Street, gazing wistfully at a window in the Palace Hotel and, when word was brought, strong men let tears run openly down their faces and women sobbed their sorrow that President Harding had died. Within a few years, I saw these same people eagerly buying, reading and recommending those two vile books, *The President's Daughter* and *The Strange Death of President Harding*.

What makes mobs fickle? What makes individuals false?

During his trial, the Master comprehended where some of his followers had failed him. "They know not what they do." On Palm Sunday they had not understood him nor had they comprehended him on Good Friday. It wasn't their fault that they were disloyal; it was their misfortune that they were not understanding.

Understanding is the key to the harmony of life. To see the use we have for the Principles of Good in friend and footing, in home and hobby, in dreams and desires, is to assure ourselves a life of continued and progressive development.

Silent Affirmation.

I see the use I have for my ambition, the satisfactions its fulfilment will bring me.

May 21. JESUS ANSWERS HIS ADVERSARIES or THE ONE GOD. St. Mark 12: 1-44.

Bible Readings: Psalm 27.

GOLDEN TEXT: *Never man spake like this man.* St. John 7: 46.

NEW THOUGHT GOLDEN TEXT: *The Lord our God is one Lord.* St. Mark 12: 29.

MY GOOD is not better than your Good. Indeed, if you leave your Good for my Good, it will not be good for you. For you there is only one Good—your own Good.

Every man carries his own Good, like his heart, within him. It is his desire of what he wants to be. Your wish for yourself is the inner witness to your Good. This first commandment warns, admonishes and urges you to be steadfast to your own Good for in it lies your supply, health and happiness.

Everything that enters your life contributes to your own good—provided you believe it does and will utilize it. This is especially true of what are popularly termed misfortunes. Calamity is simply an outworn husk dropping off—merely that and nothing more.

The Bard of Avon reminded us, many years ago, that "nothing is good or bad but thinking makes it so."

The failures are not an unfortunate set of people beset by unfortunate calamities. They are just ignorant people who look upon change and progress as disasters and will believe them nothing but.

The successes are not a fortunate group favored by lucky breaks. They are just wise people who believe God is their immediate and eternal Good and look upon change and progress as steps bringing them nearer their supreme mastery.

Silent Affirmation.

"Nothing is good or bad but thinking makes it so."
—Shakespeare.

May 28. JESUS AND HIS FRIENDS or THE ANOINTING. St. Mark 13: 1—14: 9.

Bible Readings: St. John 15.

GOLDEN TEXT: *Ye are my friends, if ye do whatsoever I command you.* St. John 15: 14.

NEW THOUGHT GOLDEN TEXT: *God, thy God, hath anointed thee with the oil of gladness.* Psalm 45: 7.

WHILE the Master was in Simon's house at Bethany, a woman came in with an alabaster cruse of pure nard, very costly, with which she began to anoint the Teacher.

"What a waste!" exclaimed the followers. "Think of the poor who could have been dined from the sale of this vase and its contents."

"She hath wrought a good work on me," the Christ protested.

In the midst of the talk of eternal salvation, and the need of rousing the sinners into the current of profound reasoning and intellectual discussions, the Great One welcomed her who came with the oil of happiness. He knew that victory is not to the too serious but to the man who carries with him a touch of play. "Except ye become as little children," he had cautioned these too earnest disciples.

A group of young mining engineers were prospecting ground where they believed copper to lie. Nine of them were serious, as serious as young married couples used to be. But the tenth was something of a clown. He laughed at the others and nosed around as though he were playing. He ignored the rules he had been taught in college and prospected wherever the whim led him. And lo, he came upon the leading. Why did seriousness fail and play win? Why did the Master say of the woman that she had done a good work in bringing ointment when he was "in conference"?

Seriousness limits. The man who takes his work as more important than his peace of mind and health of body is looking for supply from a certain definite, prescribed source which usually is overworked.

Silent Affirmation.

All good work is done in the spirit of play.

June 4. JESUS FACES BETRAYAL AND DENIAL or MORTAL DESTINY. St. Mark 14: 10-72.

Bible Readings: Psalm 42; St. John 14.

GOLDEN TEXT: *He is despised and rejected of men; a man of sorrows, and acquainted with grief.* Isaiah 53: 3.

NEW THOUGHT GOLDEN TEXT: *The Son of man indeed goeth, as it is written of him.* St. Mark 14: 21.

WHY DID the Master, who was aware of his supreme power over the body and the world, voluntarily walk to his crucifixion? There can be only one answer. He assumed the role of the Son of man to show us that it leads to disaster just as he at times had revealed himself as God to cure the withered arm and call Lazarus from the tomb.

"I said, Ye are gods," he quoted, revealing his belief in the divinity of all men.

But he knew the lure of tragedy and man's penchant to pity himself. So in his life we find two parallel themes, the story of the Son of man and

the story of God who each go—as it is written of him. Behind the revelation we can hear the voice asking, Which do you choose? Truth and life? Or Error and death?

In the narrative of the betrayal, he reminds us that when he assumed the role of the Son of man who would be led as a lamb to the slaughter, his destiny also involved the unhappiness of others. If he were to be betrayed, there must be a betrayer. So, because he also was entangled in the fate written for the crucified one, Judas became a passive agent in the working out of the death motif.

No man lives to himself.

He who lives today as a son of man, passes on to his friends those same limitations, restrictions and condemnations in which he believes.

He who today lives as God, passes over to his friends those same powers, visions and joys in which he also believes.

Silent Affirmation.

As I believe in my heart, so am I.

June 11. JESUS ON THE CROSS or THE CRUCIFIXION. St. Mark 15: 1-47.

Bible Readings: I Corinthians 15.

GOLDEN TEXT: *God commendeth his love toward us in that, while we were yet sinners, Christ died for us.* Romans 5: 8.

NEW THOUGHT GOLDEN TEXT: *It is raised a spiritual body.* I Corinthians 15: 44.

THE whole of the Master's teaching is a challenge to the lukewarm individual. He wanted his disciples to think straight; he demanded that the eye be single. If you are material, then you are not divine. If you are divine, then you are not material. The former goes on to his down-going from which he rises up a conscious spirited being even as the Jesus demonstrated in his crucifixion and resurrection. The latter, like Enoch, comprehends his divine nature naturally and simply.

It is an ideal that we must hold before us, a spiritual truth into which we shall grow as restrictions and limitations drop away to make place for power and supremacy for which we yearn.

What relation then should the body hold in our thinking?

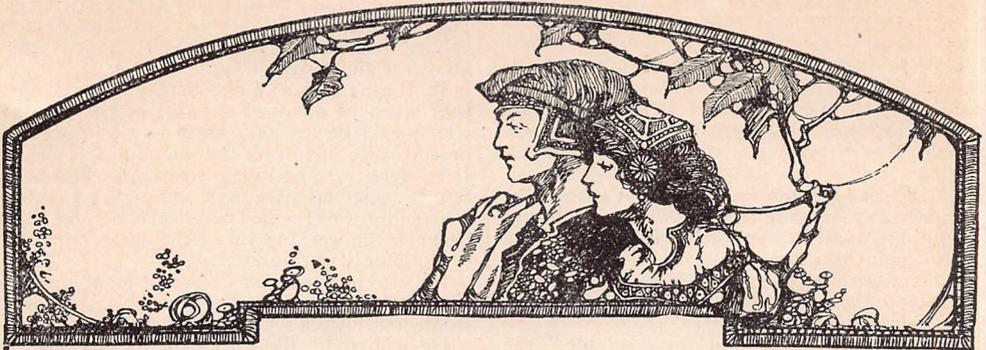
We are not body but we do express through body as the stenographer passes on his thoughts through the medium of his typewriter.

As the man handling the typewriter may at first think of it as a hard instrument to master but later learns he can be even more deft with it than with his pen, so will we find that it isn't the limitation of the flesh that holds us back but the restrictions that we have placed on our thinking.

If the machine is out of order, however, the best stenographer will only be able to communicate his ideas in a poor sort of way. Likewise it behooves the student to keep his body fit even as a good stenographer keeps his machine. It is even permitted him to take as much pride in his physique as an amanuensis does in a very expertly built machine for he beholds in his body an instrument marvelously and wondrously made.

Silent Affirmation.

I am not body but express myself through my body.



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.

Success Letter No. 1311

HOW NEW THOUGHT CHANGED THE WHOLE COURSE OF MY LIFE AND ENABLED ME TO AGAIN TAKE UP MY PROFESSION OF LAW AND MAKE A SUCCESS OF IT 10 YEARS AFTER I HAD MISERABLY FAILED

FOR about three years I wandered aimlessly and hopelessly through the depths of mental, financial, and spiritual depression and ruin. My good wife through it all stuck to me and kept her faith. She became interested in Christian Psychology and New Thought and accumulated considerable literature along those lines, and tried to interest me in it, but to me it was a bunch of rot and bunk and I continued to treat it that way. In some way she wrote to a lady in the East, whose name and address we have forgotten, and received from her a copy of a New Thought publication together with a friendly letter of encouragement. Somehow there was something in one article that struck me right and was the means of turning my mind to things of that character. Even then it did not bring any immediate results.

About three years ago last September my wife read me an article about some woman who had lost all her money who was reduced to the position of cook in a boarding house; that by application of New Thought principles she secured the position she desired as manager of a family hotel. My comment to Mrs. M.— was that it looked good in print and was nice to read about but things didn't work that way.

Three days later my barn burned down. While it was still burning the insurance agent came out with my policy and I found that about one-third of the insurance had been placed on other property by mistake and I stood to lose it with no legal way to collect it. That seemed to take the last bit of footing I had left. The farm mortgaged for more than it was worth, the barn burned and not enough insurance to do much good. It seemed as if I was about to collapse, when suddenly there came to me

the affirmation contained in that story: "I PLACE MYSELF AND ALL MY AFFAIRS LOVINGLY IN THE HANDS OF THE FATHER, WITH ABSOLUTE ASSURANCE THAT WHATEVER IS FOR MY BEST GOOD WILL COME TO ME." It seemed almost like a flash of light and I grasped at it and suddenly there came to me the first peace of mind and soul that I had felt for four years. There came over me the assurance that all would be well.

Through the days that followed I clung to that statement and promise and never doubted it for a moment. The results were that 30 days later I went to the manager of the insurance company who went over the heads of his adjusting department and a week later paid the full amount of insurance. The mortgage loan people treated me like a brother and told me to carry out the plans I had submitted for rebuilding and send them the bills. Everything worked out perfectly in connection with the barn.

In spite of this wonderful proof and demonstration, I failed to make the most of it in my life in other ways. But I kept turning back to that experience more often. I read and studied that type of material, and every once in a while some fine results would come about. Two years ago we got a book on getting rich through creative thought. One day about that time I was confined to my home with a bad cold. I woke up from a nap and the first thing I was conscious of was my license to practise law which was hanging on the wall at the foot of my bed. (Through fear, worry, cowardice, etc., I had quit my law business about 10 years before.) It almost seemed as if it were looking at me. It almost seemed as if a voice asked me why I did not go back and face life at the very spot where I had been a quitter and do the thing I was trained to do. I couldn't get that suggestion out of my mind. My mental answer was that I had no library, office, or money to get one, and the answer to that persisted: THE FATHER WILL PROVIDE IT FOR YOU AS YOU NEED IT JUST AS HE TOOK CARE OF THE FIRE NEEDS.

Again I took that answer at its face value. I lived on a farm about four miles from Capron, a little village of about 400 people. In former days I used to do some business for the bank there. Spirit prompted me to go to the bank and talk to them about locating in Capron. I did, and they immediately said that they would be glad to have me do it and that there were empty rooms upstairs which I could have rent free in exchange for advising them on matters that might arise from time to time. I had no money to fix up the office, but went ahead in faith and obligated myself for \$40 for painting, chairs, etc. When I was disposing of some old files I had thrown into the waste basket, something impelled me to look them over again and I found a check for fees earned 15 years before which I had forgotten about and never cashed. The company that gave the check was out of business and all the men in it dead, but the money was in the bank to pay it.

I didn't say, "You had better not. I'm afraid you'll fall. You know you are sixty, now."

No, sir! Instead, I said, "Go to it. I AM with you." And I left my work—no matter how important it was I left it—and went out with him every time he tackled the "high spots."

The painting was finished in a remarkably short time and my husband was as proud as a peacock, and young? Why, that painting loosened up his muscles and he dropped off years of age.

The pessimism took flight before the joy of accomplishment. And now, thanks to Coué, he says, "I'll carry my years lightly."

All during the days of painting, we had been claiming that the immense amount of released energy would attract and be utilized in some mental work commensurate with his ability.

The day after the painting was finished and the lawn, shrubs, etc., in ship-shape condition, my husband was offered and accepted a splendid clerical position.—A. M., Calif.

Success Letter No. 1313

PROTECTION FOR A FRIEND

I AWOKE at 6:30 A. M. out of a very troubled dream about an absent friend and before I had finished dressing this fear swept over me again. I covered my face in my hands and just breathed this prayer, "O God, take care of him wherever he is." At intervals during the day this experience would be repeated and I would unconsciously voice my little prayer for protection. Although I did not know what the danger was, the weight of fear was almost unbearable. About 7 P. M., however, I felt as if I had crashed into this friend and stood shivering from the impact. Then the burden was lifted and I felt free.

The next week when he called he said, "I certainly never expected to see you again." Then he told me that on Friday evening about 7 o'clock on his way home the car suddenly headed for the ditch and turned on its side and that when he saw the telephone pole coming to meet him he closed his eyes and must have fainted. But when he woke up there wasn't a scratch on the car or any glass broken and he was uninjured. The cause of the accident was a broken axle which, judging from my dream and experiences of the day, must have been unsafe all day.—L. G. M., Ont.

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We believe in these things.

We pray for them.

We talk for them.

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—Elizabeth Towne.

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Mrs. Towne's Editorials

(Continued from page 12)

The littlest things of life are great, if they are done in the spirit of concentration on expressing all our might in each as it comes along.

❖ ❖ ❖

BE SURE to read "Usury is Exploitation" by James A. Edgerton, past president of the International New Thought Alliance—on page 6 of this magazine. It's the truth.

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—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, 521 Fifth Ave., Suite 1129. (M)
—Mary Chapin Center, Brown Landone, Leader. Sunday Services, Hotel Commodore Ballroom, 11:15 A. 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, 217½ West 1st St.
- OMAHA, Nebraska.**—Omaha Metaphysical Library, 307 Patterson Bldg. Mrs. Janet Craighead, Leader. (M)
—Omaha Unity Center, 204 Courtney Bldg., 17th and Douglas St. Lilian Black Brass, Leader. (M)
- PASADENA, Calif.**—New Thought Center, 722 Mar Vista Ave. Mary B. Casperon, 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. 310 W. Portland Street.
- PITTSBURGH, Pa.**—Unity Center of Pittsburgh. Suite 1101-2-3 Century Bldg., 130 Seventh St. E. B. Anthony, Leader. (M)
- POCATELLO, Idaho.**—840 So. 4th St. Aene Chapel of Trinity Church of Truth. Vera Irene Shupe, Director.
- PORTLAND, Me.**—Miss Elinor S. Moody, 42 Deering St. Reading classes and students.
- PORTLAND, Ore.**—Metaphysical Library, 405 Yamhill St., 10th and Yamhill. Nettie Taylor Kloth. (M)
- READING, Pa.**—Unity Truth Center, Marlon A. Dykeman, Leader. 440a Court St. (M)
- RICHMOND, Ind.**—Fellowship in Truth, 244 S. 4th St. Lewis C. Lawall, Leader.
- RIVERSIDE, Calif.**—Center of Truth. Dr. Mary I. Billet, Leader. 3643 Walnut St. Open Daily. Services.
- SACRAMENTO, Calif.**—Divine Science Center, 1011 Eye St. Julia Hewes Cathron, D.S.B., Leader. (M)
—Unity Center, 2130 21st St. Naomi J. Anderson, Leader.
- SAN ANTONIO, Texas.**—School of Metaphysics, Room 312, Maverick Bldg. L. L. Rowell, Teacher.
- SAN BERNARDINO, Calif.**—Unity Center of Practical Christianity, 2189 E. St.
- SAN FRANCISCO, Calif.**—Metaphysical Library and Book Shop, 177 Post St. Free Reading. Noon talks. (M)
—Metaphysical Studio, class and individual instruction. Rev. Geo. C. Golden, 1681-48th Ave.
—Unity Temple, 115 O'Farrell St., 4th Floor. Robert Hulbert, Leader. (M)
- SAN JOSE, Calif.**—Center of Constructive Thought, 1149 Fremont Ave., C. B. Berry. (M)
- SAN PEDRO, Calif.**—Truth Book Shop, 697 Sepulveda St.
- SANTA CRUZ, Calif.**—Metaphysical Library and Reading Room. Margaret D. Brenholt, 35 Walnut Ave.
- SPOKANE, Wash.**—Church of Truth, 6th and Jefferson.
—Metaphysical Library, 821½ W. 1st. Free Reading Room. (M)
- SPRINGFIELD, Mass.**—Unity Center of New Thought, 21 Besse Place. Rooms 214-215. Mrs. Mary Dunn, Pres. (M)
- ST. LOUIS, Mo.**—North Side Divine Science Church, 4300 Gano Ave. Rev. C. W. Meacham. (M)
—St. Louis Truth Center, 4030 Lindell Blvd. Emil Hartmann, Leader.
- ST. PAUL, Minn.**—Unity Truth Center, 228 Frontier Bldg., 4th and Robert Sts. Rachel Bradbury, Leader and Pastor.
- SYRACUSE, N. Y.**—Miss Katherine Carter, Reading Room, No. 2, 155 East Onondaga St. (M)
- TAMPA, Fla.**—First Unity Society, 222 W. Lafayette St.
- TOLEDO, Ohio.**—Toledo Unity Center, 404 W. Bancroft St. Mary Mace Underwood, Leader.
- TULLAHOMA, Tenn.**—Circulating Truth Library and Book Agency. 311 N. Polk St.