

ELIZABETH  
TOWNE

*How to  
Use New  
Thought in  
Home Life*

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## Contents

Chapter 1: How to Reduce Friction and Preserve Love .....	9
Chapter 2: The Getting Mad Habit.....	18
Chapter 3: Help For The Drudging Wife ....	24
Chapter 4: How Concentration Eliminates Drudgery .....	31
Chapter 5: Success For Two .....	36
Chapter 6: On Pulling Together .....	49
Chapter 7: On Dealing With Refractory Husbands.....	72
Chapter 8: When Your Husband Doesn't Agree.....	81
Chapter 9: How To Live With A Groucher .	87
Chapter 10: To A Wife Whose Husband Gets On Her Nerves .....	93
Chapter 11: Making Love A Habit Of Thought.....	99
Chapter 12: A Wife And Her Conscience.	105

Chapter 13: When You Think You Are "Misunderstood" .....	115
Chapter 14: Getting Rid Of Jealousy .....	122
Chapter 15: Finance In The Home.....	132
Chapter 16: Husbands, Wives & Business	141
Chapter 17: Marriage As A Business Partnership.....	150
Chapter 18: When You Are Dissatisfied With Your Environment .....	154
Chapter 19: When You Can't Get On With Your Relatives — And In-Laws .....	165
Chapter 20: How To Transmute The Family's Ridicule.....	184
Chapter 21: How To Make Yourself Liked And How To Express Yourself .....	192
Chapter 22: Making Money And Spending Money .....	201
Chapter 23: To A Man Who Has Pressing Debts .....	209
Chapter 24: The Individual As A Magnet.	230

Chapter 25: How To Use Your Storehouse Of Personal Power .....	239
Chapter 26: Pre-Natal Impressions .....	253
Chapter 27: Making The Right Environment For Your Child .....	260
Chapter 28: How Father And Mother Can Best Train The Baby .....	272
Chapter 29: Answering Your Child's Questions .....	277
Chapter 30: How To Teach Your Children New Thought.....	282
Chapter 31: How One Family Of Ten Is Trained For The Efficient Life .....	299
Chapter 32: How To Treat The Arguing Habit .....	321
Chapter 33: When Your Daughter Declares Her Independence .....	327
Chapter 34: Taking Sides Against Father .	333
Chapter 35: How Neighboring Mothers Can Cooperate For The Development And Happiness Of Themselves And Children .	338

Chapter 36: How To Teach Your Children The Value Of Money .....	346
Chapter 37: How To Teach Your Children The Conservation Of Money .....	354
Chapter 38: What I Think About Marriage And Divorce .....	361
Chapter 39: Hypocrites And Divorce .....	384

A Key To Happy And Efficient  
Living For Husband, Wife  
And Children

Educating the homes we evangelize the  
world. — J. G. HOLLAND

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This Book Is Dedicated To My Husband  
William E. Towne Without Whom It Would  
Never Have Been Possible



## Chapter 1: How to Reduce Friction and Preserve Love

It is said Professor Larkin thinks three-fourths of the married couples in the world hate each other, and that marriage ought to be forbidden by law! Somebody else says ninety per cent of married couples hate each other.

I don't believe it. I do believe that at least three-quarters of married folks love each other more than they guess. The proof is that they make unheard of sacrifices for each other when need arises; that they stick together when they could separate if they chose; last, but not least, that most of them never see other persons they would prefer to live with day in and day out, to their own wives or husbands with all their faults.

The truth of the matter as I see it is this: About ninety per cent of the husbands and wives who can't get along with each other couldn't get along with anybody else under similar conditions, for the reason that they can't or don't adjust themselves to each other.

The cause of this is the old notion which we are outgrowing, thank God, that marriage is bondage, ownership. Men think they own their wives, wives think they own their husbands. Each exercises his ownership by trying to make the other do the main part of the readjusting. Each instinctively resents and resists the encroachments of the other. And the result is — hell.'

But even in hell love is.

Let somebody from outside encroach on both man and wife and see how quickly they will stand as the *one* they really *want* to be, and *are* at heart.

This reminds me of a story. A man dreamed he died and went to hell. Instead of the hell he had always believed in, he found a place that reminded him of Central Park in July. Along a shady walk approached several happy looking men, who came up and greeted him. One of the men introduced himself as Bob Ingersoll. "Well, how do you like hell?" said Bob. "I am amazed," replied our dreamer, "to see such a beautiful place." "It is pretty nice now, isn't it," answered Bob sociably. "*But you just ought to have seen the place when we got here*"

What Bob Ingersoll and his friends did for a dream hell can be done for marriage by almost any ordinary man or woman.

Do I mean man *and* woman? No. It takes just one to begin the important improvements in the marriage hell — preferably the woman, since she is in charge of the home. But either man or woman can do it.

How can a woman do it? By living her own life according to her own conscience, by adjusting herself to conditions as she finds them, and setting herself to improve them as well as she can without too much friction.

Faith, hope, and kindness remove friction and reveal love.

The difference between hell and heaven is the difference between friction and no friction; between fight and cooperation.

To eliminate friction readjust yourself. This does not mean you are to be a door-mat, or a mush. It means that where you cannot touch your husband pleasantly, you are to touch him not at all. To vibrate with him when you can; when you can't, to go off and vibrate with yourself. *And to leave him free to do the same.*

Heaven is freedom and kindly cooperation. Hell is bondage and antagonism. And any hell may be transformed into heaven.

What if your husband (or your wife) won't let you be free? But he can't help himself. Here is a hint: Agree when you can; please when you can; never chew the rag. Read

him (or her) the Declaration of Independence if necessary, then shut up and go about your business.

If *you* keep mum and follow your conscience the Spirit of Truth will illuminate both of you and dissipate the sulks. Truly "the believing wife shall sanctify the husband" — and *vice versa*.

That is, the wife or husband who believes the Spirit of Truth is real and works for rightness in both, will hold her tongue in peace. And verily she shall be blessed and her husband with her.

Heaven is any place where people live close together and enjoy each other.

Marriage is the school where people live closest and therefore have best opportunity to work out heaven in all its details.

Until human beings are happy in marriage, they miss heaven.

The fewer vows a man and wife exchange, the better. Make no promises that you are not absolutely certain you can and will keep without strain. A very tiny promise broken assumes huge proportions.

Subdue yourself, devote yourself with all goodwill to the work which belongs to you; *expecting nothing in return*. Give love and service, expecting nothing in return beyond what you can get without contending; knowing that love and service are for the lover and server, that they bring their own reward. If you expect things from others, you will be disappointed; if you expect nothing from others you will find yourself made happy at every turn by little unexpected attentions and services.

Cultivate the habit of appreciation ; lay for chances to say; "Thank you, dearest!" — but never let yourself be fretted because the other party forgets to say it.

Resist not evil; but never mind when the other party resists! Go cheerfully on your way, making your own decisions in your own sphere, and knowing that in due time the other person will leave you free to make your own choices in your own sphere, just as you leave him free to make his choice in his sphere. Forgive trespasses, and smile! So shall your trespasses be forgiven.

Let husband and wife keep on polite terms with each other. Loving kindness covereth the multitude of shortcomings — it does not poke fun at them, or tease. Teasing begins in smiles and ends in galled spots. Avoid the galled spots.



Make it your rule never to get provoked when the other one is provoked. Wait until he is calmed down before you make your answer. Then make it in truth and likewise in gentleness. Make this the habit of your marriage, and you will find it a talisman against evil.

Last but not by any means least, remember that it always takes two to make a quarrel, and that *either one can stop it*. By just letting go, and remembering that what you cannot get for yourself, the One Spirit working in and through both will get for you, if you give it a little time. When in doubt, be still until the spirit of love tips you the wink.

Avoid tension as you would a pestilence — *let go!* So shall patience have her perfect work.

## Chapter 2: The Getting Mad Habit

It is a fact that a great many people confess that they cannot even play a game of cards without getting mad — either at their own "luck," or the "stupidity" of their partners, or the crankiness of somebody else.

Which reminds me how I overcame a habit of "getting mad" when the children interrupted me in the midst of some exciting tale just when the villain was clutching Guinevere and nobody near to save. When I was reading something specially thrilling — at that time I read only religious stories — the children seemed possessed to tease me for this, that, and the other. And I was cross before I thought. And I thought I "couldn't help it," but I did hate myself for the crossness.

Then one day in my silence hour this sentence dropped into my consciousness, alongside the thought of my impatience with the children — *"If thy right hand cause thee to offend cut it off and cast it from thee."* It was like cutting off my right hand to give up reading those religious novels which "did me so much good." But the voice of the spirit had spoken. I swore off on novel reading. For a whole year I read not a single novel.

Then a friend *asked* me to read a new religious novel. I did. It was the most absorbing story! And the children seemed doubly possessed to interrupt me! And everybody else into the bargain! I read every minute I could until the story was finished. Then I realized that I had been interrupted ninety-nine times, more or less,

and hadn't been even tempted to impatience a single time.

You see, I had grown in that year, grown in self-control; or rather I had learned poise, the power to turn readily from one thing to another. If I had kept on reading novels that year, I would have wasted much energy in impatience, and would have fixed upon myself the habit of flying off the handle at interruptions. As it was, the spirit led me to do just the right thing, and I did it — the one thing that enabled me to do what I had longed and prayed to be able to do, control my temper.

The devil of crossness certainly does get into everybody who comes into contact with the cross one. Others may have better self-command than to show it, but they *feel* the cross vibrations just the same.

And when you have made somebody cross you only make her crosser by mental affirmations of "I love you!" When you have made her cross, she resents you and doesn't want you to love her. Do you want the love of some "hateful old thing" who b mean to you? Of course not. You want her to *let you alone*.

Next time you start vibrations of crossness change them by speaking peace to the troubled waves. To be still is the cure for crossness. After things are all quiet and peaceful again, then is time to start the I-love-you vibrations.

It is like this: Crossness starts vibrations across other people's vibrations; just as if your friend had dropped a pebble into a pool, making neat little ripples radiating toward the shore; and then you threw in two

or three more pebbles, each starting its own series of ripples and chopping up the ripples your friend started. Crossness is like that — your vibrations go across your friends' vibrations.

You see *peace* is the only thing that will stop the cross-vibrations and make it possible to start harmonious ones.

Just remember this next time you make somebody cross. Don't put your arms around her the next minute and tell her you're sorry. And don't try to jolly it off. If you do, she will be very apt to flounce away from you, or say something ugly to add to the general crossness. Just let go — don't try to "start harmonious vibrations" — be still and let the atmosphere calm down a bit. Then change the subject. Later you can

apologize if you want to, and she — or he — will meet you halfway or better.

The same principle works with a cross child. Scoldings, lectures, slaps, punishment, all add to the general crossness of vibrations, until a regular psychic storm tosses both parent and child into doing what neither would dream of doing if let alone. If the child is sent to his room and the mother goes to hers, the cross vibrations will soon quiet down, when they will find it very easy to come to an understanding.

The parent who has gumption enough to speak peace first can do anything with a child — anything; that is right. .

### Chapter 3: Help For The Drudging Wife

If I had not changed my point of view, I doubt not I should still be drudging away at dishwashing and cooking for a family. For in my life I have learned by experience that whatever I hate or fear comes upon me and sticks there until I learn to meet it without hate or fear, and to use it to good advantage.

Life has a way of setting us the same lesson over and over again until we learn to understand it and be interested in it and use it artistically and to best advantage. Then we find Life passing us out new lessons. It is our own unwillingness and lack of interest that keeps us pinned to petty tasks. You know from a thousand experiences that when you are not interested in a task your thoughts wander



and your hands wander and it takes twice as long to finish the work. Then why can't you see that the same thing holds true in any work and at all times?

Drudgery is "the best thing in its place." Its place is that of a spur to keep you from falling totally to sleep in your tracks. It makes you want to change things, and it sharpens your wits to find a way to change them. When my wits grew sharp enough, I began to see that what I could not detest out of my life I might possibly love out of it. In a glimmer of gumption I heard this: "Overcome evil with good!" In figuring how to pour good into the "evil" drudgery that persisted in hanging around for me to do, I discovered that I could get interested in the drudgery, doing things in a different and better way than I had ever done them

before. So I poured into my “evils” more and more of the good wisdom and interest which came welling up from within me which had only been waiting to be turned in some given direction.

I had been longing to turn this wisdom and interest into new channels, but the drudgery had prevented. It had never occurred to me to turn my wisdom, my spiritual power and interest into the drudgery itself. I never once thought that I could develop my powers by turning my love and interest into such common scrub work as I had to do!

I was like a child who refuses its scales and five finger exercises and demands waltzes to develop its piano playing upon! I never once thought that the very same movements, patience, interest, self-

command, managing genius, etc., that I could use in my drudgery if I tried, would be required also in any great and glorious work which I wanted to do but couldn't get to. As I couldn't get to the great and glorious things, I resolved to pour my spiritual forces and interest into what I had to do. It was not until the way began to open for a more congenial work that I realized I had actually developed myself on the drudgery, so that I was ready to step into greater work when it offered. Had I continued to drudge, with my interest always leaking away in other directions I'd still be in the same old "hard lot."

That old "evil" was the husk out of which has grown all my present good.

In my present "evils" I see the germs of yet greater good.

Sometimes “giving up hope” is the first step toward the thing we desire. Or perhaps it is the last step. Anyway I know that as long as we keep straining and striving after a thing, we don't get it because the straining and striving put us out of condition. Straining and striving are themselves disease.

You are health.

If you could just be still and dwell with that thought until it possesses you, the thing you desire would soon manifest.

All healing is self-healing. You would have experienced perfect health long ago if you could have done your part — if you could have believed thoroughly in health in the present tense. But you see, dearie, you are still trying to get something. There will

surely come a time that you will realize that you have it.

Say, I am *Health* and rest in that. Humor yourself when you do not feel health; instead of fretting against the feelings. Just relax and be comfortable, while the powers within you right things again.

Then aim to be more equable in thought, emotion, and action, in your everyday living, until you establish the habit of equanimity. "Do your work as well as you can and be kind."

Don't burden yourself with trying to ape your neighbors.

Don't climb socially.

Live your own impulses and be glad.

Take quiet times every day, still the mental chatter, and lay for your very own desires and impulses as a cat lays for a mouse.

Be persistent, but never strenuous.

In time you will begin to feel life and health playing through you, where heretofore it has only crawled sluggishly, dully, — discouraged perhaps by the emotional storms and mental outbursts it has met, and expects again to meet around the next comer in the nerve-paths it must follow.

## Chapter 4: How Concentration Eliminates Drudgery

Do I believe in turning all the attention upon each detail of everyday work? Yes. Pour all your thought into this piece of work until you can do it to perfection and with joy. As long as you have irksome tasks or "drudgery" you may rest assured it is because you have not yet put in interested thought enough.

This is the finest "concentration" practise in the world — just to put your whole soul into the one thing you are doing. 'When you have used this practise long enough you will do the thing beautifully and with joy.

About this time you will find your thought force has flowed into this work and filled it full of energy and is overflowing. You will

take happy little mental flights away from your work; little inspirations will come to you, and always your thought will come back to your work with pleasure.

Suppose your work just now is "five finger exercises" — learning to use your fingers. If you put all your thought into each movement, you will make each accurately. If you let your mind wander ever so little your fingers follow. Your exercises will be slovenly because your thought is divided and you haven't enough to hear dividing. If you practise with a divided mind, it will take you five times as long to accomplish the art of using your fingers, and you will never use them to the best advantage. I hear daily someone across the street practising scales. She runs one scale nicely because she thinks about it. After that I can read her



wandering half-mind in those slovenly, uneven runs. I can tell when she is pleased or not, and I know the very instant she thinks of something nice she is going to do when she gets through that hour of "drudgery." You see her fingers are trying to express a divided mind, so their action is uncertain. And will always be so unless she mends her mind and turns it all into her fingers until her fingers are full to overflowing.

When this happens the thought flows, or overflows, in beautiful fancies which the fingers are ready to express. And all is pleasure.

Do you see now what "concentration" upon daily tasks is for? To fill your members, the different parts of your body, with loving intelligence in expressing thought. The

everyday tasks set you in the school of life are the "scales" and "five finger exercises" that you must put your soul into mastering before that soul can express anything more beautiful in the way of life-symphonies.

There is a vast difference between putting all your thought into an action until you can do it subconsciously and your thought is freed on a higher plane and the common way of putting half — or less — of your thought energy into "drudgery," done in a slipshod, ungraceful fashion, whilst the main body of your thought goes gallivanting around where it has no business to be.

Thought is vitalizing, energizing. When you try to work with half your thought switched off and out of your activities you rob and devitalize your body. To a fully vitalized body every act is joy. Whenever your work

is "drudgery" stop short, call your thought home, take three or four very slow, full breaths of fresh air — straighten up to do it! — and then quietly turn all your thought into your actions. Every time you catch it wandering again bring it quietly, but firmly, back to business. This is the sort of "concentration" that gives self-command and fits you to think higher thoughts and fill higher places. And the moment you are ready the omnipresent Law of Attraction will whisk you into place.

## Chapter 5: Success For Two

A young woman was married to a young man at a time when all was going well with him, and, as is natural with people when the world is bright, he was cheerful and happy, and the woman took it for granted that he was spiritually 'built that way,' whereas he was merely assuming the soul attitudes that were most comfortable at the time.

"The woman had an understanding of "the law which governs conditions and environment, and as the man hadn't, she soon found he hung as a dead weight upon her hands. Reverses came — business grew dull, and the husband became despondent. He liked to talk of himself as "unfortunate" and to get the sympathy of his friends because of his 'ill-luck.' He seemed

to enjoy pitying himself. Now, if he had drawn the wife down to his own pessimistic, negative level they might have stayed in the slough of despond and bankruptcy to the end.

"But she would not be drawn down. When he talked bad luck, she talked good luck. When he pitied himself, she pointed out to him the unmanly position he was taking, and tried to show him that what he was had more to do with what he had or didn't have than all the external conditions combined. Sometimes she would find him with his face in his hands, thinking of suicide. She would not tear her hair and beg him to desist, but she would at these times sit down and discuss the matter after this fashion: "Don't you know, my dear, that it is weak to feel as you do? That it only makes matters worse

for everybody. Don't you know that the financial wheel is always on the turn, and that the man who gives up hope because the wheel is on the downward dip is not worthy the name of man? Don't you know that you, yourself, have the control of the wheel through your mental power? And don't you know that, by talking on the wrong side, the side of failure, ill-luck, etc., you weaken your power, whereas by talking on the right side — the side of success, good fortune, etc., you increase your power to turn that wheel?"

"And then she would sit in the silence and tell him mentally that he was full of hope, full of courage, full of assurance.

"Finally the man began to believe she was right. He had felt his courage rising with her suggestions. One day he said to her, just

as he started for his business: 'Keep your thought on me all day, will you?' And so she made an appointment with him to meet her, mentally, at each hour through the day. And he kept the appointment. Wherever he was, as the hour struck, he centered his thoughts upon his wife, knowing that at the same time she would give him a mental treatment. And she did — not only one day, but for many days, as the hour chimed, she dropped all work, and for a brief space, with the image of her husband before her mind's eye she asserted: 'You are a magnet of success.'

"After a while the leaven worked, and the man began to feel his own power, and better still, to assert it. If business seemed dull, instead of wasting time as he had once done in going over the ground looking for

failure and deploring it, he would go into his office and talk to himself. He would center his whole thought upon the innate power in man to draw what he wanted — taking for his Logos the word 'Success'; and to use his own words, when he started out again 'everything came his way.'

"This man never undertakes any new venture without first consulting his wife, to be sure, he says, of her mental support as well as approval.

"If you think I'll succeed I know I shall," he often says to her.

"Now this couple are what the world would call successful. The husband earns more money in one week than he did in, three or four weeks a few years ago. Nobody left him a fortune, nobody set him up in



business. But his wife, by her persistent mental suggestions aroused his courage and finally his own belief in himself, and then he easily did the rest.

"How much better, dear troubled women, to take the right stand than the wrong.

"And it is no harder surely. For instance, when your husband comes home discouraged, instead of stroking his head and saying in that deathly cheerful resignation tone of voice, 'It's too bad, dear,' and possibly dropping a few pearly tears upon his curly locks, how much better it would be to use the cheerful, assertive, can't-be-crushed tone of voice, and say: 'Never mind, my dear, you are greater than the obstacle — you are a living soul — an unconquerable soul — and the obstacle is only a straw man.'

“And then it wouldn't hurt your husband a bit if you spent the evening telling him how clever he is, and how well he can do everything. And a few looks of admiration would go farther toward lifting him up to his full mental stature than a thousand sympathetic, sad glances. Indeed, the latter would hold him down like a stone on a kite string. Don't be a stone. Be the string to the kite, and guide.”

The above was written to me by a woman whose name is blessed in hundreds of households. It is the story of her own experience, so clearly told that I asked permission to publish it for the benefit of other wives and husbands. It would not do to give you her name, so we will call her Mary.

If Mary were the traditional kind of clinging vine woman, I believe Mr. Mary would never have pulled out of his despondency and failure. There are some things that cannot be done alone. Of course a strong, self-reliant man could have done it without help. But a man of Mr. Mary's temperament needed heartening.

“Where two are agreed as touching anything it shall be done unto them.” This is the key to every great success.

"The believing wife shall sanctify the husband," is no metaphor. The believing wife shall transmute his fear to faith, his blues to roses, his inertia to positive power.

Of every married couple, no matter whether happily or unhappily married, this statement is the living abiding truth: What

neither one can accomplish alone can be easily done if they will sink their differences and pull together.

It is differing, criticizing, bickering between husband and wife which disheartens each and makes them "failures."

The lack of a united purpose is the rock upon which marriage shipwrecks.

Look farther afield too — it is lack of united purpose upon which the world wrecks itself.

Truly, "in union there is strength." No man, however great or strong he is, can do his best without some woman's love and thought. Whatever height man has achieved alone, with her beside him he would have achieved a greater.

No woman, however great or strong she is, can do her best without some man's love

and thought. Whatever height she attains alone would have been greater and more glorious with him beside her. It is not good for man, nor woman, to work alone. The individual is but an atom unless he unites with others.

Life is a school in which the individual is learning to unite with others for the common good. And marriage is the most important class in the school.

See you use marriage to the best advantage for the common good. For specific methods concentrate on Mary's letter.

But what if your husband won't listen and cooperate as Mary's did? Follow the same tactics but **DO THE TALKING ALL IN THE SILENCE**. You may depend upon it; your

husband will receive your every statement of truth by way of the invisible love filaments which hold you together.

Oh, but there are no love filaments between you and your husband? Don't you believe it. Without these filaments you would fly apart like two positively charged bits of steel, and all the marriage ceremonies and Mrs. Grundys and all the king's horses and all the king's men couldn't put you together again. Just sink your differences and criticisms and you will grow in consciousness of the universal and personal love filaments which are holding you together and through which you are exchanging the soul blood which is the life of you both.

You know who your real mate is, and he is not your husband? Don't you be too sure,

dearie. Let time prone you all. And in the meantime sink the soul mate, too, and work with your husband. You will be all the better able to enjoy the soul mate when, or if, you get him. And you will get into his class (if you continue to want to) all the more quickly for having put your whole might into doing your best in this one.

Yes, no man or woman can do his best work without his soul mate, but to get his soul mate before he is otherwise ready to do his best work would be a calamity, a disappointment to both. So don't be in too much of a hurry to get through your present class, or you may find yourself and your soul mate under "conditions" that may take a lifetime of disappointment to work off.

"Make haste slowly" and "do with thy might whatsoever thy hand findeth to do."

Better the "well done" of thine own soul  
than the caresses of thy soul mate.



## Chapter 6: On Pulling Together

Here is what I said in a letter to R. M.:

I am afraid the trouble with you is that you can see nothing except from your own personal standpoint. Your sympathies are all with yourself. You excuse yourself and blame your husband and your conditions. If this is so you are on the wrong track, and you will meet nothing but disappointment.

But you are young! All young people are more or less selfish and self-centered. And while there's youth there's hope.

But I suspect your mind is reaching out in the wrong direction. It seems to me that the way to better your condition is to put all your love and energy and ingenuity into making a splendid home for the babies and your husband, and into making every dollar

do the work of two or three. Look for the good points in your husband and magnify them and glorify them. Inspire him. Love him. Rejoice in him. Let him know you would do anything in the world for him. And do this one thing that lies at your hand — this one thing of making a satisfying home life, which is at the root of every man's inspiration and accomplishment. No man can do his best in business without a loving and capable wife as his inspiration.

If you put your thought, energy, and love into the home life it won't be long till you will see him doing better in his business life.

Practise New Thought with a will. Your highest thoughts will certainly find circulation in his being. The believing wife shall sanctify the husband. The loving and believing wife shall inspire the husband.

Every good thought of yours will certainly make its impress in and through him. The key to your problem is the key to your own soul. Find yourself, realize your oneness with all power, all love, all wisdom, and use your love and power and wisdom for the recreation and regeneration of your world.

Don't you think that if you cannot do what you want to do just now, it is the best thing for you to do with all your will what you can do? If you can't have what you want, then want what you can have, and use it to the best advantage.

Usefulness, health, happiness, and prosperity are yours and his. Be still and know.

As to your being on the right path nobody can decide that but yourself. Find yourself.

Let the Spirit of Love guide you. And remember that whatever you and your husband do you must do together. Wherever he will not pull with you, you must change your tactics and pull with him. Only so can you accomplish what you desire. You must agree in whatsoever you are planning to do. If you think you know more than he does and you insist on his doing it your way in spite of his judgment and will, then you will surely end in shipwreck. Work together. Pull TOGETHER, otherwise don't pull.

Here is a letter to B. G. on the same subject:

If I had a good husband that suddenly turned ill-tempered like that I would certainly think that he was sick. Sick mentally or physically, or both; and I would

treat him in that way. That is, I would keep silent when he raved, and I would take good pains never to cross him in any way I could possibly avoid. I would teach my children that he was sick, that there was something wrong with him, and that in due time he would recover. Then I would affirm health and prosperity for him in the silence, especially while he was asleep, and I would always remember him as he was when he was good to me. And I would never for a moment give up the belief that he would come out of his sickness and be just as beautiful and good again, and maybe more so. It may be that he is living a very monotonous life of hard work, and that his nerve is going to pieces under it.

As to your two bright boys, they can learn beautiful manners from you. They can learn

loving kindness from you. And it is very often the case that when boys have a very bad example in a father, they are particularly good themselves through natural abhorrence of the bad example set before them. You need not worry over that provided you live a beautiful life yourself.

But there are one or two things you owe to yourself and the children. You are probably overworked yourself, just as your husband is. You must use your own good sense and best thoughts to cut down your work. Do not work too many hours a day, and take time for rest and recreation and play every day with your children. Allow enough time for this so that you will not wake up tired and fagged out in the morning, nor go to bed fagged out at night. You **MUST** keep yourself in good trim, and you must keep

your children in good trim physically, or you will certainly go under. Arrange your work some way so there will be less of it. I know it is hard, but your own mind and heart are equal to it. Keep on reading and practising New Thought.

Above all things set aside a certain time for play and rest and recreation every day, and don't let anything interfere with that. Go off in the woods with your children and play. This is the one thing that will keep you healthy and sane. Take your New Thought books with you and lie down on the ground and read and rest, and play with the children. Make a regular picnic every day, and you will soon find yourself becoming stronger and happier and fuller of ideas and inspirations, so that you will be able to work out all the problems that you are putting up

to me. Go in to win and stick to it. Don't let ANYTHING interfere with your daily picnic outdoors! Never mind what your husband says about it — remember that he is overworked, too, and he is not responsible for what he says and does. Just you take that little picnic every day and get yourself and your children into splendid trim, and you will find your problems solving themselves. I tell you, the joy of life is your strength to solve the problems of life, and a daily picnic such as I have described will enable you to store up the joy of life in abundance. Nothing else will do it!

And gradually you will find your husband coming in tune with you and changing again for the better. Perhaps you will find him coming out to picnic with you some day! The trouble with you all is that you are



overworked until life seems a monotonous grind. The daily picnic is the only thing that will break that monotony and enable you to recover your enthusiasm and your bright ideas and goodwill to work.

No, you cannot drive your husband away from you and keep the place, not in law. And you would never forgive yourself for doing it anyway. Make a success of life right there, with him! Go in to win and stick to it. That way lies joy and education and evolution. Be sure you study farm magazines and books with the children and do your work in the most up-to-date fashion. Out of all that farm work the children will get a splendid education, and also out of the reading you do with them. And in due time, as they get older, ways will open by which they can go to school. It will

not hurt them if they do not go to school for a little while — the new educators, who have the new philosophy of education, all say that children should not be sent to school at all until they are ten or twelve years old, that they will learn so fast after that that they will catch up in no time.

And lest the wives should feel that this is a one-sided chapter, here is what I said to a husband:

Did you ever read "The Taming of the Shrew," by Shakespeare? Do it. Do it again. Maybe you can apply those tactics with your wife. And it sometimes happens with a woman who nags that the only way to cure her is for the man to raise the roof with one everlasting row of about two minutes' duration, after which he leaves the house and stays out till she comes to. I

have known such upheavals as that to cure cases of nagging.

Sometimes it takes the Sequestration Cure to do it. I used this to cure my children of the squabbling habit — as related in that little “How to Train Children and Parents.” It works with children of any growth.

You can practise the Sequestration Cure on your children whenever you are at home.

Of course you cannot compel your wife to go away into a room and sit down until she comes to her true self, but *you* can go away into a room and sit down until she comes to. I tell you it works! And if the two of you will do this for the benefit of the children you will find the differences between you solving themselves.

Perhaps *you* are the nagger! — maybe you keep twitching the rag when your wife starts scolding. I knew a man who used to do that. He would say some little thing that started his wife scolding, and then he would sit with his back to her and chuckle, and wait till she ran down a little, whereupon he would say another little sarcastic thing to start her again.

It takes two to make a quarrel you know, and either one can stop it. And it is the fellow who answers back that starts the quarrel!

My father and my mother made a compact when they were married that when one got angry the other was to keep perfectly still until the mad fit was gone. They kept their promise, and they never quarreled. There

is no patent on this method of nipping quarrels in the bud. Why not use it?

Get together and work for the sake of those children. They are vastly more important than the quarrels of yourself and wife! Subdue yourselves and devote yourselves to the upbringing of the children. In that way your differences will melt away before you know it.

There is the allopathic cure for the nagger. Shakespeare described it. It will work if applied at the right time and place by a wise and fearless lover.

Then there is the New Thought cure, not so bitter to take, workable in a greater number of cases.

According to New Thought principles the taming of the shrew is a matter of going into

the silence. You apply the medicine of peace to yourself, and in due time the nagger catches the ease — telepathically.

When it comes to standing up for your rights there is no end to the bickerings. If you are a stickler for exact justice, you will never get to the end of the hair-splittings. Harmony is love, and love dissipates the hair-splittings and covers all the unpleasantnesses, and love gives so readily that there are no hair-splittings and no unpleasantnesses.

Standing up for your rights once in a year or so may be a necessity, but standing up for your rights every day is merely a very bad habit. Sit down, let go, let the other fellow take a few of your rights if he wants them. You will have plenty left — the right to smile and make light, for instance.

Your everyday rights that have to be fought for are not worth the bad habit bred within you.

Let go all the rights you can in conscience, and you will soon find the other fellow letting go, too.

Fight begets fight.

Overcome fight with faith and kindness.

You can take all your truly-rights without talking.

You can't take your rights with your tongue.

Be still and know that your best means of defense is a volley of soft answers.

And here is another letter I wrote to a young married woman with nothing much to do:

The chief trouble with you is that you have nothing very much to do. Because you

have no important purpose in life your mind becomes filled up with trivialities, and you spend your days multiplying in your mind the foolish little things that you would forget instantly if you only had something more important to engage your mental and physical powers.

I suspect that you ought to have children, and that you are avoiding it. There are too many young women in the world that are making that mistake, and they do not realize it as a mistake until they are so old that they are afraid.

Judging from your letter it seems to me that you are fully as intolerant and trivial as your Methodist relatives-in-law with whom you live! And you are shirking all the serious things of life that your mother-in-law and father-in-law have made the chief end of



life — the raising of children and the making of a home, for instance. They, and their son, too, must be just a little disappointed in you, don't you think?

You need to find some thoroughly good outlet for your energies, or you will go from bad to worse until you become obsessed with the idea that everybody is against you and nothing is right that anybody else in the house says or does. Your little thoughts of criticism and contempt will grow and grow until at last they burst the love-tie that binds you to that family — the marriage tie.

The only way to prevent growing apart from your husband is to find a legitimate purpose in life and devote yourself to it to such an extent that you will simply not notice nor care for the little things that are said or not said by other members of your own family.

The first thing that comes to my mind as a good legitimate purpose, is. the raising of a family. But of course nobody can decide about that but you and your husband. Where two are agreed as touching a purpose, children or anything else, success is theirs.

"When two are agreed as touching anything it shall be done unto them," says the Good Book, and that is a law of nature, not a mere arbitrary promise from a god somewhere away off in the universe.

I can't think of anything greater a man and a woman can do for the world than to agree in the raising of a fine family. I don't mean a large family, but a fine one. Mary and Joseph raised a fine family of one — Jesus, who is called the Christ.

But if you simply can't and won't have children, then find some other splendid purpose. Adopt somebody else's children! — or adopt an orphan asylum, or a social center, or a social settlement, or some other splendid charity, and devote yourself to that. Pick out a fine purpose that your husband can join you in, and then both of you work for it.

Subdue yourself, devote yourself: that is the law of happiness and development.

You can overcome evil with good. You can overcome petty things with love and goodwill. But the only way to generate love and goodwill is by using it every day in some g\yod purposeful work.

Probably the main thing with you is that you are a splendid strong executive who needs

plenty of work, and you are trying to lead instead a butterfly existence on a flowery bed of ease. Excuse the mixed metaphor.

Your Methodist relatives-in-law probably represent your own conscience that is pricking you into action! Wake up and get busy — so busy that you can't remember petty things.

S. A. S. was at “outs” with her whole family. This is what I said to her:

Greetings and goodwill! I have no fault to find with what you contemplate doing. Many women have left their husbands and older children to hold down the homestead while they took the little ones into town to attend school while Mother earned money. Such things help sometimes under stress of pioneer life. Many women have worked

like Trojans to help take care of the children and support the family and make things easier. What you have in mind to do is nothing more than thousands of other noble women have done and done well.

But I object to the spirit in which you are doing it! Evidently you are not doing it for love of your people, to help keep the claims they have taken and work out the ideals they are striving for. Judging from your letter you have been feeding yourself on MISTAKES all the time, until you cannot see anything but mistakes everywhere about you. This makes you resent and resist what the others in the family want to do. You are forgetting your New Thought — THAT ALL THINGS WORK TOGETHER FOR GOOD, and that if the family pulls together and works together it can keep all

those claims and accomplish what it desires. What you want to do may be perfectly right and the best possible thing, and I would not wonder if it is. But the spirit in which you are doing it is not right, and it is not helpful to husband, children, or yourself.

What you need is a thorough course on my little "Solar Plexus" book! Read it, a chapter or two at a time, every day for the next six months. Get into the spirit of it and shine.

After you have got into the spirit of it, then talk these matters over with your husband, and perhaps with other members of your family, and get their consent and their goodwill to your doing what you want to do. Then see that you give them your goodwill in what they are aiming to do, and let all the

family pull together to save the claims and develop them.

The things that you relate in this letter and call mistakes do not look to me like mistakes at all — they look like good things, all working for better and higher good to you and to all the family. See that you get into the spirit of love and work with them. Pioneer life is strenuous and it needs all our New Thought.

Go in to win and stick to it, and peace and all prosperity be with you and that splendid family. They are all trying to work for glorious things, and I know you want to help them. When people work hard and strive hard for big things, they are apt to say cross things once in a while, but we must forgive it all and keep on letting our own soul shine for the good of everybody.

## Chapter 7: On Dealing With Refractory Husbands

Here is a woman who left a musical career to get married. Her husband promised to let her continue her music at any time she wished. Her marriage is not a happy one, but her husband now refuses to allow her to go on with her career. She is very talented, worked hard to achieve success, and is very unhappy at the thought of giving up her music. She wants to know the right thing to do. This is what I wrote her:

It seems to me that if I were in such a place, I would certainly take matters into my own hands and resume my music and study.

Judging from your letter you have no children and you haven't sufficient outlet for your energies. A person of your disposition



cannot live long and keep her health in such a life as you are at present pursuing. It means stagnation and shipwreck. You might just as well put a lark in a cage six inches in diameter, and expect it to thrive.

If I were in your place and were still I, and my husband couldn't listen to reason, I would read him a whole-souled riot act. I would tell him that I intended once and for all to take up my musical work again and that I would do my level best to be a good wife to him right along with it all. After that I would shut my mouth and act, instead of vacillating, or sitting still and chewing the rag. Of course the husband in that case would kick like a locoed bronco. He would make all sorts of a row until he realized that the die was cast and that there was no use

kicking. Then he would adjust himself. He would surely do this if I did my part.

In other words, if you follow the promptings of your own heart, and yet do it all in love and kindness toward him; be firm and yet faithful toward him; be free and yet loving; he will soon submit to the inevitable, adjust himself, and begin to be happy in your success.

But be sure that your own attitude in the matter is right and that you treat him with loving kindness.

If you can do this and do it aright, you will soon find yourself absolutely free in your own consciousness, and you will find your husband and all your circumstances adjusting themselves to help you. It is said the whole world stands aside to make way

for the man who knows where he is going. Not only that, but it is true that the whole world springs to help him who knows where he is going.

But nobody helps him who sits in a six-inch cage and beats his wings against the bars — with the door wide open.

Now I have told you what I would probably do in your place. It is likely I would do this no matter how much I loved my husband. I would do it because I know that no one can live without proper outlet for the God-given energies that are working within him, I would do it in self-preservation, if for nothing else.

The thing for you to do is to ask your own spirit what is the right course for you to

pursue. Until you get the proper leading be still and listen.

When you get the right leading, rise up and act. And after you have once put your hand to the plow never look back. Never permit yourself to question whether you did the right thing or not.

After all, it doesn't matter so much what you do, as how you do it.

If in your thoughts you are unstable as water — if you look back and then look forward and decide, and then go back on your decisions, and then decide again — if you are vacillating — you will never excel no matter what you do nor what choice you make. Take time to consider, trust the Spirit to tell you what to do, listen to the voice; then go in to win and stick to it. Do it

sweetly, calmly, in faith believing in yourself and in God, believing in God in all parties concerned, believing that God will bring peace and readjustment to you and to all those about you.

And here is a hint I handed out to another woman whose husband wasn't good and obedient!

You and your husband are bound together by invisible nerves and arteries, and your highest thought will certainly find circulation in his being. "The believing wife shall sanctify the husband." The loving and believing wife shall inspire the husband. Every good thought of yours will certainly make its impress in and through him.

The key to your problem is the key to your own soul. Find yourself, your oneness with

all power, all love, all wisdom, and use your love and power and wisdom for the recreation and regeneration of your world.

Don't you think that if just now you cannot do what you want to do, it is the best thing for you to do with all your will what you can do? If you can't have what you want, then want what you can have, and use it to the best advantage.

As to your being on the right path, nobody can decide that but yourself. Find yourself. Let the Spirit of Love guide you. And remember that by whatever you and your husband do together, you are made one. By whatever you do apart, you are divided, separated, divorced.

Wherever he cannot or will not pull with you, you must change your tactics and pull with him. Only so can you stay married.

Let wisdom, love, and time point the way of agreement in whatsoever you are planning to do. If you think you know more than he does, and you insist on his doing it your way in spite of his judgment and will, then you will surely end in shipwreck.

Work together.

Pull TOGETHER.

Otherwise don't pull.

Be still and know.

If I were talking to your husband, I would say the very same things. It takes two to make a pull-apart. And either one can stop

it. But that does not excuse either; it only makes them both responsible.

Let go and trust, knowing that all things work together for good when you work together. This advice refers to the 999 things that start division between husband and wife. Once in a decade or a lifetime there may arise occasion for feminine revolution and marital reorganization. In which case be sure thou art right, then read the riot act with thy might, and lay down the new law with emphasis and despatch.

After which, shut up and live it.

Mere man will capitulate, never fear.

Unless he has heard you rehearse some nine hundred and ninety-nine times before.



## Chapter 8: When Your Husband Doesn't Agree

I have before me a letter from a woman whose husband pretends to think she does not love him because: she believes in New Thought. And here is my reply:

Of course it is ridiculous for your husband to imagine that your New Thought is a proof that you do not love him.

I wonder if he thinks that it would be possible for you to express your love for him by stopping the breath, or the digestive process. I wonder if he thinks you can stop thinking, even if your thoughts are "a form of insanity"! Of course you cannot do it. These things are essential to your being, and you cannot change your ideas to please anybody.

If I were in your place, I would explain this to him calmly, once and for all. Leave all sentimentality out of the explanation. State the truth. Tell him that you are very much disappointed to think that he is not a New Thinker, but that you are willing to grant him the privilege to think and act as he believes to be right — that you do not consider that he does not love you because he cannot think your way. Tell him that the law of self-preservation compels you to preserve your own individuality in thought, and that you must be permitted to eat and breathe and think for yourself, that your acts must be in a measure free. Tell him that the more tolerant he can be of your opinions and the greater freedom he can give you, the more deeply you can love him. Tell him that you will be as careful as

you can, not to obtrude your ideas upon him, and that you trust he will be careful not to explode his opinions in your presence.

Then after once quietly declaring your position in this way go quietly and in confidence upon your way. Love and be loved as fully as you can, and know that in due time the truth will wipe away all difficulties between you.

In some points you will come to see as he does, and in very many points he will surely come to recognize the rightness of your views. This is what marriage means — a blending of two lives; a blending of two lines of thought. It means that two people who have looked at life from exactly opposite points of view will come in time to realize that there are other points of view which are equally as true as their own.

Have faith that the law of love will prevail around you. Pay no attention to his remarks before the children.

If I were in your place, I am quite certain that I would get up and leave the room as soon as there began to be the least bit of tension about this matter of New Thought — or any other, for that matter. I would leave the room calmly, in full assurance that the storm would die down and that I would come back later to smiles and happiness. Leave the room before he has a chance to say any of those extreme things. Of course he says them through stress of feeling, and he says more than he really believes when he is calm and in his right mind. Every human being makes this sort of mistakes when he gets worked up over anything. Never mind such remarks.

Forget any which you have ever heard. Let go yourself, before he gets worked up. Have faith in the spirit of love which is working in and through you both.

I would not stop my New Thought reading, nor my attendance at lectures. Neither would I hide these things. I would simply do them as a matter of course, in the same way as I ate my meals, and I would make them as unobtrusive as possible.

It does no good to hide things — it only causes a fester underneath that is bound to break out sooner or later. Perfect honesty is the only safe platform for married people, even though there is a little war on it once in a while. This does not mean that you must punctiliously report every movement that you make. It means simply that you are

to allow no fake impressions about the general trend of your life.

Above all things keep sweet and believe. Be still and know the I AM within you. Remember that the Spirit of Love, which is you, can and will turn all things to beautiful results.

## Chapter 9: How To Live With A Groucher

Emerson said: "The power men possess to annoy me I give them by a weak curiosity."

No one can affect you by his mental attitude if there is nothing in you that corresponds with that attitude. Unless you vibrate, in some degree, with another's mental attitude, it will not and cannot affect you.

Instead of trying to "overcome" conditions as they are, accept them so far as others are concerned, but keep your own attitude right.

Remember, everyone has a right to make his own mistakes.

If others enjoy the grouch, let 'em.

Goodwill is for the one who gives it.

Love is for the lover.

Walt Whitman says in one of his poems that once he was filled with fret because he gave out unrequited love. And yet, he said, out of this unrequited love he had written all his poems.

The same principle is true in the lesser ties of life. Of course we need reciprocity somewhere, but we are sure to get it if we do our part, though we may not always get it as we expect.

If you will let go in thought all desire to have those around you different, and keep your own attitude as near cheerful and bright as possible, you will find things more bearable.

Your own thought world is your kingdom, and you rule it if you will. Concentrate your



attention upon the good qualities of those around you and forget the rest. It will bring results within yourself, if nowhere else. You will be surprised to see how you will grow if you will really practise this. Most of the inharmony in families comes because one thinks only of the unpleasant, or what seems to him unpleasant, qualities of another. These unpleasant qualities are dwelt upon and magnified until they blot out everything else.

Do not allow yourself to be hypnotized by the attitude of those around you.

Magnify and glorify good and watch it grow.

Here is a paragraph I came across the other day in the Bhagavad Gita:

"Man, musing on the objects of sense, conceiveth an attachment to these; from

attachment ariseth desire; from desire anger cometh forth. From anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of reason; from destruction of reason he perishes.

“But the disciplined self, moving among sense objects with senses free from attraction and repulsion, mastered by the self, goeth to peace.”

You are troubled with the same thing that all other humans are troubled with, the only variation being a difference in the particular objects of sense to which you are attached. And maybe there is not so much difference even there Perhaps your neighbor muses on money, conceives an attachment to it, and then works herself into a state of what she considers righteous indignation

because she has less than her share, while you have more. This state of mind moves her to do things that you think are mean and perhaps dishonorable. And at the same time you muse on her treatment of you and you conceive a repulsion from her; from this, anger Cometh forth, and delusion and confused memory, and finally destruction of reason and consequent perishment.

The trouble with you both is that you are attached to your own way, and your senses are attracted and repelled by this, and there is a consequent mental fog which obscures or confuses your memory and destroys reason more or less.

And the cure for both of you lies in the "disciplined self" moving among sense objects with senses free from attraction and

repulsion, mastered by the self. Thus do you go your way in peace. And peace is the state in which love, or God, flows out and expresses through you.

I know that any human being can discipline his thoughts and feelings — provided he wants to hard enough. The only trouble with you is that it is easier to go on in the old way than to take yourself in hand, discipline your thoughts, command your goodwill to flow out to your neighbor, and keep on doing this until you are made over into a clean, disciplined self that allows the free flowing of God, love, outward to all things and to all persons.

Don't fool yourself any further on this. It all depends upon whether you will do this or not.

## Chapter 10: To A Wife Whose Husband Gets On Her Nerves

Practise New Thought and follow your own spiritual leadings in the matter. If I were in your place, I would have it all out and decide what it is — no one can tell you but yourself — what it is that your husband does that “saps your vitality.” It may be overindulgence in some one thing. It may be only that you keep yourself too busy at housework and see too few outside persons. Think it all over and make up your mind what ought to be done to readjust matters so that you can gain strength and happiness in living. Then if necessary, read the riot act to your husband and lay down the law as to what you will stand for and what you will not. And among other things let him know that he must respect your

desire for New Thought literature, and that you will have it and you will read it when and where you please, and that you will not allow him to interfere with it in any way.

Explain to him, if you can, that out of New Thought you gain cheerfulness, and that it helps you to manifest good health. Tell him that it is for your good that you have it, and that you reserve the right to be the judge of that instead of letting him be the judge. Let him know that you consider yourself an individual with a mind of your own and that you are far better able to decide what is best for you than he is. If you have it out with him once and then stand by your decisions you will have no further trouble. From his picture I judge him to be a big bluff, good-hearted fellow, who goes blundering along in his own way until he is

pulled up with a sharp turn. It looks to me as if you may have to give him a jolt and make him realize that you are you and that there are some things that you will have because you yourself choose to have them.

Among other things be sure that you have plenty of friendly association with other people. Go out to little parties, or go to church sociables, or go to New Thought meetings, or join a woman's club. And get all the fun and pleasure out of them that you can. Do any or all of these things that you like best, but do some of them, with goodwill and regularity. A woman of forty with no little children must have some social outlet, or she will "go stale," no matter what kind of husband she has.

It is quite possible that there is nothing at all the matter except that you do not assert

yourself and express yourself when you are in his presence, and that you simply let him dominate you. Quit it! Be yourself and enjoy yourself and him, and if he doesn't like it let him lump it, until he gets tired of it. In other words, recognize his individuality and let him sulk until he realizes that sulking will do him no good. If he chooses to sulk. And at the same time be your own bright, radiant self, no matter what he chooses to do. If you are the right kind of wife, and if you really care for him, and he for you. there is no danger but that after a while you will both find yourselves. The first year or two of married life is hardest because it brings all the readjustments. Just you make up your mind to go through it without taking it so deadly seriously.



Insist that your husband give you an allowance of money to be used as you please. It is heathenish for a man to try to prevent a woman from spending a penny of money in the way she wants to spend it. Whatever marriage is in the way of a sacred institution, it should never be less on the material side than a good straight business arrangement between a man and a woman whereby a woman is given her living and some money which is her own, to spend exactly as she pleases. Every man should give his wife an allowance of money to spend in her own way. If I were dependent upon my husband, I would make things so hot for him that he would either give me an allowance or leave me.

And above all things, knowing what I know now, I would never marry a man until there

was a definite agreement beforehand that he should pay me a certain allowance. I wouldn't marry any man and then be treated on a par lower than any kitchen girl that is hired by the poorest family. Even the most slatternly, good-for-nothing housemaid is paid at least a few dollars a week which she can spend as she chooses. I would have pride enough not to let any man treat me meaner than he would treat a woman of that kind. Just you stiffen your backbone and strike for an efficiency marriage-contract codicil.

## Chapter 11: Making Love A Habit Of Thought

Man's law of being is Love. To love is joy. To love always, under all conditions, is eternal life. To refuse to love is to turn the current of life back upon oneself. Result, stagnation, fermentation, death. We call such a one "selfish," and we don't feel like loving him. But we must if we would have eternal life, eternal joy.

How to love the unlovable is a conundrum. But even a conundrum has a solution. Would you like to know how I solved it? When I discovered that the law of life is love I tried mightily to feel love for all people and things. I succeeded beautifully with the heathen over in China. But I couldn't apply it to the vegetable Chinaman and the junk man. I could feel an ocean of love for

sinners I never saw, but when Mrs. Blank told Mrs. Talker (and she told me) that she did wish I would select my hats in better taste, I found it impossible to feel any love for Mrs. Blank. I could walk along the street and feel a real thrill of loving pity for every little homeless cur, but when one trotted with four muddy paws up my newly scrubbed front steps I felt a lot more like clubbing him than loving him. And I couldn't fool myself into thinking I wanted to club him because I loved him — as I have heard of parents doing with their children. I could go about some kinds of housework in a perfect transfiguration of love; but when I had to clean lamps or the cook stove after the jelly boiled over, I dropped from the seventh heaven with a thud. Oh, dear, what was I to do?

I gave up trying to feel love and went to thinking love. I said, "I choose to love, whether I feel like it or not. I will send out love to everything and everybody, no matter how I feel. I will to love. I DO love." I "treated" myself for love in this way every time I was reminded of it. I thought it silently. I said it aloud in the privacy of my own room. I went up into the attic and stamped my foot and clenched my fist and hollered it! And I succeeded.

Let me whisper something to you: That is the only way to succeed in anything. Of course the virtue is not in the room or the attic or the "hollering," but in the activity of will induced by it. Try it. I succeeded in making love a habit of thought. When anything becomes a habit of thought it is registered in the ninety-five per cent sub-

mind and then we say of it, "I feel." Affirm, affirm, affirm — whisper — louder — holler! Stamp your foot and hit out from the shoulder ! Success must be conquered — not implored. She isn't a bird that can be caught with a little salt on her tail.

And while I am on this subject, let me tell you what Dr. Orison Swett Marden says about love as a youth preserver:

"Do not let go of love, or love of romance; they are amulets against wrinkles. If the mind is constantly bathed in love, and filled with helpful, charitable sentiments toward all, the body will keep fresh and vigorous many years longer than it will if the heart is dried up and emptied of human sympathy by a selfish, greedy life. The heart that is kept warm by love is never frozen by age or chilled by prejudice, fear, or anxious

thought. A French beauty used to have herself massaged with mutton tallow, every night, in order to keep her muscles elastic and her body supple. A better way of preserving youthful elasticity is coming into vogue — massaging the mind with love thoughts, beauty thoughts, cheerful thoughts and young ideals.

"If you do not want the years to count, look forward instead of backward, and put as much variety and as many interests into your life as possible. Monotony and lack of mental occupation are great age-producers. Women who live in cities in the midst of many interests and great variety, preserve their youth and good looks, as a rule, much longer than women who live in remote country places, who get no variety into their lives, and who have no interests

outside their narrow daily round of monotonous duties, which require no exercise of the mind. Insanity is an alarmingly increasing result of the monotony of women's lives on the farm. Ellen Terry and Sarah Bernhardt, "who seem to have the ageless brightness of the stars," attribute their youthfulness to action, change of thought and scene, and mental occupation. It is worth noting, too, that farmers who live so much outdoors, and in an environment much more healthful than the average brain worker, do not live so long as the latter."



## Chapter 12: A Wife And Her Conscience

Here is a word or two of advice to a girl who doesn't know what to do about marrying a man who doesn't belong to her church.

My dear girl, that injunction, "If a man would have thee go with him a mile, go two miles," works in even such a case as yours. If you cannot have your way and your church without a fuss then try his with goodwill.

There is only one bar to your following that instruction, and that is the possible bar of conscience. If you firmly believe in your heart that the Catholic Church is the only true church and that a Baptist cannot and will not be saved and that the Baptist church is entirely wrong and a work of the devil, and that its members are all bent straight for hades, then it wouldn't do for

you to go against your conscience and go with your fiancé into the Baptist church.

Not as long as your conscience remains in that unenlightened state.

But if you stop to think a moment, you will know that even conscience is subject to education. Abraham once proposed to slay his own son and burn him up because he thought his conscience told him to. Afterwards he probably knew better. And David sent a man out in the forefront of the battle so that he could get killed off and leave David free to annex his wife. And yet David's heart was "right in the sight oi God." And after somebody gave him a lecture on the subject his conscience woke up to the fact that the thing he had done was not the right thing to do. And he repented. Likewise he paid the price of his wrong doing.

From the tone of your letter I conclude that it is not a matter of conscience with you at all — that it is merely a matter of determination to stand up for yourself and your church and your beliefs.

But you can be a still stronger individual by standing up for all selves and cdl churches.

In other words, you can be just as good a Catholic when you are going to the Baptist church and just as good a Baptist when you are going to the Catholic church or to no church at all.

This is the day of the individual and of recognition of the fact that every individual is just as near God as all the others and that each individual must be led by the God within himself, not coerced by the laws within the organization which he has

created. In other words. Catholics should leave their members free to grow out of their church if the spirit within directs them to do it.

Also it should leave its laws universal enough so that people could keep on growing forever without having to go outside the church to do it.

What I say of the Catholic church is true of any and all others. And because churches haven't gumption enough to get rid of these narrow, constricting laws that would make persons conform to the world instead of being transformed by the renewing from within of their own minds, as Paul expressed it — because the churches stupidly cling to their old laws, the people have to outgrow the churches instead of

staying in the churches and letting the churches grow with them and for them.

Witness the row that is made at the Methodist conferences over that obsolete church discipline which requires that church members shall never dance nor go to theaters nor wear feathers in their hats nor gold breastpins. Those rules were all right in the Puritan days when these things were such luxuries that hardly anybody could compass them, and when one or two sported gold breastpins and feathers in their hats everybody else was eaten up with envy and jealousy. But nowadays we can see gold breastpins and feathers without being eaten up with jealousy, and we have learned that God preaches through the theater and the dance as well as through the pulpit. It is absurd for the

churches to hang on to their obsolete laws and try to run twentieth century people into sixteenth century molds.

When a girl marries it is she who must leave her friends and her home and cleave to him. This has to be, on account of the business relations of a man. Under ordinary conditions the wife should go with the husband and help him to meet the conditions of his own social and business life. The only exception to this is in case the wife is wealthy and the man himself finds a new vocation in taking up the business responsibilities of his wife's money.

If you are New Thoughty enough, and if you love this young man enough, you can meet his necessities and live happy ever after. But don't on your life go into it with the notion in your mind that you are making

great sacrifices for him, and that he must tote you around on a chip the rest of your life in gratitude for these sacrifices. Think the thing all over carefully and weigh everything in the balance. Do you LOVE this man enough to leave your own family and cleave to him? Can you throw everything overboard and still be glad of your choice? Can you do this even when you begin to find out that he has feet of clay like any other ordinary individual?

Will your conscience agree with your love? Are you sure in your heart that you can be just as near God as a member of the Baptist church as you can as a member of the Catholic church? Do you believe that you could bring up your children in reverence of God no matter what church you belonged to, or whether you belonged

to no church at all? Will you bum your bridges behind you when you make the move and then forget it and put all your heart and love and goodwill into your new life? Then go ahead and God within you will bless you and yours.

But count the cost first. Your folks won't understand you and they will probably feel quite grieved for a long time to come. But if you make a success of your marriage and if you are a happy and useful wife, and if you bring up good and healthy children your relatives are bound to condone the offense in the end. For New Thought is in the air, and there isn't anybody living who can keep right on existing in the old benighted separation-ideas of the past.

There will of course be some who will despise you for making the change in



church. They will consider that you merely sold yourself for money. These things will be unpleasant. Can you fully forgive and forget all these slights that will come?

In other words, are you big enough to live and love and worship in the spirit without letting the letter kill your goodwill, and your love, and your enjoyment of your husband, your children, and your God?

It is a serious undertaking and it all depends upon you. Not a bit of it depends upon your husband! It take two to make quarrelings and divisions and either one can stop it. Either one can make harmony in the home — provided neither one is altogether a knave or a fool.

And of course you are the only one that you can depend upon to do this. You cannot

make your husband over — don't for a moment think you can even mitigate his ideas. If you are wise, you certainly can and will in the end. But maybe you will not be wise enough! So you must not count on changing him a hair's breadth. All you can possibly count upon is the adjusting of yourself to conditions and making the best of those for better or — best.

## Chapter 13: When You Think You Are "Misunderstood"

Every once in a while, I get letters from persons complaining over the way the world in general treats them. They are bitter and resentful, and they vent this bitterness on those around them, excusing themselves by saying that the treatment they have received is the cause of their unhappy dispositions.

My dear "misunderstood" friends, the bitterness is at the bottom of all your troubles and it began when you began. It comes from brooding over the selfish point of view. I am certain that you misunderstand yourself when you say that you were not bitter until people were mean to you. If you look back far enough and honestly enough you will find that all your

life long you have expected kindness from people and that every time they failed to be kind you brooded over it and made yourself generally disagreeable and repellent. Inside, if not outside.

And all your life long people have vented things on you, just as you vented your ill temper on others. If you had thrown off the unkind action of others and let your own light shine, your own Solar Plexus Sun shine, you would have got plenty of kindness in reparation for every unkindness that was vented upon you.

Years ago I used to think that I was “weak” in some way because I couldn't hold a grudge against persons who had been unkind or mean. Later when I found New Thought, I saw the reason why. I kept on being radiant — the unkindness only made

a little cloud pass over the face of my sun — and because I kept on being radiant I kept attracting good things from others. I soon found that the next time I came around into conjunction with the one who had been unkind to me he had got all over his unkind feeling and was ready to put himself out to do nice things for me. You can always transmute evil with goodwill. You can always turn away harshness with the soft answer. You can always overcome evil with good. You can always thaw out other people's iciness and acidness by letting your own sun shine.

You can always cleanse your mind of bitterness by denying the power of unkindness to affect you, and by turning your mind immediately to beautiful things.

You can always cut off your sins (shortcomings, falling-short-of-the-marknesses) by rightness — by right thinking, by right interest, by loving kindness.

Whenever an unkind thing comes your way, you can always remember that at heart every human being earnestly desires to express all good and all love; that the only reason he fails to express kindness is because of some kink in his thinking at the present moment; due to the bitterness exuding within him on account of recent actions of somebody else. In other words he is passing his bitterness on to you, and his bitterness was caused by the actions of someone outside, just as your bitterness is. And underneath it all, in him, is the great urge which makes him love righteousness.

That same God-urge, working through an unenlightened intellect, makes him criticize and resent the world because it doesn't always express loving kindness and righteousness toward him.

In other words, your bitterness biases you so that you misconstrue the intentions and actions of other people and blind yourself to the good which is always trying to reach you through others. You are a human ink fish, fooling yourself with clouds of your own bitterness.

Your bitterness repels the things you desire because it is God's law that it shall do so.

Loving kindness and spiritual radiance attract the things you desire because it is God's will that it shall be so.

Your bitterness is entirely misplaced — the world treats you better than you deserve. This is so with us all.

You are the only one to blame for all the unhappiness that has come into your life so far. You have received exactly what you attracted. Or rather, you repelled exactly what you wanted. And you are doing it right along every day.

And yet while you are to blame for it all, you are not to blame. For the trouble in you was so deep seated that you could not recognize it.

Hereafter, attribute only good to every human being. Let your soft answer to yourself dissolve bitterness and turn away the wrath within. So shall you grow in



wisdom and in knowledge and in soul-  
radiance.

## Chapter 14: Getting Rid Of Jealousy

This letter to R. W. will serve as well for thousands of other wives — and husbands!

What a goose you are to make all that fuss about your husband's friendship for that woman, who is thirty years his senior. If he hadn't loved you, he wouldn't have married you, and if' he doesn't keep on loving you it will be your fault, not the other woman's. You are filled with jealousy and resentment against her, and criticism and fault-finding and resentment against him. Just as long as you set yourself against her and against his relations with her you will make trouble for yourself, as well as for your husband.

The one thing for you to do is to take him exactly at his word, in his relations with her, and quit caring anything about it. Let

sleeping dogs lie — just remember the time when you waked them up once and got well beaten up for your pains. Mind your own business and you will come out all right, and make a happy home for yourself and your husband. But as long as you are trying to mind her business as well as your own, you will make nothing but trouble for yourself.

Between you and me I do not consider it any of your business what his relations are with that woman. And above all things do I consider that you have no right to question what he tells you about his relations with her. It is up to you to accept her as a sort of mother to him, and let it go at that. If you do this and do it with goodwill and with persistence, you will come out all right, and

your husband will keep on loving you. If you don't, the trouble will end in a separation.

You do well to be ashamed of a record of two divorces and a possible third. Ella Wheeler Wilcox once said a thing to me that I thought very, very apt. I told her that I had obtained a divorce from my first husband and married Mr. Towne, and she looked at me thoughtfully for a moment, and then said: "Well, Elizabeth, one divorce may be a misfortune, but any more than that would be merely a bad habit! " I laughed heartily! And I told her that I would do my best to see that I didn't contract that bad habit.

You are jealous and exacting, and that is probably the reason for both your divorces, and it certainly is the reason for your troubles at the present time. Live your own

radiant life, and leave your husband to live his life as he pleases and carry on what interests he chooses. An old friend is a very precious possession, not to be parted with for any new-made wife, I can tell you. No matter what their relations have been in the past, no matter what their relations are now, those relations are too sacred for you to meddle with. Just let them alone. Accept her as his mother, and be nice to her and to him.

Now for the best thing to help you. Get first of all my little "Solar Plexus" book. Read it a chapter or two at a time every day right along until you get your troubles thoroughly solved, so that you can love his friend just as he loves her, and so that the friend herself treats you as if she cared for you. You will find how I used those principles to

solve some of my own troubles. Get into the spirit of that little book and shine. Be your own radiant self, and express the good within you, instead of crawling into your shell because somebody else outside of you doesn't do what you think is right.

You have the wrong attitude toward people in your town — your attitude is entirely wrong to all life, so far as I can see. The use of that little "Solar Plexus" book ought to set you straight. The mere reading of it will not — you have got to read it over and over, and keep practising and practising. Practise makes perfect and nothing else takes its place. Go in to win and stick to it till you solve those problems and solve them right. Get in touch with your own soul and you will know what decision to make in regard to your child, and you will find

yourself getting into harmony with the people around you. If you don't like your environment, it is up to you to put love into that environment until you make it over.

And here's a letter to one who was jealous of her own relatives:

I have read your letter carefully and prayerfully. The one thing at the bottom of all your trouble is jealousy. Probably your sister is somewhat jealous, too, but the positive jealousy is certainly your own. Out of this jealousy comes a tit-for-tat feeling, and each one of you brews ugliness within. When this ugliness gets big enough it slops over in a row. The row clears the air, just as a thunderstorm clears the heated summer atmosphere, and then you go along fairly well for a little while, each one resolved to do better. But so long as that jealousy

exists you will keep on repeating history. You will keep on saying nasty things just like that one that you said when she came back from her visit. It takes two to make a family row, and either one can stop it, by purging her own heart of all ignoble emotions and feelings. To purge your heart you must ignore and deny those things away, and refuse to let them move you. "None of these things move me," said St. Paul.

The cure for your condition lies in that little "Solar Plexus" book of mine. Get it and live with it. Read the entire book the day you get it, and read a chapter or two every morning for the next six months. Get into the spirit of it and shine. Break off your sins by rightness — every time your thoughts fly the track and get onto the evils and the ugly



point of view, deny away the limitations and the unpleasant things. Affirm the love and the true being and the right intention of your sister. It is a mere matter of your taking dominion over your thoughts, and persisting until nothing but the kind thoughts remain. You can do it. Thousands of others have done it — yes, hundreds of thousands, and millions! It is the old battle of all the race and of all time.

Get that little book and live it. Live it until you glory in all the good things she has and is, and then you will see things in an entirely different way. and your troubles will disappear like snowflakes before the August sun. The Sun of Righteousness within you.

Better get that little "Experience" book of mine and read that; in it there are some of

my own experiences in overcoming the animosities. They will help you to find yourself and solve your problem. Remember that practise makes perfect, and nothing else takes its place, and the lessons point the way. You have to do the rest, and you can.

The first thing to do is to quit trying to make your sister do things for the sake of outward appearance. What if she does sit on the other side of the church? She has a perfect right to sit where she pleases, and if you are a thorn in her side and a nettle, the best thing she can do is to get as far away from you as she can. And keep away. Her impulses in this direction are right ones, and they are well within her rights. Quit resenting them.

If you want your sister to sit by you, you must love her. To be loved, you must love. To have others agreeable you must be agreeable. The key is within yourself. It is nowhere else, not even in your sister. Either one of you can do it — but I have no chance to tell your sister how, and I am telling you. And after all you are the positive one in this matter. Yours is the positive jealousy, so you are the logical one to act. Go in to win and stick to it. Your fate is in your own hands. You and she are evidently well fitted to do splendid work together. Don't let the little meannesses separate you. Live love.

## Chapter 15: Finance In The Home

One asks, "Is it right for a woman to buy things she cannot afford, and thus bring that hopeless look to her husband's face, or shall she chance all and trust Providence to pay the bills?"

By all means live within your means!

You can't run your husband into such debts with a clear conscience. And with an uneasy conscience you can't "trust Providence" to any effect.

Keep your conscience clear and affirm opulence; but don't spend that opulence until you have it in hand.

To spend before you have the money is to gamble with the devil's loaded dice!

Seneca said rightly, "The man that would be truly rich must not increase his fortunes but retrench his appetites." Commanding your wants is three-quarters of wealth — the first three-quarters!

Emerson says, "A rush of thoughts is the only conceivable prosperity that can come to us."

But most of us are afflicted with a rush of wants that drowns honest thought.

Choke off the wants, dearie, and get down to your real New Thought. Don't try to pretend opulence by parading "fine clothes, equipages, villa, parks and social considerations" that are not really yours!

Make money first by saving it. Dollars have attractive power as well as people. To him

who hath saved dollars more dollars shall flow.

In cutting off your flow of superfluous wants you find a dry riverbed with dollars rolling up hill!

But maybe "that hopeless look" of your husband's is put on for effect! Maybe he can afford the things you want, but doesn't want to! Maybe he has discovered that "that hopeless look" saves money for him!

In that case strike for an accounting and a fair division of the money. Strike for a reasonable allowance. Every married woman ought to have an allowance and live opulently within it. Every man ought to be glad to grant such an allowance for his own peace as well as his wife's comfort.

He should pay his wife at least as promptly and generously as he pays his hired man or his stenographer. Why not?

The wise woman of today will not marry without a good business agreement to this effect. The woman who is growing wise by experience will strike for such an agreement, and keep on striking — or coaxing! — until she gets it. Here is a place for her to use all her New Thought ingenuity, faith, and love.

If your husband won't tell you the truth about his business, income, or profits get a Bradstreet or Dun's report on him!

Then coax him into making you an allowance, be it ever so small. Ask him to try it a month or two anyway. Catch him in

a good humor, look your sweetest, and say "please" prettily.

"You ought not to have to coax, for what is rightfully yours?" Of course not! But you are dealing with a husband and a world, not as they ought to be, but as they are. See you adjust yourself accordingly, remembering that there are several matters in which you don't always act as you "ought" to.

Lay judicious siege to your husband's heart, and to his head — his sense of justice — and you will find his purse strings become more workable.

After you have once got a trial of the allowance system the whole thing rests with you. If you manage your allowance economically, taking great care never to overstep and never to fuss about it, your



husband will quickly decide that such a method is better all round, and that he is proud of your managing ability. Once his faith is aroused in you and the allowance system, it will be easy to get as large an allowance as his means will afford. And your good management and faith will react on his and more dollars will flow into his pocket — and yours.

Perhaps you think this is a very old thought way of getting your New Thought "rights." It is. But it is the effective way, the right way and maybe the only way. It is nature's way — Eve eats first, then Adam. If the results are unpleasant, you know what Adam says. If results are good — it all rests with Eve in this case — Adam soon arrives at the stage of thinking it was his own idea and he knew it all the time.

Then — if she is wiser than most women — she will let him think!

It takes a man and a woman, anyway, to discover truth. And it takes the two of them to demonstrate it. Who cares which half gets the credit?

The woman who can let the man take the credit can have what she wants next time, even unto the half of his kingdom.

You see woman intuits an idea and suggests it to man. Man masticates and digests (reasons out) the idea. The two of them work it out in practise.

The more of a *woo-man* she is the more readily his cold reason warms up to its work.

In plain English, the more loving the woman the sooner she gets what she wants,

especially when she has justice on her side.

Don't you see? This is a principle of nature — and Bernard Shaw. The woman woos man to want to please her by entertaining the idea she presents. Her sweet wooing softens his heart and warms his brain and being to action!

If the English suffragettes get what they are after it will be as ever through the women who fascinate and coax men, rather than by women, who lock themselves to the walls and screech for votes.

And this does not mean that the latter method is wrong or wholly ineffective. Such demonstrations serve to convince men that many women really want to vote.

The last step is to woo-man the men into wanting to give women the thing they want.

## Chapter 16: Husbands, Wives & Business

According to tradition woman was made for a helpmeet to man. In other words, when God had finished making man, he found him incomplete, unable to exercise his dominion over the birds of the air and the beasts of the fields, and the winds and the waves and the law of gravitation, without somebody to help him do it.

God got a little too much dust in Adam's make-up. He turned out a bit too material, too given to facts and reason, too hard-headed and stony-hearted.

So God made woman to soften man's heart, quicken his brain, and help him increase and multiply and replenish the earth, subdue the earth, and make it

blossom as the rose, for the benefit of all the people on the earth.

Wherefore the chief business of man is business.

He must subdue himself and devote himself to some good business that will help the world at the same time it brings in bread for himself and his helpmeet.

The wife's chief business is to supply the heart that man must have in order to do his best with his part of the world's business. The love of a woman softens the heart and vitalizes the head of that man in whose mixing God spilled a little too much dust.

The right woman softens and inspires a man to his best work. He puts heart and soul into his business for her sake — her heart and soul making alive his own, and

both functioning through his head to get done his share of the business of the world. The business of Building a Bigger, Brighter, Better world for men and women to grow in.

Men and women grow by subduing themselves and devoting themselves to the making of a Bigger, Brighter, Better World. This is the Divine Order of Self-Expression.

And the proof of it is that there are exceptions. Some women are the men of the family, and some men are the women. But the Divine Order remains the same when he wears the petticoats and she the knicks.

The chief thing is that the man and the woman recognize that the serious business of life is his business and God's business. And that man and woman grow together as

they subdue themselves and devote themselves to the man's business, which is God's business.

The man who keeps his business from his wife is shutting off his chief source of inspiration and advancement in business — provided she is not a fool.

The woman who doesn't recognize man's work as the serious business of both their lives, is gendering worms in the bud of her happiness and dry rot at the root, of his business. The end is dust and ashes. Worse than man's beginning with too much mud in his make-up.

Business, all is business, says the man.

Love and attention, love and attention, all is love and attention, says the woman.



Love, all is Love, says the wise Man-and-Woman, who have found themselves and each other.

And behold in such there is no vanity. There is only truth, which is the life of love. And the man and the woman sing in each other's hearts forever.

Here is a letter I wrote to A. M. B. on this subject:

I think I know what James' point of view is. And you may not be extravagant now, but I miss my guess a long ways if you have not in the past been a pretty extravagant little girl — extravagant with money as well as with your own personal energy — and you are still reaping the benefits of the habits of thought which your extravagance set up in James' thinker.

And in his mind your expenditures are mere extravagance, while his expenditures are investments. There is truth in his point of view. His investments may be ill-advised, that I do not know about. But the intent in him is the right one — the intent to put money away in investments that will bring returns for the future. I fancy James has a big extravagant family, and that some of them run bills that he doesn't know about until he gets the bill. I fancy those bills are a continual surprise to him, and a continual pain. And that a great many of them come into him after he has made his plans for investments; I have no doubt that he overestimates his investments and underestimates his bills for living expenses.

And there is one of the places where a man's wife comes in. If she is the sort of wife that loves him and believes in him and hopes in him and prays in him, no matter what he does, nor where, nor when, she keeps so close to him that he heeds her advice.

If she stands off like the Pharisee, she cuts herself loose from him, and he ceases to look to her for advice or cooperation. Then he has to go it on his own judgment, and on his own resources. Therein he makes his mistake. No man can possibly make alone the success in life that he would make if he had the right sort of cooperation from his wife. The man and the wife are like the two hands, each one doing certain kinds of work, but neither one doing all the work. The only wife that can keep her husband

from making the mistakes that any man will make if left to himself, is the sort of wife that loves him and believes in him, who upholds him from the center to the circumference, from the top to the bottom, from the beginning of time to the end, with increasing love and veneration.

My dear girl, there is too much individualism in your family; just as there is in mine. It isn't what I contribute especially to this family that makes it go so well; it is what William contributes in the way of understanding and the leaving of me free to pursue those avenues of self-expression which long habit seems to have made a necessity for me. There is too much of the boss and too little of the helpmeet, etc., and adorer in both you and me. Both I and you need revision. And nobody can revise us

but ourselves. And we can only revise ourselves by getting right back to the all-good and recognizing the all-good as the motive power of every other fellow, just as it is the motive power of ourselves.

## Chapter 17: Marriage As A Business Partnership

Before the marriage day there should be a very definite and complete understanding of each other's aims and ideals. Those who put their best foot forward before marriage are certain to trip on the other foot afterward. Absolute honesty before marriage is the best insurance against divorce.

There are two sides to marriage. There is the love side, which thrives on the little attentions and appreciations of courtship. And there is the business side of marriage, the economics side, which is to the love side exactly what the foundation of a house is to the superstructure. So in order to insure marriage the couple must not only strive to love, honor and court each other,

but they must make and live up to a just business partnership agreement which will take care of the economics side of the marriage. You may be sure that love will die if its foundation is one of unjust economics.

In other words, the husband should encourage and back his wife in the home, the woman should bade the man in his business, and encourage him in every way possible. And always there should be absolute honesty with each other in regard to both departments.

But this does not mean that the husband should bring home all his pessimisms and fears, and pour them out on his wife at night; nor does it mean that the woman should store up all the little annoyances of the day and pour them out on the head of the husband. It means that they shall tell all

the facts necessary to give to each other the correct understanding of the way things are going in both departments. It is facts, courage and appreciation that should be exchanged, discouragement and little annoyances and worries should be dropped into the bottomless pit of forgetfulness where they can do nobody any harm.

In an honest business partnership each partner draws his salary, and the profits are shared equally. Every wife should have an allowance for personal use, corresponding to a salary, and every man and wife should run all their business affairs on a mutually agreed budget plan.

The business partnership between man and wife must assign to each his and her clearly defined work, and each must aim to



become efficient and praiseworthy in his particular department, taking pains not to interfere in the other department.

In the ordinary home the husband should be the head of the business, and make the decisions for the business; the wife should be the head of the household, and she is the one who should make the decisions in regard to the household, and the training of the children. In the household it is the man's place to cooperate under the orders of his wife. In the man's business life it is his place to decide, and it is the woman's place to take orders and cooperate.

## Chapter 18: When You Are Dissatisfied With Your Environment

Don't fool yourself with the idea that you are compelled to do or be anything. You are not doing things because you are compelled to, but because you choose to. Because there is some line of reasoning within yourself that keeps you choosing to do them.

You never lift your hand unless you choose to.

You never get out of bed in the morning except as you choose to.

You could lie down on the bed this moment and never move hand or foot again if you chose to, and your friends, or your town, or somebody or something would take care of you.

Quit fooling yourself by laying the blame for your conditions, or your feelings, or your thoughts or actions off onto somebody else. Trace everything back to its root in your own choice. Ask yourself why you choose to do what you do, and keep on asking until you know the truth.

Lay the blame for everything on your own choice; review the conditions, and make the right choice for every step; and you will very quickly find yourself walking the straight and narrow path that is infinite peace and freedom. You will find your prayers rising to the infinite and their answers lilting cheerfully in your own heart.

Laying the blame for conditions upon the actions or thoughts of other people makes crooked thinking, and crooked thinking

makes crooked actions, a crooked path to nowhere.

Recognizing your choice as the original impulse of all your conditions enables you after a time to think straight through the mazes of material limitations.

The point of choice within you is the place where will is freed. It is the one point in all the universe out of which issues free will — the free will of good and all good.

Take stock of yourself and choose you this moment the right. That is the great success. Let your life be a succession of such successes, and you will realize infinite wisdom and power and freedom of action.

Your power of choice is your infinite power.

Your power of choice is your God-power.

Choose ye the right course regardless of the shadow things that seem to limit, and you exercise your infinite power.

Keep on choosing the right and it becomes a habit which almost does itself. And the habit of right choice brings the consciousness of freedom.

Right choice is always the choice of the highest we know — the highest we know how to do under the circumstances.

Very often the best thing we know how to do under the circumstances is to keep still and let the spirit work.

Perhaps in a majority of cases the right choice of what to do is to do nothing, but let go and allow the spirit of love to work in and through us to will and to do its good pleasure.

Be still and know that I am God within you, who is responsible for all your thoughts and choices and deeds.

Know that I am the executive of the infinite One Spirit — that executive whose function is to choose the right, whose function is to choose in all things the highest.

Out of the fulness of the heart the I AM speaks. If the heart recognizes only God as its wisdom and its power, the I AM always chooses right.

If you take to heart the words and actions of other people, viewing them in the light of a cause for your own thoughts, feelings and actions, you distract and divide the tension of the I AM, so that it chooses the wrong thought and the wrong action instead of the right.

Let thine I AM be single to the One Spirit and thy whole body shall be full of the light of truth, and all thy choices shall be choices of right, and thy paths shall be ways of pleasantness and peace.

The "voices" that you hear bidding you to go out and do something are merely the voices of discontent.

When the still small voice speaks it tells you exactly what to do. That is, it doesn't whisper to get out and do something, it whispers to you to get out and do a definite thing. Or it merely says, " Get out."

"Discontent is the mother of progress."  
Accept it as such.

But discontent is not progress — far from it. Progress is push in a definite chosen direction. Take a special time every day for

going into the Silence and praying to the Spirit to tell you just what you are to do. When you go to sleep at night pray the Spirit to make clear to you just how you are to get into something that will engage all your interest and energy and usefulness. Believe that the Spirit leads you, and let patience have her perfect work, knock and keep on knocking for the Spirit to open, keep on believing until you receive. Ask, and listen to the voice within you. After a time it will all come clear. The Spirit will synchronize those voices of discontent and some day you will wake up and find them harmoniously urging toward a certain definite line of action. Then if you act in faith believing you will find the way made plain step by step.



In the meantime, remember that you are in exactly the right place. Remember that and keep on remembering it. Do your work better and more beautifully than it was ever done before. Put more ingenuity into it.

Set aside certain portions of every day of your life for study of some sort which will help you to get ready for the new work toward which your discontent is moving you. Take up the study you feel best fitted for, and see that it is a study. Organize it just as you would organize any schoolwork, and be absolutely thorough in it. This is the only way to get ready for new things coming, the only way to enlarge your mind store and gain the power to direct your energies in desired channels.

One woman I know of couldn't find anything better to do for this purpose than to read a

very abstruse history of the Greeks and their laws. She didn't understand more than half of what she was reading, but she persisted. It took her a year to read those great volumes through and she spent one hour a day at it and never missed a single day. By the end of the year she felt as if she were a new being. She had gained command of her faculties and her activities. She was quickened in body and mind through the use of her will and her patience in concentration upon that Greek history.

Of course everybody wants to know the end of the story so I will tell you that two or three years afterwards this woman read those histories through again just to see if she could be interested. She became so absorbed in them that she ended by reading them through a third time, and

eventually she became an authority on Greek history.

This means that she had added a perfectly new interest to her life, which enabled her to become like a little child again and grow up in a new line. It enlarged and enriched her life forever after.

Here is a significant statement of Balyogi's: "Attention is the vital thing in this science. One should try to do every exercise attentively. No matter whether you succeed in attaching your attention or not, try your best and the word itself will catch your attention successfully day by day in the increasing growth. The statement itself is the remedy which also brings the attention. It is advisable to attend it carefully. Attention is also sooner possessed by attention, you know."

In other words, you grow by trying.

## Chapter 19: When You Can't Get On With Your Relatives — And In-Laws

Here is what I said to a wife who couldn't get on with all her husband's relatives:

I am afraid that the things you accuse your relatives-in-law of are the very things you are guilty of yourself. In other words, you are evidently jealous and resentful of everything they say and do, and when your husband stands up for them you imagine it is because he doesn't care for you. Can't you realize that in an argument of that kind a man always stands up for the underdog — for the person who is being back-bitten?

Quit saying spiteful things about your husband's relatives and he will stop "flaunting" them in your face. Learn to feel with them and to love them and forget and

forgive their faults, and they will certainly reflect to you your treatment of them. You are reaping the harvest of what you have sown.

You have had money and you have lorded it over those two sisters-in-law until the money is all gone. Now they have a little chance to lord it over you, and you take it very ungracefully. If you had always shown the right spirit when you had money you would find them showing the right spirit now. As it is they are giving you back exactly what you gave them.

Of course you can leave your husband if you are determined to do it. It is certain that there are only two courses open to you — either stay there and adjust yourself, forgive, forget and live your best and sweetest to help your husband and those

around you; or else go away from them and leave them in peace. I am quite convinced from your letter that you are the disturbing element; that you are the key to the situation. You can either adjust yourself and make the best of your conditions and win the respect and love of your husband and his relatives, or you can shirk the whole matter by leaving. It seems to me that the way of the strong woman would be to stay and adjust herself, eat humble pie gracefully, set herself to be a helpmeet to her husband, and a real friend and companion to his relatives. The strong woman would accomplish this. The weak woman always turns tail and runs when she gets herself into a mix-up which doesn't untangle readily. If you will be truly honest with yourself, I think your conscience will

tell you to be the strong woman. Of course I cannot be certain of this — nobody can be a righteous judge in this case but the spirit of good within yourself.

I am quite sure it is not because you have been a working girl that your sisters-in-law think you are not their "equal." It is not for what you used to be but for what you are that they look down on you. If they knew me and would write me as frankly as you have, I think they would say that you are a quarrelsome, stiff-necked, hateful old thing, and that you show your quality by being so hateful and jealous and suspicious of them! For they think they are in the right, just as you think you are in the right. They are doing what they consider the best thing under the circumstances.



It seems to me you are trying to do the best thing under the circumstances to uphold your pride. Pride goeth before a fall and it is time for you to fall gracefully, right down to the very bottom. Be the humble servant of those about you, in spirit and in truth — not in mere pretense. When you land at the bottom and begin honestly with yourself and those about you — when you begin trying to express love and kindness — then you will find yourself on the right track.

Resignation and renunciation of self-will are the first steps toward peace. And peace is the foundation of every structure of true prosperity and happiness. You will not find true peace by shirking your responsibilities and your lessons. You will only find yourself by adjusting yourself to conditions and learning from them, and working patiently

and lovingly until you have made yourself a center of attraction which can draw to itself the willing kindness and service of others. As it is now you are a repelling power because you are bound to do what you want to do, whether it pleases anybody else or not. You are bound to do what will pamper your pride regardless of other people's feelings or pride or rights.

Oh, of course you don't think so! — but I am sure it is a fact just the same. The reason you don't think so is because you let pride get between you and the true image of yourself.

And here is another letter I wrote to E. F. P., whose mother-in-law didn't please her:

I think your husband and your mother-in-law are right and that it is up to you to adjust

yourself to the family conditions and go visit your mother-in-law at times and be just as nice and polite and entertaining to her as if she were somebody else's mother-in-law. If you can't be congenial with her, then at least keep yourself on the footing of friendly acquaintance. You can ignore her shortcomings and put your own best foot forward in all cases. If you have any love whatever for your husband you will be glad to make things as smooth as you can for him. My heartfelt sympathy goes out to a man who tries to live his life between two logger heading women. If women only realized how perfectly small and contemptible such resentments are, they would cut them out at any cost.

What if your mother-in-law is sarcastic? I haven't a doubt that you have faults that

grate on her just as badly as her sarcasm grates on you. And I know that you can both overlook and ignore each other's faults and each of you can be as kind and pleasant as possible when you are together. I know that each of you can look for the good points in the other and magnify them, rejoice in them, and you can minify the unpleasant features. I know that you can be friendly to each other for the sake of the man you both love. I know you can keep yourselves remembering that every human being has his faults which should be overlooked by those about him, and that he has his good points which should be appreciated, praised, and called out by his friends and acquaintances.

It is your duty and privilege in life to magnify God by magnifying the good (which is God

in expression) in each human being; and you can train your eyes so that they will be like God's eyes, "Purer than to behold evil" in those about you.

You can quit trying "to make her your friend," and you can simply be a friend to her; without ostentation, without doing anything to express your friendship except when you think she will receive it kindly. I know you can quit being "perfectly miserable" when your mother-in-law does something that displeases you. And I know that above all you can forgive to seven thousand times seven — which means to forget it too — you can do it for your husband's sake if not for your own and your mother-in-law's.

Of course you have tried hard but you have tried to make her over instead of trying to

adjust yourself. Now change your tactics. Let her be what she will, and what she is. Adjust yourself, make light of the unpleasant features, be as pleasant and agreeable as possible yourself. Don't go to see your mother-in-law too often. No matter if you loved her, she would hate you if you went too often. There is a Bible proverb that says, "Withdraw thy foot from thy neighbor's house lest thy neighbor hate thee." Don't slop all over anybody. Don't spend too much time visiting anybody. Keep yourself on the footing of a friendly acquaintance, with your mother-in-law and with all other women.

It is your "duty" and your privilege to adjust yourself to these conditions, and to be so good a friend to your mother-in-law whether she likes you or not that you will

gain her respect and friendship in time. And you will add to your husband's love immeasurably.

Ask the Spirit to lead you. Be still and know. If your mother-in-law doesn't wish you to voice an opinion in her neighborhood don't do it. Don't cast your opinions before — well — anybody who doesn't want them.

As to the little gifts, she has a right to think them extravagant if she wishes. And you and your husband have a right to indulge in them if you and he wish it. But you are both very foolish to resent her resentment. And you would be just as foolish to forego the things you appreciate simply because she does resent them. If you cannot stand a "hurt," or an "insult," once in a while for the sake of your husband you must be pretty mushy. I know you belie yourself when you

say that. You can solve this problem in your life and you can solve it in the one right way that will bring all three of you closer together. Live love, listen to the spirit of love within you.

Here is a letter to A. F., who couldn't get on with her own relatives:

As to your "rights" in your father's home, after you have been married and away from there for a long, long time, I must say frankly and emphatically that I do not consider that you have any rights in his home.

Your father's home belongs to him and his wife, who is your stepmother. You have no more right there than you have in my home. In other words, you have no "rights" in anybody's home but your own, and you



have no welcome in anybody's home except as you bring love and harmony into it.

Judging from your letter, the friction in your father's home when you went to take away your belongings that you had left there for ten years — until you heard your brother was to marry and you suspected he might be given some of them — was wholly and entirely yours. After you left those things with your father for so many years, you should have been glad to let him keep always the things he desired to keep — no matter whether they had been given to you or not! Of course people forget about things like that, and he may easily have forgotten. But he was left in peaceable possession of them for so long that by all legal usage and

by the law of love they belonged to him and not to you.

So far as I can discover, your stepmother did not claim any "rights" in your home as a grandmother — she simply came into your home at your request and to show that she bore no grudge, and she tried as well as she knew how to show you that she wanted to be just as good to you and your children as she could be if she were the children's own grandmother. She did not claim the "rights" of a grandmother — a grandmother has no "rights" in her children's home. She has only the privilege of bringing joy to her grandchildren and her children in their home, and whenever she finds that her coming does not bring joy, she should withdraw her foot from their house and

trouble it no more until she is asked to come.

To sum it all up, I certainly think you brought your troubles upon yourself by an insistence upon having your way in everything, by being a stickler for exact material justice, by walking in the law of the material mind instead of in the spiritual law of love. Love is always glad to let the other person have his way. And I think that it is up to you to get yourself into harmony with your relatives, by adjusting yourself, and it is up to you to make the first advances and to beg pardon for your sharpness.

If I were in your place, I would restore to my father's home everything that he would have liked to keep. Love with its harmony is the greatest thing in the world. Things should weigh nothing in comparison. And

to E.J.B., who doesn't like her daughter-in-law, I said:

You must drop from your mind, so far as possible, all feelings of resentment toward your daughter-in-law, and all thoughts of worry concerning your present and future condition. I realize how very difficult it will be for you to do this. But it is necessary if you are to get out of your present mental condition. When you are harassed by worry you are in no condition to make a right or just decision. Neither are you in any condition to decide as to what your future course should be.

In regard to your relations with your daughter-in-law, it seems to me that you hold the key to the situation. You are much older than she, and you are capable of doing more than anyone else to establish

harmonious relations with her. At the very beginning you must put out of your mind all resistance. You can never force her into doing as you wish. You must free her in your own mind and accept her as she is. You must remember that at heart, she is just as anxious to do the right thing as you are.

All of our shortcomings are due to ignorance. The real part of every man and every woman is good. That which seems bad is due simply to ignorance and the limitation of the personal outward self. Hold for your daughter-in-law the thought of her as you wish her to become, not as she seems at the present time to be. Every night when you go to bed relax mentally and physically, deny in your mind all feelings of resentment toward your

daughter-in-law, or toward your son, and affirm positively for them those good qualities you desire to see manifest — "You are kind and I love you etc. Send your best goodwill to both of them. Do this regardless of any feelings you may have in the matter. Having made your affirmations several times positively, distinctly, drop the thought from your mind entirely and go to sleep. Remember that you are one with the One Life and that this One life will take care of you.

Ask your own spirit to show you the next step. Get quiet and let the One Life express itself through you. When your mind is occupied with worry thoughts there is no opportunity for you to see "the way out." Get rid of worry and resentment and develop your poise and self-control through

this practise of love toward your daughter-in-law and son, and you will then be in a better position to judge as to what the next step ought to be.

## Chapter 20: How To Transmute The Family's Ridicule

I cannot successfully carry out your plan of going into the silence, and am forced to practise concentration while lying in bed. I find this a great drawback, but can see no other way. On several occasions, while carrying out your instructions, some of the folks have chanced to run in on me, or have hammered on the door until it made me miserable; and afterwards would bring it out before strangers or speak of it at every meal. I simply had to substitute some other way. So I practise concentration while lying in bed. E. S.

There are always three ways to meet any condition. One can let circumstances turn him aside from his purpose; or he can exercise his own divine ingenuity to find a



way to change circumstances or to make a way over them or through them; or he can compromise with circumstances. He can let circumstances make him; or he can make circumstances; or he can do the best he can under the circumstances.

The writer of the above letter chose to remain under the circumstances. Of course he gets some good from his practise under the circumstances, but not nearly the good he would gain by coming boldly out from under things and doing what he thinks is best.

And then, while living under circumstances he is stunting and distorting himself. The conditions of our lives are the raw material given us to be turned to beautiful results; only by using our ingenuity in turning them

to beautiful results do we grow in grace and power and wisdom.

I know a woman who was situated as E. S. is, only a little worse. She had an old thought husband and children who never lost an opportunity to ridicule her New Thought foibles before relatives or acquaintances. And she was very sensitive to ridicule. For a time she did the best she could under the circumstances — she went into the silence on the sly, and she kept her New Thought reading out of sight.

But in spite of her best efforts at keeping under conditions her husband or children would find her out. Then came the jollying which shriveled her like a flame — a flame which showed its color in her face.

Should she give it up? she asked herself. Should she wait for circumstances to change? But in her heart, she knew circumstances would not change unless she changed them. How to do it, was the question. She had tried argument, resistance, entreaties, tears and threats, all to no purpose. They would ridicule her. Her husband considered New Thought a species of insanity to which the weak-minded sex is susceptible, and he thought he had found that ridicule would break up the insanity. So he kept up the ridicule before folks, besides dealing her plenty of harshness and contempt when the visitors had gone.

This woman saw that she must either stand the ridicule or give up her New Thought practises. The latter she couldn't do — the

New Thought possessed her. So she determined to follow her own desire in the matter, and stand the ridicule, like a good martyr. Oh, but it was a martyrdom when her cheeks flamed!

One day she was meditating over Jesus' injunction — “But I say unto you, that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also. And whosoever shall compel thee to go a mile, go with him twain.”

All at once it came to her to laugh with the laughers, instead of trying to maintain her dignity while they were ridiculing — to go two miles where they proposed to go one. At first it seemed to her an impossible task, but after a little she began to see how she might think of herself in an impersonal sort of way, and might join the others in jolly

herself just as she might if they were jollyng somebody else.

And she was surprised to see how easily she could do it, and how readily she began to see the humor of things as they saw it. After a few trials she could laugh as heartily as they, and she began to enjoy helping the joke along.

And what do you suppose happened? Why they got tired of ridiculing one who didn't mind it. Of course they did. Then how happy she was to think that she had conquered that old sensitiveness to ridicule, which had caused her a thousand needless pangs! How strong and exulting she felt to think such things no longer had power to move her. And how glad she was that she was beginning to see and feel with other folks even when they criticized her;

she rejoiced in her growing sympathy with others.

She found her view of other people's motives and actions changed from a mere narrow vista to a wide and glorious vision from the mountain top. In other words, she got out of herself to see herself, and by so doing became better acquainted with all humanity. Out of this better understanding grew a deeper love.

And the love expressed itself in the little things of life. She grew in wisdom and love toward others; and they reflected it back to her. From delighting in tormenting her they came to want to please her. They began to sy-pa-path-ize (same-state-ize) with her — to see her with new appreciation and consideration. In short, they absorbed her point of view. Then they surprised her by

taking her side when a question of New Thought came up! Eventually they openly espoused New Thought teachings.

That was what one woman did by coming squarely out from under conditions and acting according to her highest leadings. She changed herself as well as her environment.

It was no accident. By unalterable law she changed her environment — by the law of non-resistance to evil and calm, unmoved pursuit of good as she saw it. She turned things to beautiful results. (Can you guess who this woman was?).

And E. S., who by the way, is a man, can do the same thing by the same means. And so can every other reader.

## Chapter 21: How To Make Yourself Liked And How To Express Yourself

I am a girl who has never been very popular with men, but I recognize that my happiness lies in loving and being loved by one. I have never been in love in my life, though I am a woman grown. It seems to me that the men (or boys) who have shown any preference for me, were always, younger than I was, and I could never get interested in them. Then, too, I have no "small talk," and when I receive professions of love, I always feel that they are not meant. I am domestically inclined and love home life, but I have to work in an office to support myself, and am not at all satisfied. I am very particular and don't allow any "liberties" whatever, and I believe I am considered Indifferent to men. Can you tell



me how to overcome my diffidence and interest men in the right direction? — V. R.

Judging from the tone of your letter, I suspect you are a very inexpressive and undemonstrative person. In which case the key to the situation with you is to cultivate the habit of expressing the thoughts and desires that come to you. When you begin you will find it a little hard to do, because you have got yourself so set in the habit of not expressing what you feel, that you won't be able to discover at first that you have anything to express.

The first thing to do is to imagine what you would like to express, and then express it. Begin to take an interest in those about you and to express that interest in little ways; little words, or little attentions. Lay for your own kind thoughts toward others and make

a business of expressing them right on the spot. Don't wait to think — just express.

In addition to this, take time every day to imagine yourself hobnobbing socially with plenty of attractive and agreeable men. I remember that when I was a very young girl I was quite smitten with a very young gentleman of my acquaintance. All without trying I used to imagine him as going down on his knees and begging me to accept his affections.

The first time I pictured him presenting himself to me in this fashion it made me flush to the roots of my hair and the nape of my neck. But by and bye I got so used to this idea that at last when he did begin to pay me little attentions I had no sense of embarrassment whatever. It seemed all natural to me. But alas and alack, when the

attentions came, they didn't suit me at all! I haven't seen this young gentleman since I reached the mature age of twelve years.

Later in my life, I used to try the same mental tactics before great persons. I met all the great ones of the world, all in my mind. I visited with them on the friendliest kind of footing, and I spoke out anything that came in my mind about them or to them. I kept reminding myself that they were the greatest people in the world and that I was just as great as just as individual, just as important in the scheme of the universe; that the only way in which I differed was in being different! that my only value to them or to the world was in expressing to them my own natural normal thoughts and feelings, just as they came to me fresh from God! In dreams as well as in

daydreams I have repeatedly visited with King Edward VII and other notables on the friendliest terms and without thinking of my own appearance or words.

And so when I really did begin to meet the great people of the world, I felt as comfortable as I did in meeting my own sisters or brothers.

All because I learned to value myself, and to consider my own thoughts and impulses as the thoughts and impulses of God through me; thoughts and impulses given me to express; thoughts and impulses which, coming from God through me, must be the right thoughts and impulses or they wouldn't be given me for expression.

To get back to your own case: Express your kindest thoughts and interest and

feelings to those about you, regardless of whether they understand you or not. It makes no difference whether they understand you — the chief thing in your life is to express what comes to you from within. By so doing you express your real self and give those about you a real opportunity to understand you and be attracted to you.

The sort of life you evidently have is the kind of life that shuts you off from all the lives around you — you live the inexpressive life. Wake up and be YOURSELF. Be yourself even in a business office. This doesn't mean that you have to spend your entire day chattering and giggling to those around you. But it does mean that when you feel like smiling you should smile, and when a bright thing

comes to you, you are to speak it out brightly, and when you feel an interest in the one near you, you are to show that interest.

Seek a social life. Go to church and get interested in a Bible class, if you don't know of anything better. Usually a mixed Bible class is both interesting and productive of personal friendships. Go to lectures, parties, banquets, lunches, anything, and anywhere that you will be apt to meet new people and make new friends.

Remember wherever you go you are to express yourself in thoughtfulness and kindness toward others, men and women, everybody young and old, in order to pay your way.

No society is going to do any more for you than you do for it. Others give themselves to you and you must give yourself to others — give your ideas, your interest, your kind thoughts, your kind deeds, your smiles and appreciation. You need not try hard to talk or to entertain, most persons prefer a good listener to a talker of the Tennyson's brook variety.

To have friends, be a friend — and practise on any old individual who comes your way!

Don't get the idea of trying to be interesting. Just be yourself and express that being. Think interest and kindness and love to those about you, try to understand them, try to make their interests yours, and gradually you will find it easier to express the interests you feel. I know a woman who married her wealthy employer, and they

say that he was first attracted to her because she was always willing and attentive to the wants of others, no matter what went wrong in the office.



## Chapter 22: Making Money And Spending Money

Here is a man who asks, “Is it possible for one person to gain wealth (money) without impoverishing another, at least indirectly?”

Most certainly. It is not the quantity of money on hand which makes a man wealthy, but the quantity of money which he circulates intelligently. The only way to gain wealth is to spend money wisely. If I pay out \$1.00 for a worthless thing, I have impoverished myself. If I pay out \$1.00 for that which to me is worth the full dollar and more, I have enriched myself.

There is a difference between spending money and investing money. To spend money is to pay it out unintelligently, for things which bring diminishing returns and

leave a bad taste in the mouth. To invest money is to pay it out for something which brings lasting satisfaction. And this lasting satisfaction one grinds up every day into more money.

For lasting satisfaction is the joy of living, and joy in living fertilizes one's originality and multiplies his power for doing.

I may invest five dollars in a fourteen course dinner, and the result is indigestion and loss of power. I may invest five dollars in a book and gain from it suggestions and inspirations which enable me to make a thousand dollars. In the first case I have spent my money, gaining nothing in return. In the second case I invested it wisely and in the paying out of the money I gain wealth, mental, spiritual, and material.

And the man who sold me the book, along with the rest of the world, comes in for the blessings radiated from the center of satisfaction.

My neighbor might pay five dollars for the same book and from it gain a mental indigestion with consequent dissatisfaction. That dissatisfaction would rain curses on the head of the salesman.

All of which reminds me of what Emerson said — “Every man takes care that his neighbor shall not cheat him. But the day comes that he begins to care that he do not cheat his neighbor, then all goes well.”

If you are ever a success it will be because you take hold of yourself and develop yourself and direct yourself in ways useful to the world about you.

The world pays nobody except for work which it wants done.

If you do better work than your neighbor, you can command better pay — if you demand it.

The world isn't going to give you better pay unless you (1) work for it, and (2) believe it your right, and (3) insist upon having it.

But if you never do good work till the world pays you high wages you will never get high pay. You have to do such good work that the world will wake up and take notice that you are the one who does that good work — you have to do this whether you receive pay for it or not.

In other words, when you are beginning in any line you have to do good work for small pay, or for nothing, as a matter of

advertisement of your work. Then when those around you begin to demand your work, you can fix your pay according to right principles.

But if you are full of spite and contempt and ill-feeling for those around you who have not paid you high prices for your work, you will cut off the connection between yourself and the good pay you want.

All kinds of envy and criticism and fault-finding and ugly feeling de-magnetize you so that you cannot attract the things you desire.

Goodwill to all. Goodwill to the unjust as well as to the just, is the magnetic power which enables you to attract the things you desire.

If you fill yourself with goodwill, it is as if you turned the current of electricity on to the wires that do the work.

If you fill yourself with envy and resentment and criticism and fault-finding of the world and the people around you, it is as if you turned off the goodwill power which does the work you want done.

This is the whole thing in a nutshell: Go in to win and stick to it. Do good work and do it in goodwill to the world. And as a demand for your work increases, raise the price.

Then there is another side of life that must be systematized — no matter how small your income it must be so managed that there will always be a little laid by toward your savings account for the DAY OF OPPORTUNITY. Think it all over and allot

your money for all things that it is necessary to buy, taking pains that your saving account is not left to the last, but is reckoned in with the very important things, like paying the grocer. See that your savings account grows every week and every month if only by a twenty-five cent piece.

And see that all your bills are paid before there are any luxuries.

If you cast about you, you will find that even men in very poor circumstances indulge in a great many luxuries. Wastefulness is the greatest luxury in which they indulge. The poor girl in the kitchen is more wasteful than her mistress would be if she were in the same place, just because she is more careless and is less determined to manage well the things at her command.

Men who are not rich are apt to be more wasteful than men who have larger incomes. And it all comes out of a mismanagement of funds — the failure to plan expenditure so that funds will cover the ground in the best way and leave a good margin for savings and the unexpected.

Wastefulness is a relative term, as you can readily see. Whatever money goes for things that you do not really want, and which do not tend to advance you in the direction in which you wish to go, is money wasted.

Organize your spending so that every penny will be "spent for power," as Frank Andrews Fall, bursar of New York University, says.



## Chapter 23: To A Man Who Has Pressing Debts

The one thing that is the matter with you is that you think there is something the matter with you. There isn't a thing wrong with you but that. Quit looking for troubles within or without. Quit looking for reasons why things are not as they might be if you were a different man in a different place.

Accept yourself as you are.

Accept your conditions as they are.

Rejoice in everything exactly as it is, because everything is an opportunity for you to turn it to more beautiful results.

See that you pray a plenty and always in faith, believing in your oneness with the Spirit of Wisdom and Power and Love. Whatsoever things you desire believe that

ye receive them and you shall have them. In other words, know that the thing you desire is already yours in spirit and in truth, and that you are daily and hourly led in right ways to work out the things you see in spirit.

Now go in to win and stick to it. When John Wesley had an extra lot of work to perform, he took an extra long time for prayer in the morning. Just you see that you don't skimp your time for going into the silence and practising New Thought, no matter how much business pushes from the outside. This is the only way to get the wisdom you need to swing that work. And if you have wisdom enough you will certainly find the money. Wisdom comes from within and if you want to dig for wisdom you have got to dig in the Silence. There is no other way.

There is only one source of wisdom and that is God within you.

And the wrong steps in your past haven't a thing to do with it! No matter whether you took wrong ones or right ones you did neither more nor less than other people are doing every day. We all take wrong steps and right steps. It doesn't matter what we did last year or last week, it is what we are doing mm. "Break off thy sins by rightness" now. Remember that the past is of no use whatever except to learn from. Take these lessons and be glad of them. But forget all the rest. Wipe off the slate! Wipe it off every morning and begin a bright fresh new day. Wipe off the slate every hour and begin a bright fresh new hour! What in the world is the use of spoiling a perfectly good day raking over the steps and mis-steps you

took last week or last year or last decade? Read Ezekiel and you will see that God doesn't visit sins upon anybody's head a minute longer than the persons themselves keep persisting in the sins. The minute the soul turns to God all its past is forgiven and all of God's care and wisdom goes into helping the soul work out its present good desires.

Just what do you mean by your getting temporary relief in prayer but you do not get deliverance? True deliverance is a spiritual thing — deliverance from worry and fret, from a sense of being in the wrong place. True deliverance is deliverance from unright thought. Is that what you mean when you use the word? Or are you making the mistake of looking at the outward appearance and considering that you are

not delivered simply because you still have debts and are still striving to accomplish things which are not yet accomplished? If so, you are looking in the wrong direction for the proof of deliverance. Look within.

And how could you be delivered from all your debts if you are still striving to do things? No man can grow except by bursting bonds, transcending limitations, paying off old debts and incurring new ones perpetually. But your trouble may lie in biting off more than you can chew. Perhaps you try to work out your financial problems without taking into consideration the Great Unexpected — the most certain factor in every problem. To leave out the Great Unexpected is to find yourself cramped for means on every hand.

When you build a house, you count everything in and get a contract price and then you need to add at least 50 per cent to cover the Great Unexpected that always comes up. When you are starting in on a business deal you should figure as closely as possible and then you should reckon at least 50 per cent extra that must be taken care of in cash and credit, otherwise you will find yourself in perpetual hot water.

See that you get your business on to such a footing that you can pay every bill promptly on the minute when it is due. This is one of the most important things if you would keep out of financial hot water. Keep your credit good, and hold a reserve of credit to cover the Great Unexpected in the way of expense AND OPPORTUNITIES. For the Great Unexpected is more often an

Unexpected Opportunity than an item of unexpected additional expense.

Cultivate thoroughness in your business calculations and remember that the most important thing in all business is to be able to pay your bills when they are due taking advantage of every penny of discount and paying promptly even when there is no discount. Jesus said, "Make no vows but if you make them keep them." Be mighty careful what kind of obligations you incur, and don't ever let a man have a chance to say you crawled out of an obligation or deferred the payment of it. If you take all your discounts, you are banking every day a big Surplus of Credit that can be drawn on in case of a particularly great opportunity arriving. But your reserve credit should not be drawn on once in ten years

or more! — and then only temporarily. For credit is like a reserve in bank, and should always be kept there undepleted ready for the Great Day of Opportunity. It is the lack of this good credit that keeps you in hot water — if you are in this particular kind of hot water.

Sell off some land at a sacrifice or do any old thing to get yourself on to a basis where every obligation is paid promptly on the dot. If I were to step into your shoes now and if I couldn't get hold of more money in the regular channels to bring every bit of my business dealings up to the exact dot of cash-on-the-minute, I would rustle around somewhere and try to get somebody to bank on me to the extent of a loan large enough to put everything on to this cash basis. I would consider this far more



necessary than the matter of getting land. And I think I would manage it in very much the way that you manage the land — by getting hold of somebody that had faith in me to the extent of putting up the necessary cash and not dunning me for the interest or the principal. I would try to get hold of somebody that was willing to gamble on me on a long time deal. If I couldn't do this, I would go to two or three of my biggest creditors and state the case and get their word to hold their accounts with me in abeyance for a long period until I could get things on to this pay on the minute basis. It seems to me that that should be your endeavor now ahead of anything and everything else.

And the same principle ought to be put into practise in your community. There must be

a number of people in that community already, settlers who are working their own farms. Get these people together and explain to them that in order to draw more people you have got to make a beginning at a center and you have got to make every bit of that center very thoroughly well-built and beautiful. Get your community people together one day each week, or even each two weeks or each four weeks, for the public good. Get somebody who knows how to lay out a sort of civic center on your ideal farm. Plant trees, build macadam roads — build them a yard at a time if you can't build any more. Begin to beautify from a very small center and radiate outward going only just as far as you can pay as you go. I can imagine that that entire place at the present time looks down at the heels.

You must demonstrate beauty if you want to make an attractive center of that place and find people falling over themselves to pay you money for the privilege of getting in there.

I don't mean that you are to make something away in advance of the sort of people who buy that land, but you have got to make a center which to them is a beautiful and attractive center. First of all, you need a meeting place — it need not be an expensive place but it should be very beautiful of its kind, most exquisitely kept, beautiful grounds about it, fine trees and roadways, etc. Remember not to undertake more than you can get labor to carry out and carry out well. Then you must have certain days for every man to do public work, and there must be a head that

amounts to something as a head — which means he must have a soul as well as a head — and He must be on the job and boss the work that is offered for the public good on these certain days. When you have got something started that you can really be proud of you will be surprised to see how people will flock in there. Of course it takes some money to do these things, but if you get the right point of view yourself and if you have the spirit of thoroughness as well as beauty, and if you can get your settlers together and inspire hearty cooperation, you can do wonders with a very little bit of money.

I wish somebody would hire me for a job like that! I would love to go down there and look over that place and plan out something of the sort I have in mind, and then have a

few rich friends to invest in my organizing and beautifying ability! Nothing would please me better than that very kind of work. And I believe I could do it so that it would make the natives sit up and take notice! I have always had a sort of dream of that kind and maybe someday I will get into line for just that kind of work. For the present I am doing work of that sort on a small scale, on a 90x112 foot lot with a new building, etc., and with some twenty-five employees.

But I would like to do it on a whole township with ever so many neighbors to cooperate. I am very much interested in your work down there and if the location is as good as you say in your literature, I don't see why you can't do something fine as well as profitable. But good gracious, when I saw

that you had to take a stage ride from 6 o'clock in the morning till 5 o'clock at night to get there it rather dampened my interest! What has become of the railroad that was going right through there so close? And how do you get stuff to market? Why can't you get the neighbors to cooperate and build a little railroad down to the town, instead of taking that beastly stage ride? I should think you could run it with a hand power car until you could buy something neat in the way of a steam or gasolene car that could run on the rails. I don't see why you can't cut your ties right there and build your road with public cooperation and get your goods to market at one-quarter the expense it must cost you for teaming. It seems to me what you need in a place like

that is a head to organize and a soul to enthuse people to work together!

But of course I might think differently if I were on the spot. But I'll tell you right now that I wouldn't be there very long but what I would make things move somehow. I would clear off fifty feet square and start a beauty spot there if I couldn't do any better. And I would do it myself if I couldn't get them to cooperate. I think everybody would get enthused with the beauty center idea and help to work things out.

What you say about violating financial laws and then relying on having done the will of God is amusing. Likewise it is a very common failure. It seems funny that one should violate the very laws that Jesus laid down and then lay it off on God! So many people do it. Jesus told you to make no

vows but to keep whatever vows you did make, and yet a businessman will rush in blindly and make promises that he can see no way of fulfilling, and just trust to God to work a miracle in his behalf. Sometimes it works and sometimes it doesn't.

That reminds me of the way New Thought people defy all the rules of rightness and trust to luck and a few affirmations that water will be made to run uphill to please them. I just read of a case of a New Thought woman who coolly walked off with eight hundred dollars worth of diamonds belonging to another woman and trusted to luck that the other woman's heart would be miraculously softened to the needs of the woman who walked off with her jewels!

Which reminds me again of the time when Emerson remonstrated with Bronson Alcott



for swiping his potatoes. Alcott kept on shoveling potatoes into his wheelbarrow while he scowled at Emerson and answered brusquely "I need 'em, I need 'em!"

If you are violating any "common financial laws" just you quit it! One of the chief laws of God is that .you must stand up to what you lead other people to expect of you. If you give your word about a thing, you must keep your word or you are breaking God's law as well as financial laws. Get yourself square with the financial laws and you will find deliverance in prayer, as well as consolation. To be right with God is to be right with man. Inasmuch as ye do it unto the least of. these human beings you do it unto God. And there is no use trying to fool yourself by thinking that you wouldn't mind

if you were in the other fellow's place. You *would* mind. If you were in the other fellow's place you would see just as the other fellow does, and you would be just as mad as the other fellow is with you when you don't keep your word.

But whatever thing is wrong with you is merely a kink in your thinker. You are essentially right at heart and you are one with God whether you realize it or not; and you are in exactly the right place to work out the wisdom and power that God wills in and through you. Be still and know.

If you are head over ears in debt and can't pay your bills just have an honest talk with your biggest creditors and lay the big debts on the shelf until you get the little ones paid. Then you go at it tooth and nail to pay up those little debts just as fast as you can.

Get every one of your little obligations wiped off — every little debt is a vote from a fellow man for you to go to hell. Better have a few great big debts than a score of little ones.

I once found myself very much in the position I fancy you may be, only on a smaller scale. I went to two men and told them just how I was situated. I fancy they had already begun to think I was a deadbeat. But they quit thinking that and gave me their goodwill and agreed to wait for years if necessary for their money. Then I wiped off every one of the little debts, many of which were not of my making at all. By and by I got around to the big ones. It was several years, but I got there at last. And from the very minute that I had an understanding with those men and got the

little debts wiped off I felt free. The two creditors didn't hold me in condemnation, and I found that what they forgave was forgiven within me, in "heaven." And I found myself free to work and to make money as I never had before in my life. In fact, that was the beginning of my making money.

And for goodness sake don't make the foolish mistake of owing money through going security for someone else. No one on earth has a right to go security for another man unless his pin money will cover that security in case of loss. In other words if you have a thousand dollars in the bank over and above all your debts and obligations, a thousand dollars extra that is rolling uphill you are entitled to go security for another to that extent. That was a little thing I learned of my father — a pioneer

lumber manufacturer in Oregon — when I was a little girl. And curiously enough I learned it because he did that very sort of thing for other persons. He was always going security for somebody and then worrying himself sick over it when the somebody fizzled out and he had to pay. And through his worrying I became conscious of the cause and I received the fulness of wisdom which he gained through his hard experiences — he admonished me never to go security for anybody unless I had pin money to cover it. I remembered it, and I have lived up to it pretty well so far.

## Chapter 24: The Individual As A Magnet

I prefer the word 'relate' to the word 'attract.' There is an important distinction. If I were to 'attract' sandbagging at the hands of some predatory gentleman, it infers that some quality in me acts as suggestion to him. If I 'related' myself, it would infer that universal causes-in-relationship caused me to come along just then, but that the gentleman would have been equally willing to sandbag any other promising looking subject. I cannot understand individuality in any other way. And I think many people have 'related' themselves to many varieties of cranks and fools. The ones lacking conscience simply smash things and walk out, the others — good gracious! I have gotten into a sentence I can't get out of. —  
Juliana.

I will help you with that sentence you could not finish! You say, "The ones lacking in conscience simply smash things and walk out, and the others — "

I will tell you what the others do — they sit still and enjoy their virtuousness. They sit still and enjoy the sensation of throwing the blame for their own situation on to somebody else! They enjoy themselves meandering round in the labyrinth of reason hunting after words that will mitigate the meaning of this statement:

The individual is a self-made magnet that attracts to itself the conditions that are related to it.

The individualist is a great substitutionist. He is always picking out words that are "just as good," but don't quite convey the

whole meaning! For instance, he likes to say that he "relates" himself through no fault of his own to his unpleasant circumstances, but that he did not by something within himself attract those circumstances. like Job, he enjoys himself repudiating his boils, instead of acknowledging their source and getting rid of them. He insists upon "holding fast his own integrity," even if he has to make God and Principle a liar to do it.

There are those who free themselves and the "fool" before they walk out of the unpleasant relationship. In such cases they smash nothing but things, and things are made to be smashed and replaced by better things.

They smash nothing but conventions, bringing freedom and opportunity for



advancement to several persons including themselves. In looking back they see it was "the best thing ever happened," and they could not say that if they could not always see that it was the best thing that ever happened to the several other persons.

Time and experience prove the rightness of actions and nothing else does. And the one who dwells in the negative idea that he is "related" to bondage he cannot in conscience break if he desires to, has nothing to prove anything with, except the meanderings of his own reason.

The fact that you have "delivered others" will not excuse you before God for not delivering yourself. For the reason that God mils and works in us to deliver others by delivering ourselves.

Self-justification makes you ingenious in finding excuses for not doing the one thing necessary to "relate" yourself to God and all good — i.e., the accepting of yourself as a self-made magnet that attracts to itself all its conditions.

And with that goes the correlative that the conditions in themselves are merely counters given by the Good Principle, with which you can work out the new problem just presented.

While you sit back and accuse somebody else of putting the problem before you for no reason whatever, and for no good whatever, you do nothing toward solving it. Therefore you are held to it.

Just you accept the first principle of New Thought clear down deep in your heart, and

act from it, and it will not be long until you find yourself absolutely free to go or come, absolutely free to act as the spirit within you prompts.

The trouble with you is you have never had the good old Methodist experience of putting yourself "all on the altar." You live too much in your reason.

Reason can prove anything you suggest to it, and never until you put yourself "all on the altar" and act and think and feel from that fundamental principle of New Thought, will you find yourself freed from your limitations of environment.

Not until God enlightens your reason from within your heart, do you begin to realize your real I.

Until then you will go on fooling yourself with the idea that you are “delivering others.” You only fool yourself, for one person never delivers another.

Oh, yes, I know it was said of Jesus, “He saved others, Himself he could not save.” But who said it? The Jews who killed Him, who saw nothing more than the body. Jesus saved Himself and rose again in body and soul if we are to believe the records.

Another may deliver himself by the use of what he has gained from you, but that is no credit to you. It is what he does with what he sees in you, or learns from you, that does the work. All the credit belongs to him.

You afford to others only the environment which they can use or refuse, according to what is within themselves.

You can only let your light shine, and your light shines fitfully indeed when your eye is not single to the one truth that the individual is a self-made magnet that attracts to himself all the conditions that come to him, good and bad; every condition affording the counters for the working out of the new problem by the individual; the individual himself always absolutely free and choosing moment by moment what he will think, either the truth of absolute or the untruth of limitation.

Wake up, Juliana, and take your dominion! It is a perfectly good dominion but slightly rusty through lack of use.

Dominion over your thoughts of com-se,  
dominion by choosing truth thoughts.

You cannot have dominion over the other  
fellow.

## Chapter 25: How To Use Your Storehouse Of Personal Power

I am naturally an impulsive, nervous person. Have always heard persons commended for possessing a 'lively disposition.' I find such liveliness is very wearing on me, and that I suffer a reaction when I join in a lively, laughing, conversation. But if one always keeps his subjective self under rigid control, he will be very staid; I want to be bright and lively. In order to do this must I control the subjective, the emotional nature, or must I let it lead? — D.O.

Control it by all means. The subjective or emotional self is the best of servants but the worst of masters.

All the evil in the world results from transferring authority from objective to subjective, from letting emotion run away with conscience and reason.

All unpleasant reactions are due to the waste of energy which results from this transfer of authority.

The emotional or subjective self is the storehouse of personal power; the objective self is the director of that power. Happy results come from intelligent use of power. To give unbridled rein to the emotional self is like turning on the power of an automobile and then lying back and laughing — or weeping — whilst the auto runs its pace and kills or maims what comes in its way. The loud, hysterical giggle betrays that emotion is running away



with the directing power, and that personal power is ebbing below the point of safety.

And the waste of power — the letting loose of more emotion than the occasion really calls for — is bound to produce its after effects of depression.

Depression of this sort is due to depletion of emotional energy, and disappears as the system recuperates — as more energy is stored.

Nearly all "blues" are caused by such reaction; energy is wasted in mental or physical agitation due to anger or fretting, or "righteous indignation," or excess of sympathy, or "having a good time"; and then we wonder why we are so blue. We go off and have a "good cry," which relaxes us, fall asleep after it, and wake up without the

blues — and wonder why. More energy has been generated — that is all.

The secret of real enjoyment, of the kind from which there is no unpleasant reaction, lies in perfect control of the emotional nature; in so conserving your emotional power that it shall never be depleted beyond a certain definite point of poise, the point where there is plenty in reserve.

When one first begins to find and maintain this state of poise, he feels that he can never "have a good time" again — that he must repress all the fun and be glum and steady. But this is a mistaken idea, which will disappear as he gains control.

There are heights and depths and breadths of fun and joy which can never be touched except by the poised, controlled person.

It takes emotional energy to enjoy, and the greater the store of energy the deeper the enjoyment and the less of it is wasted in boisterous movements and loud noises.

One does not suppress his enjoyment of an incident; he suppresses unnecessary expressions of his enjoyment; and every such motion inhibited leaves him with that much more energy on hand with which to enjoy. In proportion as he ceases to stop his emotional power in loud laughs and unnecessary movements, he deepens his power of enjoyment.

Laughs are on the surface; real enjoyment is in the depths of being.

It is the surface slopping one must suppress, the waste of power, that he may

become conscious of the real depths of enjoyment.

Impulsiveness and nervousness are due to depleted emotional energy, and are caused by letting the subjective, emotional self rule. So much energy is wasted in unnecessary emotionalism that there is not enough left to enjoy with — there are no depths. There comes to be a habitual waste of emotion over the most trivial things, and there is no reserve for the greater things which occasionally come. All due to excessive expression of emotion. People who have not learned to control their expressions of emotion have never even tasted full enjoyment.

The one cure for nervousness, impulsiveness, boisterous emotionalism of

all sorts is to be still; cut off all unnecessary waste and let the reservoirs fill.

There are two kinds of "lively dispositions." One is the result of hysterical slopping over of energy without regard to the fact that the reservoirs of personal power are dangerously near the point of utter depletion. This sort of liveliness often ends in tears, nearly always in depression. The other sort of "lively disposition" is the surface expression of full reservoirs. One is like the slopping of water from a shallow bowl, by shaking the bowl; the other is like the rippling of a clear lake — the depths are clear, still and happy, whilst the surface answers brightly and without waste, to the passing breezes of fun. The bowl of water is exhausted by its expressions of fun; the

clear lake enjoys its ripples of laughter without wasting itself.

The larger the lake the larger the waves. The same breeze which causes a pond to ripple will cause Lake Michigan to toss in white-capped glee. The greater the length, breadth, and depth the greater the waves; so, the greater the personal reservoir of emotional power the bigger the laugh of which it is capable. The loud laugh sometimes betrays the vacant mind and reservoirs; sometimes it betrays wide and deep and full ones; and by its ring the hearer can tell which. Who has not rippled in response to the musical, full, contagious loud laugh? And cringed at the sharp, hysterical loud laugh?

The musical laugh, loud or soft, invariably indicates well stored reservoirs of

emotional power and real enjoyment. The shrill unmusical laugh, the nervous laugh, loud or soft, invariably means nervous or emotional depletion, shallow reservoirs, and shallow enjoyment or none at all. Musical and unmusical speaking voices are other indications of these states of personal power. Smooth, graceful, intelligent gesticulations are yet other indications of full reservoirs; rough, jerky, unnecessary motions indicating depletion.

The curtailing of wasteful laughs and motions is one of the most important things in life. Emotion is soul force, that which accomplishes all the great things of life as well as all the little things. Every human being has access to unlimited soul force, which is constantly flowing into him from the Universal Reservoir. But if he uses it as

fast as it flows in — uses it in overdoing the small and least necessary things of life, he has no power for the greater things every soul longs to do. How much power would the world get from the Niagara River if it were not for the great natural dam and reserve power at the falls? If you would do the great things, you must see that your energy is not wasted in a steady stream of little things.

Every movement, every thought, uses a definite amount of emotional energy. Every inhibition of a movement or thought stream permits the higher rising of your reservoir; just as every stone added to a dam increases the reservoir and power behind it. There are enough good things to do and think in this beautiful world without dissipating our power in thoughtless



activities, such as tapping our feet or fingers, rocking to and fro, giggling shrilly, and so on.

Yes, we learn to do things by doing them; do we want to do these useless things? Of course not. They are wasteful, unbeautiful.

And we can learn to stop them by stopping them; and have so much deeper power with which to do the useful, beautiful things. A half-hour a day used in simply being still, will add almost incredibly to the depth of our reservoirs. And every time we remember to inhibit an unnecessary rock or tap or fidget, we add another depth to our power. This is all easily proved by a little practise.

Our energy is soul power, which is also wisdom. As our energy deepens our

wisdom deepens also, and our" sense of humor deepens. Soul power is love and wisdom, the One and Only Substance of which the individual is an inlet — a small or large inlet according as he lets the energy run out fast, or conserves it for large uses; according as he lets it run, or dams it for personal use.

There is plenty of soul power for everything — yes. But it takes time to build a dam; and the man who lets loose his whole Niagara Falls of emotion upon trivial occasions will have to spend most of his time in patching his dam. An4 the man who dribbles all his power in thoughtless and useless acts, has no power behind his Niagara.

Do you see that self-control is the key to heaven? And the time to use it is now, the place here. "Earth's crammed with heaven"

waiting to be conserved to individual uses. Love, power, wisdom is flowing through you into expression — don't let it flow too fast — don't waste it in thoughtless, foolish expression. Cut off the wastes; use the power in wise directions, and let the tide rise within you. Thus shall you come to the great things you would do, and behold within you shall be the power to do them with joy; and there shall be no aftermath of depression.

This is heaven — the highest heaven for the deepest soul. And the door is open for everybody.

Vital energy is soul energy — love-power and wisdom mixed — L2, W2.

The body is a generator of vital or soul energy.

Heaven and hell are states of bodily being.  
The body full of vital or soul energy — L2,  
W2 — experiences heaven.

The body depleted of its soul energy lives  
in hell — carried there by riotous living, by  
wasting its vital or soul energy.

## Chapter 26: Pre-Natal Impressions

Talk about mothers being able to influence their unborn children: Here is a portion of a letter just received from a friend of ours in Central America, in which he tells a personal experience that ought to wake every prospective parent to the importance of high thinking and high devotion.

"I have told you that my wife is, or was, a strict Roman Catholic, — never having had the chance to be anything else in this priest-ridden country. Well, as it is impossible to keep house here without a wooden Jesus, and a picture of the Virgin, I gave her a beautiful large picture of the Madonna and Child which the bishop blessed and irrigated with holy water to the detriment of the splendid frame. I bought it as a work of art, and at a big price, attracted

to it by the face of the child. It has always hung in my wife's sleeping room, and, Mrs. Towne, no painter living could paint a better picture of our baby than the child this Madonna holds in her arms — hair, eyes, eyebrows, shape of head, all, all a perfect likeness of my boy as he is today, not a line or shade of color lacking. The 'Padres' and piety mongers among my wife's friends are trying to make her believe it's 'a miracle,' and that her child is going to be a great saint. If he does become such, he will belie his ancestry on the paternal side! I would like to hear the opinions of these parties twenty years hence.

"Of course I have read of the wonderful effect of the mother's imagination on the offspring, and myself and our doctor have explained to my sweet little wife.

"But this is the first time I ever had a practical illustration of the subject, and to say that I am astonished is putting it mildly. Doctor also, who is bringing some medical friends tomorrow to study this strange similarity. Max has the habit of holding the little index of the right hand up and moving it crosswise before him when he wants to say 'No.' And that is *exactly* as the hand of the child is painted in the picture. When he does this the expression of the face is an exact counterpart of the Virgin's child in the picture."

Whether environment makes the man may be open to question; but it certainly makes the baby. This devout little lady probably never dreamed of making her baby look like that saint's child. She just adored the whole picture and the high ideals

represented therein, never thinking of consequences to anyone. And she invoked high heaven to bless her unborn babe. And high heaven within created that which she adored.

I knew a frivolous little butterfly who determined that her first child should be born with yellow curly hair and blue eyes, though all her relatives and her husband's were dark and straight haired. Every day this little woman gazed long and often at the picture of a beautiful child she had seen, and imagined and willed her child to be like it. And he was — the most seraphic little blue-eyed, curly-golden-haired cherub I ever saw.

Ella Wheeler Wilcox attributes her literary talent to pre-natal conditions. And the world knows of thousands of other cases where



extraordinary talent or beauty resulted from peculiar mental and emotional conditions of the mother.

And records show plenty of cases of depravity directly traceable to pre-natal influences. There is that of Jesse Pomeroy, serving a life sentence down here in Charlestown, for brutally maltreating and killing several people before he was well in his teens. And then, when the prison guards, out of pity for his loneliness, gave him a kitten to keep him company he skinned it alive. Jesse Pomeroy's father was an employee in one of the great Chicago stockyards, and before Jesse's birth his mother used to go and sit for hours a day watching her husband kill and skin animals. She and her husband were just common, kindly people who loved to be

together. The father skinned sheep stolidly and drew his wages every Saturday night. But the mother hated and at the same time was fascinated by his deft killing and skinning. It took hold of her imagination and thought, which at that time were busy creating a baby. And Jesse Pomeroy got it all. He "didn't know why he skinned the cat — he couldn't help it." Poor wretch, only fourteen years old, he couldn't. So society supplies bolts and bars to keep kittens and men out of his reach. He is a middle aged man now, and thinks he could keep from doing such things. His friends think so too, and want to have him come and live with them on a big farm. But the public and the governor think he can't be trusted yet.

The world knows all about many thousands of extreme cases, both good and bad. But

it overlooks the everyday cases. I wonder if the world isn't filled with commonplace, prosy people for the sole reason that most mothers live a humdrum hand-to-mouth life, with no devotions beyond the daily grind. It takes large ideals, imagination, devotion to great purposes, to produce great offspring.

## Chapter 27: Making The Right Environment For Your Child

Dr. Lyman Abbott recently made this assertion:

"The first lesson to be inculcated in the home is obedience. The child must learn that obedience to law is the very foundation of civilization. We tried to put up a gate at Ellis Island to keep anarchists out. We ought to put it up in our nurseries. Children should be taught the rights of property and of person. Every child is born a robber. He is a highway robber. He has riot yet learned the rights of property. Place two babies on the floor, give one a rattle. The other child will creep to the first, and take the rattle away, if he can, then laugh with joy, while the other child cries."

This looks a little like the old doctrine of inherent depravity. But look a little closer.

Man has been falling upward for uncounted ages of time. In the light of the two theories of evolution and reincarnation it is plain that a baby born into the world is merely an acme of things accomplished in previous states of existence. In the nine months previous to birth the soul goes through the entire process of evolution, from the bit of amoeba all the way up through all the animal kingdoms to the plane of aboriginal man.

It looks as if the stored wisdom gained in countless ages of evolution are recapitulated or re-stated on the subconscious plane, in that nine months before birth.

So the baby picks up his life where the aboriginal left it. Dr. Woods Hutchinson in a magazine article on noses calls attention to the fact that every baby is born into the world with the pug nose, which is the invariable accompaniment of a low order of intelligence. Evidently it takes a long line of intelligent ancestors to develop a bridge to one's nose.

The Greek philosophers had high bridges to their noses; also a vast majority of the people who have made their mark in the world since then.

Since the most Roman nose was in infancy a pug, we are led to believe that after birth the child falls upward all the way from savagery to civilization.

A good many of us seem to stop half-way. Evidently, we need a few more incarnations before we can develop the degree of inherent intelligence necessary to manifest in a Roman nose.

Perhaps Dr. Abbott is right and the child is born an anarchist or a savage.

Probably if any child were isolated with savages, he would develop no further in this incarnation, or but little further, even though he might grow up with a Roman nose.

But when a little pug nose comes into the world as a William James Sidis, his environment evokes all his latent intelligence until it expresses itself at the age of eleven in erudite theses on the fourth dimension.

It is true that babies grab anything they can get, regardless of the "rights" of others. If its parents do the same thing, the baby will grow up without sense of right. This is the reason I believe in training parents first, and then children.

Every human being is a storage of latent intelligence, and it is environment which draws that latent intelligence out into consciousness, where it can be recognized and used.

The late Dr. Bernardo, of London, was instrumental in sending out to Canada thousands of the very young children of some of the worst criminals and defectives in the slums of London. In almost every case these children developed into intelligent and useful people. Only an infinitesimal proportion of them have failed



to grow up into ordinarily successful persons.

It is my private opinion that the environment was to blame in every case where the child was "lost." There was not enough love and wisdom in the environment to draw out the latent intelligence of the child.

I believe with all my heart that the capacity for good and growth and intelligence is latent in every human being that comes into this world. I believe you could take 10,000 children, born into the world under the worst conditions, and of the worst parentage to be found on this earth, put those children in some such environment as Professor Boris Sidis and his wife have afforded their boy, and every single child would develop into an intelligent, moral and

useful citizen, each according to the peculiar bent of his nature.

No! I do not believe that anybody has an evil bent of nature. Phrenologists say we have forty-two faculties, and I say that every one of those faculties is good, essentially and positively. Give the right kind of environment for the child, and the faculties will be developed to coordinate for the good of the individual and the world.

It is a far cry from the savage to William James Sidis, but he has spanned it in eleven years. Professor Sidis says it is because of the intelligence-evoking environment which has been given him. I believe it.

The world is working on this line — that is why we are spreading the schools and

bettering them. That is why we are asking for playgrounds and boys' clubs. That is why Oklahoma has a law which compels children to attend school, even if the state has to pay boys' wages to the widowed mothers to make it possible.

But the world is not yet more than half awake on this subject!

We are not yet more than getting one eye open to the possibilities of what may be done with the individual between the cradle and the vote.

Which reminds me that Ben Lindsey was the first to pry that one eye open, Ben Lindsey of Denver, the great man who turned the misfortunes of Mickey into opportunities.

The lives of grown people are more or less fixed, and if they stand a few hardships, it doesn't wring my heart. I have stood a few myself.

And I have learned that material needs are of less importance than social and moral needs. This does not mean that I fail to appreciate the social and moral side of the Y. W. C. A., or the Old People's Home, or any other institution.

But it does mean that an ounce of social and moral work done for the child is worth several pounds of it done for grown people. If I had my way, I would give a dollar for making the right social and moral environment for children where I would give ten cents for the social needs of grown-ups.

This is merely my sense of economy — taking care of older people practically ends with the individual. But taking proper care of a child means not only its happiness in childhood, but it means making it possible for the child to develop into a great and useful grown-up.

It means so directing every child-life that it will not end in an institution for the poor, for criminals or defectives, nor indeed in an institution of any kind.

We hear much about heredity. But the "heredity" THAT A CHILD RECEIVES IN THE FIRST TEN YEARS OF ITS LIFE OUTWEIGHS ALL THAT COULD POSSIBLY COME BEFORE. With the possible exception of cases where the poor little being was so badly pried before birth that it came into the world an idiot.

After birth the child inherits from everybody and everything it touches, and in ten years' time it develops from the monkey stage to the stage of the intelligent being who is able to cooperate.

He makes this development provided he has the proper environment, to educate him socially, morally, emotionally, as well as mentally and physically.

The schools supply the mental, but they have not touched the outer edge of the most important half of every child's environment. And if the child's parents have to scramble for a bare existence, it is impossible for them to supply the other half of the environment.

Therefore, it is up to us, who have intelligence and love and money plus, to

support a dub home, where poor boys may come in touch with right moral and social environment. If people only realized the tremendous importance of this the boys' dubs and the public playgrounds would be the best supported institutions in every city.

## Chapter 28: How Father And Mother Can Best Train The Baby

The mother's way is not the right way for the child.

The father's way is not the right way for the child.

It matters not whether the mother or the father has his way or her way with the child, it will be the wrong way.

God's way is the right way.

And God's way includes the mother's way and the father's way.

Many a baby is torn to pieces by its mother and father, each trying to pull the child into his own way and her own way.

God's way is the right way, and the only right way. God's way is the way of unity of



mother and father. It is a blend of the woman's way of softness and the man's way of discipline.

Let the mother and the father move from their separate extremes up toward the center and get together on God's way of bringing up the child.

If the man and the woman would raise a normal child, the father must back the mother, and the mother must back the father. Neither mother nor father is wise enough to raise the child alone. Only God is wise enough. He uses all the mother's wisdom and all the father's wisdom, and all the race's wisdom, and all the as-yet-to-be-discovered wisdom of the eternities to come. All this wisdom he pours through the father and through the mother — if they will hut stand together and hack each other.

Why should not the right way be a blend of the mother's way and the father's way, since the child itself is a blend of their two beings?

I said, the mother's way of softness and the father's way of discipline. In many families it is the father who represents the softness, and the mother the discipline. No matter — the principle still applies. It must be a blend of the mother's way and the father's way, each backing the other, or it is not the right way.

The child needs the softness of love. He needs also the hardness and straightness of discipline. The softness of his own way in non-essentials. The hardness and straightness of discipline in essentials.

Where the mother has the care of the child the father must back her up in all the discipline. Discipline builds character. Love and softness cultivate the emotional side of being.

The word emotion means power moving out from within. Emotions are soul power.

Character is like the bed of a stream. Man without character is a weltering slough of useless emotions and pleasures and pains. Without emotions, the joys of being and doing, character is rock-ribbed, forbidding and — practically useless.

All work and no play makes Jack a dull boy. All discipline and no love kills the fires of might and genius. All character and no play of emotion makes Jack a stiff and stubborn boy, a useless plaything of circumstance.

To balance the hardness and straightness of discipline with the play of pleasure, is the problem in the training of the child. It takes all the wisdom of the father and the mother pooled in the child, directed by the wisdom of God Himself, God in His fulness of wit and wisdom.

## Chapter 29: Answering Your Child's Questions

If you ever satisfy the questions of a child you will have to develop your imagination. Fairies are thoughts of course. There are fairies, plenty of them, good and not-good ones. Thoughts of love and kindness and helpfulness are bright fairies that make us happy; while cross and unwilling thoughts are dark and heavy and lie like lead in our hearts. Of course. And the probability is that someday we shall all be developed to such a fine state of clear-seeing that we can see the thought-fairies.

As to death, it is the emergence of the human "worm" from the chrysalis into the butterfly stage. Nobody can prove it, but we want it to be so, and anything desirable or

thinkable is possible of achievement. Desire is the prophecy of its own fulfilment.

As to where we come from, that is another case of the worm and the butterfly. When we get ready, we come out of the cocoon and spread our wings.

As to Sunday school, I believe it is a splendid thing to grow up in the church — provided one outgrows its limitations later. I wouldn't take Sunday school away from a child unless I could give it something similar and better in its place. Every story in the Bible has its spiritual application. If the Sunday school teacher is materialistic, she will only set the child to wondering and he will come to you with his questions, which will give you the opportunity to make the spiritual application. All things in the Bible are true in the Spirit — in the thought

realm, whether they were ever true in a material way or not. And whether they are true or not materially, is immaterial. The truth is that the Bible is full of stories which illustrate spiritual truths of character building. Find the spiritual truth and help your child to find it.

Edwin Markham lets his young son hear all sides of a question, including his father's view; then he asks his son what he thinks about it. And he keeps impressing it upon his son that it is what he thinks about it that counts for righteousness with him, not what anybody else thinks about it! And he helps the boy to carefully separate Authority from Truth. He reminds him that things are not so because some great man says so; that the greatest man that ever lived might make mistakes in thinking — mistakes

which would be discovered by people in future ages. He tells him about Galileo and how he had to recant the truth he had discovered; and how the world now accepts that truth because it knows more than the people who lived in the time of Galileo. He explains to his son the evolution of the race.

He teaches him also the evolution of the individual, showing the child that he himself is learning to think, by thinking; that his reasons and judgments of today may change when he is a few years older; that by thinking he develops the power to think still better, and that by thinking he grows tall mentally so that he can see farther and more clearly, just as by eating and exercising his muscles he grows taller and stronger in body. He teaches the child to



listen to the Voice of Good within himself and to follow that voice, in action and in thought. He teaches the boy to square his actions with that voice of good within himself.

When the child asks you a question that you cannot answer, reverse the question — ask the child to tell you what he thinks about it. And see that you treat his thoughts with respect, even though you may refute them.

## Chapter 30: How To Teach Your Children New Thought

In teaching New Thought ideas in Sunday Schools, should the New Thinker follow the Christian Scientists and Mrs. Eddy in refusing to accept the evidence of common sense as given to us through our mortal mind five senses? Are we to consider our senses as sources of eternal error, or are we to consider our mortal mind five senses of seeing, hearing, touch, taste and smell as a mental means of evolution, or the mental means of getting New Thought suggestions into the Sunday Schools? We could never get any New Thoughts into the children's minds at all if it is wrong to use their five senses. If we do not get our spiritual new thoughts into ourselves

through our senses, how do we get them in? — Mrs. W. A. Pendell, Barry, Wash.

Goodness! Don't confound children with such big words, obscure ideas, and hair-splitting schisms.

Tell them of the wise spirit that speaks within them, the spirit that is God and child, too. Tell them that as they follow that spirit health, happiness, and success are with them; that as they disobey it unhappiness results.

Tell them that unseen spirit is eternal truth and love, and is never wrong; while the advice of other people, the influences of outside things — things they can see, taste, smell, feel, or hear, may be wrong; and if they follow wrong influences the results are always painful sooner or later.

Tell them the reason outside influences may be wrong is this: That the truth spirit, or God, tells one child to do one thing and another child another entirely different thing, just according to the nature of the child and what will suit the child best in the long run. God tells each child how to act today that it may grow strong, wise, loving, and ready to do the great things the child wants to do when it grows up.

As Tom wants to be one thing when he grows up, and Dick wants to be another, and Mary still another, the all-wise God-spirit may tell each child a different thing now. If Tom, Dick, and Mary each follows what God says in his heart or hers, they will all be happy inside, even though they can't have everything they can see, smell, taste, hear, or feel.

But if Tom says, "Aw, come on — let's do it anyhow — I think it's all right even if Dick and Mary think it's wrong!" — if Tom says that and Dick and Mary listen to him and do what their own heart's voice says is wrong for them, then Dick and Mary will surely be sorry, even though Tom never is. What is right for Tom at a certain time may be wrong for Dick and Mary at the same time; though the same thing may be right for them at another time. A thing is "wrong" for anybody when it will bring unhappiness to him. Tom, Dick, and Mary sometimes think a thing will bring happiness to them, and after they have done it, they find it brings unhappiness. So Tom, Dick, and Mary are apt to be mistaken when they choose according to the influences outside themselves.

And the inner voice is the only guide that can keep them out of mischief and its unhappy consequences, and keep them going on the line of learning and action that will enable them to grow up into the splendid things they want to do when they are big.

If they keep listening to that little good feeling inside, acting upon its impulses, they will do always the things they'll be glad of afterward.

Tell the children that they are good from center to circumference, from top to toe; that happiness and growing up come from making good use of their good powers; that the spirit within each child makes that child “feel good” when he or she is doing well, and “feel bad” when he or she chooses wrong; and that if Dick just remembers to

see whether he feels good inside when Tom tries to get him to do something, he can always decide rightly whether he'd better do it or not. Tell him this is what Jesus meant when he said, "Judge not according to outward appearance" (according to what Tom, Dick, or Mary, or what he himself thinks), "but judge righteous judgment" (according to that deep-down little feel-good inside of him).

Tell him, "The things that are seen are temporal" (temporary, changing, good for you at one time and bad another), "while the things that are not seen" (like the little feel-good inside him, that is really God's still small voice) "are eternal" — always the same good, wise guide that shows the way to all good and joy and to the splendid grown-up-ness he so eagerly desires.

Tell the child God lives in and speaks in every human being, little or big, bad or good, just as he lives in and speaks in him; and that all the badness in the world comes from not knowing about and paying attention to this feel-good voice within.

Tell him the God within him, that makes him feel good when he is doing right, is the Spirit of All-Love and All-Wisdom; that the fruits of this spirit are thoughts and deeds of love, joy, peace, patience, learning, and kindness; that thoughts and doings of hate, unhappiness, violence, anger, jealousy, and all manner of badness are the results of not knowing about and paying attention to the voice of that good spirit within; or the results of forgetting about it after you do learn.



Tell the child that nobody means to be bad; people just don't know, or they forget, to listen to the good spirit within.

Tell him that life is a great kindergarten school where we are all, little and big, good and bad, learning to listen to that love-voice within, and that by and by when more of us know about it we shall all work happily together to make the world a beautiful and happy home for all people of every nation. Tell him that years ago only a few people knew about this good spirit within, though Jesus taught it two thousand years ago and others taught it thousands of years before that. It was taught, but people wouldn't listen! They were too busy fighting each other. But now we have schools, Sunday schools, papers and magazines and books, and everybody is hearing about the

God-spirit that is within every one of us trying to make us all a big, happy, helpful family.

Tell him that it is hard sometimes for grown people to quit their old habits of fighting each other and stealing from each other and doing other unkind things; but that the children are learning the good truth, too, and they are growing up in the good new habit of thinking and doing kind, wise, helpful things; and that by and by all the old people who are set in the old-fashioned habit of cantankerous little-selfishness will pass out of the world and the world will be possessed and made over by their sons and daughters and grandsons and granddaughters, who are growing up in the New Thought of love and brotherhood and helpfulness. In this way the new heavens

and the new earth shall appear, the earth shall blossom as the rose, and the lion and lamb shall lie down together in friendliness, and the lion shall eat grass like the ox.

Tell him, oh, yes, you think it may take a few hundred years yet, but that it will come to pass literally as well as figuratively. For animals take their cues from human beings; and when the Rockefeller lions and the child-labor and union-labor lambs learn to lie down in friendliness together — as they surely will or die off the earth — it won't take long for the real lions and lambs to catch the spirit of live-and-let-live, and do the same thing. As to the lion's stomach not being fit for the digestion of anything but lambs, that is a mere nothing that Dame Nature can readily adjust. If Mother Nature isn't equal to the task, we'll call in these

wonderful surgeons who like to amputate our outgrown appendixes. They can, perhaps, put the lions to sleep and cut out their lamb-appendixes. Then they'll take to grass and innocent gambols on the green. If not — they'll die, that's all. For the spirit of love within us hath said it — slaughter must go. This earth shall be one great beautiful heavenly home, and there shall be kindness everywhere, and no eating up each other. Our children are growing up in this New Thought and they'll manage someday to bring it all to pass. Just wait and see. And while you are waiting, see how much you can do by just listening to the God-voice within you, and being kind and doing your work just as well as you can.

Be sure to tell the children many times that this one great God-spirit that speaks in every human heart, child or grown-up, civilized or savage, is just working to make everybody happy. That is all it ever speaks in your heart for, or in mine, to tell us what to think and do to find the happiness we want. Remind the child that he is often sorry he did a thing and wishes he hadn't; this is because he can't always tell by looking at a thing whether it will make him happy or not; but the great spirit that is over us all and speaks in us all always knows; so if we listen for the little inner feel-good and obey it, we find real happiness every time.

And tell the child that even his mistakes are good, because by their hurts he is reminded next time to listen for that little

voice within that makes him good when he is thinking or acting right.

And tell him to never mind if he gets scolded sometimes when he felt he did right; for nobody in the world is yet wise enough to keep from being unjust sometimes, and parents or teachers are liable to mistakes just as small boys and girls are; and they don't mean to be unjust or unkind, any more than the small boys and girls do — they just forget the God in the small boy and speak sharply; as the boy forgets the God in the parent or teacher and neglects to obey.

Tell the child that the five senses are the five gateways through which we receive knowledge of things and people; while the inner spirit is the God that tells us whether that knowledge is true or false and what to

do with it, whether to act upon it, or contrary to it.

The five senses may be deranged and bring false reports, but the spirit within is ever the same, yesterday, today, and forever. The five senses bring reports of changeable things, that today may be true and tomorrow untrue; while the spirit within is always the truth.

Tell him that, as the evidences of the five senses continually change and conflict, it sets up warring states in the mind that depends upon them. This causes disease and all manner of unhappiness. While the mind that is stayed on the eternal spirit within can let outward things come and go, advance, retreat, or fight as they please without being upset or worried by them. Such a mind is at peace with itself, happy

in itself, no matter what happens outside itself; and such a mind fills the body with its own peace, happiness, and health, or wholeness. The mind that lives in the senses is continually changing as the senses change; while the mind that stays with the spirit at the center is on a solid rock from which it may watch the thoughts of the senses ever rolling in waves, perhaps raging in fury, but never disturbing the rocks where the spirit rests.

And from whence it may learn to rule the waves. The mind that is stayed on the God within can speak peace to the waves coming through the five senses, or it can ride the waves safely, as Jesus did before the sailors waked him to still the tempest. "God is my life" is literally true, and he whose thought dwells on God knows the



wholeness of life; while he who rides up and down according to the testimony of his five senses leads a miserable seasick existence and wishes himself out of it.

Oh, maybe I'm getting into a trifle too deep water for children. If I am they'll let me know it by not being interested.

When teaching children let lack of their interest be the signal for you to change your tack and set sail for home waters — for the simple, everyday things everybody can understand and enjoy.

The most important thing to remember when teaching children is this:

Be honest. If you can answer a child's question do so, in the plainest words possible; if not, say so. Remember that "Dignity is a peculiar carriage invented to

cover up the defects of the mind" — from grown-ups, not children. Children see through dignity and other shams, and despise the pretender. A touch of honest ignorance makes teacher and child akin, and for finding out things two honest folks akin are better than any orthodox pedagogy.

## Chapter 31: How One Family Of Ten Is Trained For The Efficient Life

The man just came to fix one of our dictaphones. He is the machinist who keeps in repair all the dictaphones in this territory. Also he is the salesman who sells all the machines in this territory. He is a bright young fellow, thirty-one years old and doesn't look it. He looks like a born machinist with a salesman's education. An education gained in the grammar school plus a thorough course in the university of salesmen's hard knocks. Clear eyed, level glancing, alert, neat, and reasonably well dressed. But evidently a machinist rather than an educated and cultured salesman.

I had a very pleasant and instructive visit with this salesman. He has a wife and eight small children. Also he has his brother's

wife and two small children, one a baby of seven months. The brother could not stand the economic pressure with a wife and two small children, so he got out from under, leaving this young man with a wife, a sister-in-law, and ten children, all under one roof. He is proud and happy in his responsibility, and in his very evident victories over circumstances.

"I tell you we have good times at our house," he said. "I have seven little boys and one girl of my own, and there is no lack of interest in life. Ten little ones run to climb all over me when I come in at night. There are thirteen of us at the table, a lucky, happy, hilarious thirteen. After the meal is over everybody has his work. Tom picks up all the knives. Jim picks up all the forks. Bob gathers the teaspoons. Little Leo

collects the saucers and carries them out, and Jim and Joe carry out the plates and cups. In about three minutes by the clock all the dishes are neatly stacked in the kitchen, the tablecloth is shaken and folded up and put away. Every child has his own part of the work and nothing would tempt him to let another one of the children do it in his stead. Efficiency in the kitchen, you know.

“In half an hour the dishes are all washed up and put away, and we assemble to hold court. We hold court every night! I am the judge! It is fun, I tell you! We begin with the oldest boy and he stands up and tells us his opinion about something. Then the next one has his chance. And all the others keep silent and listen till their turns come. It is fun to see how eager they are sometimes to

break in, but the judge never allows it. Everything is done in order and the judge decides all differences. Oh, it is great fun, I tell you. I never go to a club nor a theater, nor even a baseball game — there is more fun with those ten children and my wife and sister-in-law. We have debates, too, on all sorts of subjects, and we observe the rules for debating.

"Oh, I tell you they are lively youngsters, and just as healthy and full of spirit as little animals. And they can eat anything! They all go to bed at half past eight every evening, and then we older ones sit quietly and talk things over. Except once in a while when I come in from work late, and then maybe I get them all out of bed and we have a nice little supper around the table. We do have gay times, in spite of their

mother's frown. Then after our spread we hustle all the things out into the kitchen and wash them up and slick up ready for their mother to get breakfast in the morning.

"My wife takes care of all my money and spends everything for the house and for the children. We manage things carefully and we have everything we need and more. We have good things to eat and a good house to live in and good clothes. People can always get along, you know, if they are careful and work together. My wife is a wonder at managing things. And my sister-in-law helps, too, and we just get along fine.

"And my seven boys are all learning to be salesmen. You would laugh to see what happens nearly every night when I go into the house. Every one of the boys plays salesman from the oldest to the youngest

only three years old. Everyone has a little bag and he has his samples in his little bag — these little bags that you get at the ten-cent store. You would laugh to see the way they come up and play salesmen with me. I'm called all sorts of names from Jones and Smith and Brown to Montmorency and Snitsky. A little fellow will come and stand around and wait for me to pay attention to him, just as if I were a great magnate in some big null and he was waiting politely to get my attention. Then he shows me his samples and explains them to me, and I bring up all the objections I can. And when he presents good enough arguments, I buy and give him an order. He enters my order in his little book, and says all sorts of nice polite little things to me and bids me good afternoon. Then the next boy comes with



his bag. Sometimes one boy will come back two or three times in an evening, and very often he has a different line of samples to show every time. I tell you it is wonderful to see the way those little boys imitate the grown up salesmen and how they are catching on to the proper way to approach prospective buyers, and present their arguments and get the order. Why it is more fun than any play in a theater, just to watch those little fellows. And they are all so bright and good looking and healthy and successful. Why, they show success all over them even now, and the oldest of them is only fourteen years old."

How about their schooling? I queried.

"Oh, they are all going to school just as long as they can. And they are bright little boys, too, and learn fast."

Good! I like to hear you say that. Be sure you see that every one of your boys goes all the way through the high school at least. Then if any one of them wants to go to college be sure to make it possible for him to go. You see, school education will make them still brighter and more efficient salesmen. For instance, you yourself could have sold a higher line of goods and earned much greater pay at your age if you had had a college education to begin on. Don't you think so?

He looked at me thoughtfully a moment. "Yes," he answered. "I believe that is so. I know that for lack of schooling I cannot express myself in as good English as I ought to, and for that reason I am not as good a salesman as I might have been. I know all the practical side of it, but I do not

make as good an impression as if I could use better English and talk on a wider range of topics. I believe you are right, and you may be sure I shall see that my boys get all the education they possibly can."

And, I continued, be sure you encourage them to take up the technical and manual training work that is given in the schools now. You live where they have wonderfully fine schools of that sort. And I want to tell you that no man can come up thinking straight unless he has learned to do exact and thorough work with his hands. Therein lies the secret of the crookedness in so many men who live by salesmanship. They never learned to do useful and exact work with their hands, and therefore they cannot do useful and exact thinking. All educators are recognizing the necessity for this

proving of the thinking by doing exact and thorough work with the hands. The careful use of the level and the square and the saw and the hammer will train children to think on the level and act on the square. That is why all educators are working to incorporate manual training and the homely arts and crafts and technical training in grammar schoolwork and in high school work. The most hopelessly slovenly worker I ever employed was a woman who had never learned to do any useful thing with her hands. Her thinking was just as slovenly and inaccurate as her work.

True education involves the drawing forth of the capacities of the head, the hands, and the heart.

You are evidently beginning right with your children — they are certainly exercising

their little hearts and yours in your beautiful home life. And they are exercising their heads to some extent. Now see that they get education for the hands and still more education for the head. Don't make the mistake of sacrificing the education of the hands and the head to the earning of a little money when the boys reach the age when all boys want to quit school and go to earning.

The boy who quits at fourteen may earn more when he is twenty-one, but from twenty-one to thirty-five his earning capacity will rise very, very slowly. On the other hand, the boy who goes to high school and then to college may not be drawing as much salary when he is twenty-one, but he will draw considerably more salary when he is thirty-five, and the arc of

his earning power will continue to rise for some time after that. And it will never sink to the same level that his earning capacity would if he stopped education when he had gone only as far as the grammar school. Statistics prove this without a shadow of doubt.

You hear a lot of talk about college being unnecessary to success in life. If by success in life you mean mere money making, I will agree that the young man who goes into business when he quits the grammar school may reach the height of his earning power younger in life. But he will not continue to rise beyond that. You know that the less a man has in his head the more he must depend upon his physical energy. Physical energy is on the wane after forty or forty-five. The man of sixty-five

who has to depend upon his physical energy to earn his living is certain to find himself in very poor circumstances. The man who has developed his intellect will at the age of sixty-five find himself managing to live without depending too much upon his physical energy. That is one reason why life grows more beautiful with every year to the man who is educated, while the life of the uneducated man grows less beautiful and less interesting after he has reached the zenith of his physical powers at the age of about forty or forty-five.

And there is another side to this matter of education. You have no interest now at thirty-one years of age except your business and your family, have you?

"No, I have just those two interests, but they are enough."

I said: But what will become of your home interests in twenty-five years from now? Your children will then be scattered maybe to the four winds. Your home as a home will contain nobody but yourself and your wife. Possibly it will contain no wife. What of your home interests then? They will be but a memory. And memories are not very exhilarating as a steady diet. And what of your business interests? If you go on making money as you are doing now, the time will come when you will be tired of making money. Don't you think so?

"Y— e— s."

Well, and then what will you do for a real interest to keep life worth living? Of course it is just possible that you can sit by the fireside and enjoy your grandchildren. But that will grow tiresome, too. You will be



tired of making money because it will be an old story to you. Your own children will be grown up and in their own homes. What will be your interests then?

Now this is exactly where education comes in. The longer you go to school the more things you will know about this world and the people in it, and the principles upon which it is built and the things that have been accomplished, the more points of interest, the more points of contact you will have with this world. In other words, the more interest you will have in this world. These interests you will need to fall back upon as you grow older. You will need every one of these that you can get, if you would enjoy a long life.

There is another way to look at it. Every generation of the world comes in on the

shoulders of the preceding generation. In a sense your children inherit not only your nature, but they inherit your schooling. They inherit your nature possibly before they are born, but what they inherit before they are born is only the smallest portion of what they gain by inheritance. We keep on inheriting from our parents, our friends, our books, and our companions, as long as we live. Your children inherit your use of the English language. If you let your children stop at the grammar school where you stopped, they inherit just what you worked out in your generation. If you send them on to high school you give them something beyond what you worked out in your day. And by giving them something beyond what you worked out you are helping along evolution. The evolution of the human race

comes in just this way. Don't let your family share of the evolution of the human race stop because you are in too big a hurry to have your children get along in the business world. All your children are due by the laws of evolution and progress to go through the high school, since you stopped at the grammar school, and one or maybe more of your children has it in him to go on through college and reach a higher altitude of intellectual development than the others. He may set a new pace for your family. If any of your boys want to go through college, better help them to do it, and thus help evolution along the faster.

You see this matter of schooling is something that begins at the very cradle. It is nothing more than the passing on of the wisdom of the world to the new arrivals in

the world. When your baby began to toddle around the floor, did you say, "Now you can walk you have to get out and walk and depend upon yourself?" If you had said that the little one, in gaining by absolutely unguided experience what you perhaps gained by unguided experience — you being an exceptional and not merely the average man — your baby in gaining through his own experience would perhaps toddle into the fireplace and disfigure himself for life. Did you leave that little baby so unguided when he first began to walk? No, of course not. You fended him with your own wisdom. You said to yourself that the little one might toddle into the fire, not knowing any better, so you would be handy to stand between him and the fire and to guide him in a better direction instead of

allowing him to go by his own little ignorant ideas and according to his untrained will.

Well, all schools do for children exactly what you did for that little baby when he first began to walk. They aim to pass on the wisdom of all the ages of experience of human beings in such a form that it will keep the young from toddling into the fireplaces of life — into bad habits of erratic thinking and living. The schools aim now to give for the head and the hands exactly that sort of guidance that you and your wife in your love give to the little baby's physical being.

The schools pass on the race wisdom to the children.

It takes the home school plus the social school to make the all round efficient human.

To be sure the schools also pass along some foolishness. But with every year they are passing less and less foolishness, and more and more wisdom. And because they do pass along some foolishness is no more reason for ignoring and refusing to profit by their wisdom for your children, than the occasional carelessness of a parent who lets his child run into the fire is a good reason for dispensing with all mothers and fathers and allowing the little child to learn by itself how to toddle and where to toddle.

The parents and teachers pass the wisdom of the world on to the child, who receives it sceptically and suggests improvements as he works it out. Thus do we see evolution

in the making. Our children need all the education we can help them to. And we need all they can pass back to us!

"I believe you are right," he answered. "I shall think this over carefully and you may depend I shall be more decided than ever upon doing all I can to keep my children in school just as long as they will make good use of the schooling. And now I have enjoyed this conversation immensely, and I must get along to Mr. Blank's where I have just put in nine new dictaphones and they are waiting for me to show the girls how to use them. If your dictaphone gets out of order again let me know and I will come and fix it."

Thank you. And I have enjoyed the visit, too. And we have both got something out of it, I think.

(And I sat down and talked this into the repaired dictaphone.)



## Chapter 32: How To Treat The Arguing Habit

A certain young man of twenty years is determined to contradict or question or debate almost every statement made in the family and in his circle of friends. He invariably takes the opposite side, for the mere sake of argument.

There is something wrong with the family in which he has grown up! In some way they have allowed this habit to grow on him from the time he was a child.

Is it not a case of everybody in the family contending over unimportant details, this one young man being so strong-willed that he usually comes out on top in the argument?

The only cure I know of for this extremely unpleasant habit of opposition and contention is the Silence Cure.

Absolute non-resistance will break the habit when nothing else will. Is there nobody in the family who has self-command enough to apply this cure?

The habit of contention is nearly always the result of a family attitude of argument. It fixes upon a child the habit of arguing to support his point, instead of reasoning to find out the truth.

Generally the parents set the pace. Sometimes it is a single member of the family who sets the pace, and the parents sit still and let the younger members fight it out. Then when the habit has grown to very unpleasant proportions, everybody joins in

the contention, or sits around and feels vexed.

It is my experience that it takes a whole family to make one contentious member.

It is likewise my experience that one parent can prevent the forming of this bad habit, if he or she takes it in time. I stopped it with my children when they were about ten or twelve years old, by applying very systematically and persistently, the Sequestration Cure.

At the first sign of strained argument each child was sent to a separate room, with the injunction to remain there until he could play or discuss things without getting heated, and without contradicting. The child himself was allowed to decide when he was ready to play comfortably. He might

be sent back in ten minutes, but he was allowed each time to make his own decision as to whether he was ready to play according to the rules of polite society and friendly intercourse.

At first, I had to send the children away every little while, but after a few days they began to see the point, and they kept themselves on the pleasant side of that point where the strain begins.

But I never could have cured the children if I had not first commanded myself in the matter. I quit trying to settle their disputes; I merely required that they settle them themselves by perfectly amicable and kindly discussion, or else leave the matters entirely untouched. I stuck to this every time until they formed the habit of discussing things in a kindly way with the

intention of finding out the truth, instead of with the intention of upholding each his own point of view.

I consider this discipline one of the best things I ever did for my children.

If I had not discovered it until they were twenty years old, instead of ten, I should have tried the Silence Cure instead of the Sequestration Cure.

When the boy makes the first opposition statement, everybody else shut up. Do it every time. It won't be long before he will catch the point of view, and command his feelings and his tongue — it won't be long before he will begin to reason for the truth, instead of fighting for his point.

It is worthy of earnest effort on the part of the whole family to break one member of

that trick before it gets to be a settled bad habit.

Don't you see what it leads to? After a while the man's entire reasonings have the one aim, the aim to justify himself, right or wrong. This becomes a habit of mind with him, a perpetual attitude of thought.

It is very important to keep children from contracting the bad habit of arguing unpleasantly with each other.

## Chapter 33: When Your Daughter Declares Her Independence

Here is a letter I have just dictated to a mother whose daughter has asserted her independence:

If the daughter has been brought up on the "don't" plan, and has just kicked over the traces, and assumed her own individuality, I say "Bully for her!" But if she is merely selfish, and takes her friends away to her room to keep from sharing them with the family, it is too bad; she is making a mistake, and will find it out by some sort of unpleasant experience.

Evidently the poor girl is out of joint with her family. This is primarily the result of wrong bringing up. A selfish daughter doesn't come from a truly unselfish family. There

are mothers who think they are unselfish, who make selfish daughters by bringing them up without a sense of responsibility for anything but their own pleasure. I know children who came up without learning to help their mothers or anybody about them, simply because the mother would rather do the work than take the trouble to teach and direct the children until they learned how to help. Such a mother very often thinks that she has been very unselfish, but she has not. She simply did what was easiest for her. Her children do the same!

Children must be taught cooperation almost from the time they are born. They must help each other, and be grateful for help rendered to them. If the mother is wise and truly unselfish, she will teach and practise this cooperation. Every child will



have certain responsibilities, and will be taught to discharge those responsibilities faithfully. Such a mother will have no such daughter as you picture this one to be.

As to this girl's "fortifying her actions by abstract declarations in the New Thought books," if she didn't find justification in New Thought books, she would find it somewhere else. People can always find reasons for what they want to or choose to do.

I fancy this girl has been bossed to the limit, and that now she is grown up she proposes to take her life in her own hands. She is certainly making a mistake in trying to live her life apart from the family, but I surmise that the family makes it extremely difficult for her to live her own life. If the mother would get hold of a little New Thought

herself, and give the girl her freedom, really give it to her in spirit as well as in name, the girl would soon reciprocate. The mother must learn cooperation herself, and the father, too. If she showed a disposition to help the girl live her life in her own way, the girl would very quickly come to give her higher consideration and kinder treatment. In this world we get just exactly what we give. A selfish daughter comes from a selfish mother. The mother may have aimed to be unselfish, but she has been merely unwise, instead of unselfish. The mother's feeling abused, or feeling grouchy, will certainly never woo the daughter to bring herself and her company into the family circle.

Here's a beautiful little sentence that I found yesterday, written by Confucius:

“Make happy those who are near; and those who are far will come.” How happy is the family circle? How happy a reception do they give this girl when she brings her friends? How do they treat the girl when she takes the friends to her room — with cold looks or sharp speeches, or grief or grouch?

Do you think any of these attitudes of mind are attractive? Certainly not — they only give the girl the excuse she may be seeking for taking her friends away to her room.

Don't you see the point? The mother is the key to the situation. Let her wake up and get a little New Thought herself. If the girl has got even a little New Thought, she is on the right track even though she may do very unwise things in the way of learning. At least, she will surely outgrow this in time.

Don't fret your own soul over other people's unhappiness! Remember that we get exactly what we attract, and that the unpleasant experiences all tend to correct the mistaken mental attitude which draws them to us. Is the mother interested in making the girl happy, and in helping her to make her friends happy? Or is she merely bent on making the girl and her company come down and add to the mother's happiness, or the family's? Don't you see that in the latter case the mother is selfish, just as well as the daughter? (My little Libra stenographer just exclaimed: "Goodness! — if papa and mamma and the boys didn't come in and help me entertain my company, I wouldn't know what to do with them!").

## Chapter 34: Taking Sides Against Father

Here is a letter from a woman with a husband, one little boy, and a peck of troubles. It seems the boy is like her, while the father is short tempered and scolds the boy, sometimes when he isn't to blame. Then the mother comforts the boy and cries with him. Sends him upstairs and lectures the husband, reminding him that there is a family skeleton in a mad house, and if he, the father, doesn't watch out he'll drive their little boy on to the same fate. The husband replies that she is spoiling the boy by "babying" him. When the mother calls the ten-year-old scolded one into another room and puts her arms around him, he sobs, ""Oh, mamma, this will be the death of me yet."

Now doesn't that sound natural? To me it is an echo from the past. So I'm calling a meeting right here of all the mothers that want harmony in the home, and I hope all the fathers will snoop around and overhear the talk I'm giving their wives. The husbands will share the fate of all listeners, and I hope they'll accept the lesson and improve.

To every wife interested I say this:

Evidently you and your husband are direct opposites. He is masculine, brusque; you are sentimental, feminine. Your boy takes after you. The greatest danger for him is that you will spoil him by "babying" him at the wrong time.

He needs to learn to take his hard knocks like a man not like a woman.

Never pity him at such a time! Tell him to brace up and take his scoldings like a major — or as a football player takes his hard knocks.

What if his father is unjust to him at times? So is everybody unjust at times. But the father's injustice is no excuse for the boy's cry-baby-ness.

Rouse the boy's manhood at such times, instead of playing on the woman in him. Tell him to "be game" and proud of himself.

Tell him his father's shortcomings are no worse than his boy's shortcomings, or your own. They are different, that's all.

Tell him his father doesn't mean to be unjust or unkind, any more than you do; he simply isn't perfect any more than anybody

else is, and that is the particular form of imperfection that shows up in him.

Tell your boy that his father's brusqueness is due to lack of self-control, not to wrong intention; and that the boy's crying is due to the same kind of lack of self-control.

And that the crying is just "bad" as the brusqueness.

Then put your boy on his mettle to take his scoldings calmly, without "feelings" of any sort; to correct if possible, his actions that called forth the scolding; and to forget it as quickly as possible.

Then help him to forget it by dismissing it from your own thought and talk, and getting interested in something worthwhile.

Every boy needs a loving and sympathetic mother. And he needs no less a sometimes



brusque father, and plenty of boy playmates.

A mother like you melts the boy to softness, while the hard knocks hammer him into shape. It's just the difference between melted iron and steel; between sentimental mush and character — the sort of character that turns every buffet to beautiful results.

Don't fend your son — nor your girl — from anybody's hard knocks. Just teach them both to meet knocks like a man.

They will thank you later.

And as you and your children learn to make light of unpleasant happenings and make much of the right intent at the bottom of the father's heart, you will find yourselves all outgrowing the old discord. Thus does belief in good dissipate unpleasantness.

## Chapter 35: How Neighboring Mothers Can Cooperate For The Development And Happiness Of Themselves And Children

Is there no civic center in your city or town to which you can go for new ideas, friendly intercourse, and inspiration? If not, then start a little club of your own and invite your nearest neighbors to join. Meet once a week or once in two weeks. Elect one or two officers — just enough to run the club. Decide upon a little course of study, prepare your lessons at home, and then come together for general discussion and debate on the subject chosen. Nothing will so brighten your minds and distract and rest you from the everyday work.

If you and your friends are all mothers with children, then appoint a mother to act as

nurse for all the children, while all the other mothers go to the club. Let the mothers alternate in this capacity, making a little club for the children. Let the mothers in turn devote their best energies to making the children's club meeting just as profitable and delightful for the children as the mothers' club is for the mothers.

The mothers should learn to tell stories to the children, and each mother in her turn should exercise her story-telling powers. Then when the children come together the next week let them retell last week's stories to the mother in charge, before she tells them any new ones.

Let them take turns in this retelling, all the children helping to recall forgotten details. Such exercise will develop observation,

memory, and expression in children and mothers.

All the mothers should make a study of story-telling so that each may make the best use of her opportunities with the children.

A half dozen or so mothers can easily cooperate in this way to make club day a red-letter day, an inspiring day, a rest day for themselves and the children.

Let each child be properly fed before it is sent to the club, and let each mother give a solemn oath to the other mothers that she will feed nothing to the children unless directed to do so. Otherwise some of the mothers may be overgenerous enough to provide sweets and tummy-aches to be carried over into the next night.

By all means stir up your friends and yourself and provide some way to insure a day off once every week or two. Any mother who sticks in her four walls with her children is bound to become flat, stale, and unprofitable, no company for herself, her husband, or anybody else. It is up to her to take everyday life in hand and so organize it that she will be provided with sufficient vacation and pleasant association to keep her inspired and happy in her home work.

If there aren't half a dozen mothers who will cooperate in such a plan as I have outlined, then get one or two neighboring mothers to cooperate with you as kindergarten teachers and story-tellers to the children one day each week, while the other mothers take to the woods, or take a day off and go visiting or listen to lectures,

music, or whatever diversions may offer themselves.

Every woman owes herself a day off each week, and there is no woman who cannot, if she will, use her own ingenuity and cooperate with others to provide herself with a day off from the regular routine — a day to be devoted to New Thoughts from any source which happens to be handy.

The time was when every woman was sufficient unto herself and her family. When her husband wanted a new suit she sheared the sheep, carded the wool, dyed it, spun the cloth, cut the clothes, sewed them up by hand, pressed them with a ten-pound "goose," and presented them to her man. When she wanted the washing done, she did it. She cooked her own meals, made her own soap, raised her vegetables,

pickled her own meat, and smoked the hams. In addition to this she washed the babies and fed them and looked after them.

If it were not for the cooperative intuition in human beings every family would continue to perform all the operations necessary for the care of that family. As it is we learn to help other people and let them help us. Our husbands' clothes are now the result of the cooperation of a thousand different people. The very bread we eat is the result of the cooperation of many people. We have learned that by working together we can provide ourselves and other people with better things and more of them, and at the same time we can relieve ourselves of much unnecessary work.

Why not extend this same principle of cooperation to the caring for our children

and the providing of ourselves with education, social intercourse, change? Why don't I take care of my neighbor's children today while their mother goes pleasuring; and in return allow her to take care of my children next week while I take my day off?

It is all very simple. No money is needed to accomplish this, only a little extension of the great principle of cooperation which is making this world over into one big family, instead of continuing it along the old lines of ten thousand families, each one grabbing for himself and ignoring his neighbors.

Cooperation is very simple — if we let love and patience accomplish their perfect work in ourselves and our neighbors.



We have always been members one of another:

"All parts of one stupendous Whole,

Whose body Nature is, and God the Soul."

In proportion as we recognize this, we cooperate for the good of all.

## Chapter 36: How To Teach Your Children The Value Of Money

Below is a copy of a letter given by a woman to her young daughter on the day of her Commencement. I wrote it, at her request.

It would have been more economical for her if she had brought her daughter up in these same ideas. But it is never too late to mend, better Commencement Day than Wedding Day, or never!

The same idea has been used with several other persons I know of, both boys and girls, and it has worked like a charm. Most young people only need a little direction in this matter, and a little encouragement to practise and keep at it, and they soon begin

to reap the joy which comes from doing anything well.

After the habit is formed it is no trouble to so manage money that it affords a constantly increasing savings account, in addition to the solid satisfaction of commanding one's income and oneself.

In the next chapter there is a second letter, a complement of this one, a letter which is helping several boys and girls to work out their own salvation.

Here is the letter, which was headed:

For Mary

June 25, 1910

Believing that one of the essentials to a happy and successful life is the knowledge

and practise of properly managing money,  
and

Believing that every girl should learn this as  
well as every boy, and

Believing that in order to learn the  
management of money every girl must  
have an allowance and certain necessaries  
to buy out of that allowance; that she must  
learn to manage money by doing it when  
she is young, and while her mistakes need  
not be too costly.

Therefore, I have resolved to celebrate  
your Commencement Day by making you  
an allowance of per month — with a few  
strings attached!

To facilitate the learning of proper  
management of money, I will for six months  
pay your allowance in four equal

instalments on the 1st, 2nd, 3rd and 4th Saturdays of the month. This will enable you to avoid getting into a big hole toward the end of each month through being too reckless near the first of the month.

Now for the strings:

First, you are to so manage your money as to keep entirely free from debt. You are to buy nothing at all until you have the cash in hand to pay the entire amount.

Second, you are to ask for no extra money to make the allowance larger, nor even hint for it! And you are not to make a single complaint about the amount being too small! You see the lesson you are to learn is the lesson of getting along cheerfully inside of your allowance. When you have learned to do this well, you may find you're

allowance gradually increasing, but until you thoroughly learn this lesson your allowance is to be rigidly enforced and no increases even hinted at.

Third, you are to buy with your allowance a certain number of the necessaries. This plan will enable you to so manage money as to make due allowance for necessaries before you invest in luxuries.

After a little practise you will find. that you need in all things to make yourself a perpetual allowance to cover the unexpected which is never twice alike but is always cropping up in every person's life. The unexpected is dead sure to happen every day, and your allowance to yourself should be great enough to enable you to meet it without strain — without getting into debt and with a little surplus over. If you do

this you will be happy and satisfied in your heart over all your business expenditures. If you do not make sufficient allowance for the unexpected which is always cropping up, you will be everlastingly regretting expenditures after you have made them, and you will always be unsatisfied and unhappy in yourself. Good management of money will eliminate a very great many unpleasantnesses and unhappy feelings, and the little things you do without you will never miss in a week's time! Command your desires as well as your moneys and you will increase your happiness fourfold. Out of your allowance you are to buy all your necessaries, including hosiery, with the exception of your dresses, hats, and coats, and whatever underwear and shoes I consider necessary.

Beginning with your Commencement Day I will give you the allowance payable as hereinbefore stated. And I promise to give you the free use of this allowance, provided you keep your end of the arrangement.

Also I agree to let you learn by your own mistakes, and to refrain as far as possible from criticizing your expenditures or adding any more strings to those already mentioned. Every girl makes mistakes and every girl learns by those mistakes. I am aiming to give you the opportunity to make these mistakes and learn by them while you are still young, while the expense of such mistakes cannot be so great as it might be later.

If at the end of six months, you have managed your money so as to keep well inside the debt line, at the same time



looking out well for the necessaries before spending on the things which are less necessary, I will increase your allowance and turn more of the necessaries over to you to be managed as you will; and I will likewise pay your allowance all in one instalment at the first of the month, instead of in four instalments.

Signed .....

## Chapter 37: How To Teach Your Children The Conservation Of Money

In the previous chapter I gave you a letter which was given to a young girl on her Commencement Day. Please be sure to read that one in connection with this, so that you will get the full import of this second letter, which went along with the first.

Here is Letter No. 2:

For Mary

June 25<sup>th</sup>, 1910

Believing that any person's income, whatever it may be, is not well managed unless each month shows an addition to a savings account, and desiring you to realize that I am very anxious to have you manage your money well, that you may get

out of it and out of your future life all the peace and happiness which comes from an income well managed.

Therefore I have decided to make you a special inducement to save money out of your regular allowance.

Here is the inducement:

First. If, at the end of one year, you have lived according to the terms of your allowance, and can show me in addition a savings account equal to ten per cent of your entire allowance for the year, I will give you a present of twenty-five dollars cash, to be used for anything you wish which does not happen to come within the terms of the allowance agreement. These savings amounting to ten per cent of your allowance must not be eked out by extra

money presents which may come to you from relatives or friends.

Second. If, at the end of one year, you can show me a clear slate, no debts and no grievances against the size of your allowance, and in addition a savings bank account amounting to at least fifteen per cent of your entire allowance for the year, I will give you a cash present of fifty dollars, which you are to use exactly as you please.

The saving of money is just as necessary as the paying of bills for the absolute necessities of life.

Here is a little item that will help you in managing your allowance.

When you get your allowance at the beginning of a week or month divide it into four allowances for yourself.

First. Set aside the amount of money you must spend for absolute necessities.

Second. Set aside the sum which you determine upon to add to your savings account.

Third. Set aside another sum to cover the unexpected things which may crop up before your next pay day, such as extra expenses of visits or treats, charities, etc.

This division will leave you a fourth sum which you can conscientiously spend before your next pay day for things which are not necessities, in case your fund for non-necessaries runs out before your next pay day.

Don't make the mistake of encroaching on your fund for the unexpected until you have received your next allowance. Then when

you divide up your next allowance you can add your left-over fund for the unexpected to your new fund for the non-necessaries, and you will have a little extra to spend for all such things before your next pay day.

If you will practise this a few weeks or months, you will find yourself getting into the spirit of it and thoroughly enjoying the sense of power and self-command which will come to you from managing money so as to have plenty at all times for any of the unexpected things, with a steadily growing savings account in addition.

Later you will find yourself almost unconsciously dividing your income in this way so that you will never run short and will always have a savings account growing. Until this becomes a habit you will find it necessary to hold yourself religiously to

your subdivisions of the allowance. Only by so doing can you quickly grow the habit — and the satisfaction which comes with the habit.

If, at the end of a year, I find that you have not only managed your allowance well, but that you have also managed your present stock of clothing well, I will increase your allowance and turn over to you more of your necessaries to buy. I would like to turn all your buying over to you, and give you an allowance sufficient to cover it, but I do not feel that I can afford to do it until you demonstrate step by step that you can really be trusted to manage money for your own well-being and happiness. Rest assured that the better you manage your allowance the more inclined I shall be to

increase it and leave the responsibilities all to you.

It is possible that you will someday marry! Remember that this learning of the problem of managing your income will eliminate at least fifty per cent of the chances for friction between you and your husband. So in making a success of this managing of money you are already helping to build the harmonious home every girl desires and hopes to have. And the things which you could get for your home with your money savings are only a drop in the bucket compared with the solid satisfaction and capable management which you could put into making that home an ideal one.

Signed .....



## Chapter 38: What I Think About Marriage And Divorce

New thought makes every man his own pope, and it is therefore a risk for any one individual to assume to voice the New Thought belief in regard to marriage and divorce. I therefore will content myself with giving my personal ideas, with which a majority of New Thought people will doubtless agree.

We believe that sex is divine, inherent in every organism and in every atom in all creation; that it is, and always was, and ever will be expressed in many ways, according to the stage of development of the individual; that its expression — not its character — changes with the evolution of the individual.

The expression of sex in human history is an open book — to him who can see through things. What forms sex expression will take in the future is a matter of pure speculation and prophecy.

New Thought affirms evolution, and it therefore takes the future of conventional marriage on trust, knowing the fit evolves and persists.

What Jesus said about there being no marriage in heaven indicates that he believed marriage law a makeshift that eventually would be outgrown. It looks as if he considered such regulation a necessity as long as the "hardness of heart" of unevolved humanity made it necessary to protect children and mothers by legal process.

Man and woman must devote themselves to the little ones as long as they are little. Otherwise society must assume the burden. So the members of society instituted marriage to compel fathers to provide for their wives and children. As long as we have unequal distribution of wealth, we shall need marriage laws to keep fathers in the treadmill. When we get equal distribution of work and wealth, as we surely will in time, there will be no economic treadmill, and no need of a law to compel fathers and mothers to stay married. Likewise there will be no squalid homes to drive men to drink and vagrancy, and women to desertion and suicide.

The lack of money is the root of fifty per cent of family jars and consequent divorce.

False standards of living based on the idea that to be happy and great one must spend more wealth than his neighbor, is the root of the other fifty per cent of family evils and divorces.

Look deep, and you will find every divorce a hybrid from both these roots.

The New Thought ideal of human beings as “members one of another,” all equal heirs to all riches, human and divine, is destined to express itself in equal distribution of wealth, education, and opportunity to every man, woman, and child. With no poverty to pinch the body and starve the soul, and no false standards of living to drive us ambition-mad, love will find itself free to express its abiding ideal.

It is love that keeps people married. In the absence of love it is either duty or economic necessity that binds a man and woman together after love has flown.

The secret of a happy marriage is eternal courtship. Love grows in courting; it dies of neglect.

At present we are too busy to love, so we separate and each runs away after his own little god of cheap things — money, position, excitement. By and by, after the separation is complete in truth, we record it publicly in a “bill of divorcement”

Give us rest from running after false gods and we'll have time to work out our deepest abiding ideal of marriage. Until we know how to choose a mate and cherish marriage, we must roister our failures

honestly in a "bill of divorcement" and give both parties a clean slate and a new trial.

Divorce is matrimonial bankruptcy: a life-saving necessity at times, but never a credit mark.

To make divorce difficult is to maintain a matrimonial debtor's prison, wherein nobody gets anywhere and the children, with society, foot the bills.

Blessed is divorce when it is inevitable, and honest.

A thousand times blessed the marriage that grows in depth and height with the years.

Who would choose the former if he had sense enough to work out the latter? Nobody.

Therefore, oh, society, be forgiving even to seventy times seven divorces, until we learn how to realize our ideal of love and marriage.

When Jesus was accused of breaking the Sabbath he said, "Man is not made for the Sabbath, but the Sabbath for man."

So New Thought affirms in regard to all laws and institutions, including that of marriage.

Why should man need law to make him cherish a wife, and both of them cherish the child? Only because his heart is hard and his reasoning crooked; or because economic conditions are stronger than his desire and power.

Why does the church insist on the sacredness of the marriage service?

Because it believes in the hardness of heart of all men and women. And because it considers the family as an institution that must be maintained at the expense of its individuals: man was made for marriage, says the church.

Marriage was made for the protection of women and children as the wards of men, says New Thought; give women the ballot and equality of earning power with men, and the marriage institution will be evolved and continued for the protection of children.

The church clings to tradition. It doesn't realize that people as a whole are more intelligent, gentler and more considerate than they were when marriage laws were made.



New Thought affirms the right intent of every human being, and the right of every individual to make or break marriage according to the dictates of his own conscience; in other words, according to the urge within him of that Spirit which works its goodwill in and through every soul, but does not lead all souls alike, nor mayhap any two souls alike, even under similar conditions.

The old church thought says marriage is made by God.

The New Thought says true marriage and true divorce are both made by God in that Heaven which is within the individual; and that upon proper application the church advertises the marriage with its blessing, and the state records it. Also the church

advertises the divorce with anathema, while the state records it as legal.

New Thought likewise says obey the laws of your land, for “the powers that be are ordained of God” — as long as they last.

We note that God, speaking through the people, changes his laws to meet new conditions evolved; works in and through the most advanced thinkers of each and every age to free the people by law.

Also we note that the conservatives and ecclesiastics of every age cling to traditions and splutter against change.

So, in a nutshell. New Thought as I see it stands for:

1. The true marriage of love between man and woman.

2. The consummation of marriage by legal ceremony and public record.

3. The cherishing of marriage in eternal courtship, with oneness of ideal, and devotion to mutual high purpose.

4. The separation in truth of man and woman when God in his heaven within either, or both, severs the bond of love between them.

5. The granting of absolute divorce upon application of either party, on the one ground of incompatibility.

6. The granting of such applications for divorce as soon as the court is assured of proper custody, care, and support of minor children.

7. The living up to marriage laws and divorce laws to the letter as long as they

both exist; not because man is really married or truly divorced by a judge's signature, but because society has a right to know these vital truths about the individual that it may govern itself accordingly; and the individual owes it to his own character and soul to live in honest cooperation with society.

The laws of marriage and divorce are man-made for man's convenience. He used to own his women, and if they didn't toe his chalk line, he turned them out to beg their living or starve in disgrace and rags. To make their hold on women more secure the men had a "gentlemen's agreement" that no other man could take in or marry a woman thus turned out to grass — like any used-up horse. Disobedient women were "put away" in this fashion, turned out to

grass and disgrace like this two thousand years ago. It was the "custom." It was the "law." A piously vindictive man could thus insure himself the righteous satisfaction of getting up some morning to find his "put away" wife on his front doorstep dead of starvation and exposure; a case of "God's wrath" visited upon the "sinning one."

When Jesus came, he told these sanctimonious old

Pharisees that it was a crime to "put away" a woman like this for any cause, without giving her a "bill of divorcement," that would free her to be married to and supported by some other man who might want her. Without such a bill of divorcement no "respectable" man could or would marry her and she was forced into adultery or prostitution to keep soul and body together.

Read the text carefully in light of the customs of those days and you will see that nowhere did Jesus even hint that there was any wrong in a man putting his wife away, or a woman leaving her husband, or either one marrying again; but only that it was a mean and wrong act for a man to “put away” a woman without freeing her to marry again, by giving her a “bill of divorcement.”

Yes, Jesus said, “But everyone that putteth away his wife saving for the cause of fornication, maketh her an adulteress; and whosoever shall marry her when she is put away committeth adultery” (Matthew 5: 31, 32). This is equivalent to saying that if a man marries a woman who is legally "put away" for fornication neither he nor she commits adultery. Which is precisely Jesus'

meaning. A fornicator in the Bible sense is a "flirt" whose desire goes out after a man to whom she is not married; such a one is a fornicator whether or not she has had "guilty" relations. Study your Webster's Unabridged.

What Jesus said amounted to this: If your wife wants another man, divorce her; so that she will not need to commit adultery in order to get him — loose her legally and let her go. Study the derivations of the word adultery: the same as adulterate — when a woman carries two men in her sex life, she is an "adulteress"; so, if you are the husband of such a woman you are enjoined to put her legally away. But for no cause are you to put away your wife as long as she is "true" to you!

But did you notice that nowhere did Jesus even hint that your wife is not free to leave you at any time or for any cause, nor does he anywhere call her an adulteress if she goes to another man after you free her by law.

Why does Jesus talk to men only, on this subject? Because the men owned the women and were responsible. No woman could get support or good name except as a legal wife, no woman could leave a man except at terrible cost to herself. But men could and did cast off wives on the flimsiest pretexts. So Jesus commanded them not to put away a wife unless she wanted to go, and to make his putting away a legal one: otherwise the husband was worse than an adulterer, he was a maker of adulterers.



Jesus was talking to those who forcibly put away wives, not to either husbands or wives who leave of their own accord and do it legally.

A marriage certificate and a bill of divorce are merely legal papers recording certain truths in the lives of two persons. The truths themselves are the important things, and these are locked in the hearts and minds of the persons concerned until such time as they choose to advertise them to the world in the legal way, by a marriage certificate and ceremony, or a divorce certificate and ceremony.

A marriage certificate announces a tie, and warns others to respect that tie. This saves everybody the possibility of misunderstanding and misdirected effort to win another already won.

A divorce bill announces the severance of a tie, and leaves both parties free to seek and be sought in marriage.

Honesty requires that these vital facts of life be advertised by a legal process that leaves no doubt.

The man or woman who seeks to hide from the public his marriage or his divorce is a crook and a cheat, and his crookedness is cheating himself first, last, and all the time, and worst of all.

And the man or woman who is divorced in truth, and yet refuses a "bill of divorcement" to the other party is contemptible as well as crooked; except in those cases where divorce is withheld for a time to compel reasonable terms of support for minor children. I have my opinion of a woman

who refuses divorce to a man in order to bleed him for alimony.

Oh, no, that would not multiply divorces. It would prevent them. It is the tie of ownership that binds in marriage, and anything that binds makes a sore spot. Leave man and wife free to rest themselves from the yoke when it isn't needed, and they'll pull without making galled spots. We don't fret ourselves against ties that we know we can untie at will. We don't mind pulling together on essentials if we are free to play our way between times.

Looking backward over history; looking around at the homes and lives of my acquaintances and intimates; reviewing my individual experiences and spying carefully within at the ideas, emotions, instincts, and intuitions aroused by stimuli both outward

and soul ward; I conclude that the real monogamic marriage is the soul-convicted ideal, and the constant quest of every woman at least, enlightened or not. Christian or barbarian, "good" or "bad," Methodist, atheist, or Mormon. A true companionship for all time if not for eternity is, I believe, the deep-down longing and quest of every soul; as sure, and as unprovable as immortality itself. The true marriage once found, marriage laws are fulfilled and — not needed. No one who has approximated the true marriage doubts this, or tries to explain it. He knows as he knows conversion and God. And he knows others cannot yet know nor understand.

The Life Urge, the divine call of sex, is stronger than civilization itself; stronger

than right or wrong or law. It is the basic truth of creation.

There was that famous New England bishop who led the van against divorce a few years ago. Oh, folks must get married and stay married and increase and multiply and replenish whether or no. But the good bishop had to hush his harangue and help his own beloved niece to get a divorce. Perhaps he has learned by experience that divorces, too, are made by God, Sometimes, at least.

Which reminds me of a clever saying of Ella Wheeler Wilcox', that one divorce in a lifetime might be a misfortune, but any more would be a bad habit!

And William says that there are worse and more disgraceful things than divorce — chronic family jars for instance.

Out of my own experience of one unsuitable marriage, and a divorce followed by a suitable marriage that has now stood the test of fifteen years; plus an unusually wide observation of other marriages, happy and unhappy, I am led to the conclusion that in order to demonstrate a happy marriage one should begin with the parents of the contracting parties.

The foundation of a happy marriage is a reverent respect for the other person's wishes. The chief obstacle to a happy marriage is the woman's desire to reform the man, or the man's desire to reform the woman, or both. If children are brought up from the beginning to respect the wishes

and desires and idiosyncrasies of others, they will not enter marriage with the idea of making over each other.

So the first requisite of a happy marriage is to pick out the right person — one whom you can thoroughly respect without making him over; one whose ideals and purposes in life agree with yours, and whose “ways” do not antagonize you.

Between husband and wife there should be first of all in essentials, unity; in non-essentials, absolute liberty; in all things, that love. which covers the multitude of shortcomings.

## Chapter 39: Hypocrites And Divorce

No human being can please everybody, or even a good many bodies. Why try?

The best any soul can do for itself or the world is to please itself — in each emergency of life to so act that it can thoroughly approve its own action.

To hide a divorce is exactly as hard on the human character as to hide a liaison. To hide mean and soiled underclothing under a showy gown; to rob yourself and children of necessities in order to make a show in society; to pretend to be what you are not; in short, to act the hypocrite about anything, is to damn and dwarf your own soul. What your neighbors think about it makes not one whit of difference one way



or the other. What you think about it makes all the difference in the world.

It is the cringing and stooping to accomplish your desire which distorts your being. Therein lies the real and only lasting punishment for any course of action.

If you know you are right, and if you accord to every other individual his right to think what he everlastingly pleases about you, you will walk straight and free, like the god you are. Your soul-calm will not even be ruffled by "unpopularity," nor by its opposite. The waves of public opinion will swirl about you utterly without moving you. You will respect yourself. And in due time the waves of unpopularity will die away and people will know you as you are, not as they once thought you.

Truth prevails if you will only go calmly on your soul-directed way and let it.

The condemnation which comes to the popular person whose divorce is found out is not so much a condemnation of divorce itself; it is condemnation of the deception practised. The popular idol has, in such a case, been sailing under false colors; and though human nature may like to be humbugged it despises the humbug.

Every human being has ideals. A great many people have the one-marriage, no-divorce ideal. They approve people who live up to that ideal.

But most people also carry an ideal of broad-minded tolerance which causes them to at least condone the offense of

divorce, where there seems reasonable cause for the separation.

But nobody hugs an ideal of deceit, though many practise it. If the divorced one is honest and has the courage of her convictions, if she lives her life modestly but without concealment, she is in time forgiven, even if the neighbors thought her somewhat to blame in the matter; and in time the fault is almost or wholly forgotten, except as somebody for selfish reasons wants to rake it up against her.

Look at Mrs. Mary Baker Eddy, as an instance. Nobody even remembers that she was ever divorced, except as some detractor tries to hatch up things against her. And when that happens, she has tens of thousands of followers to affirm her "popularity."

Henry Ward Beecher was another about whom things "came out," things the world condemns as worse than divorce; and he, too, "lived it down" and accomplished a great work. His "popularity" suffered for a time; but out of it all grew a larger and deeper real public respect, based upon a knowledge of the man as he proved himself to be. And today most people believe Beecher was guiltless.

"Popularity" is based upon a superficial knowledge. A witty and unknown pretty girl goes into a new neighborhood; immediately she is accepted at face value, she is "popular." Of what value is such popularity? Its value is estimated merely in the good times the girl can have, through the invitations of the local young folks.

But let her stay in that neighborhood for years, and prove herself. There deepens about her a real public opinion, which is not mere popularity. It is a stable opinion, with its roots in her very being; and it cannot be shaken by rumors. If she "pans out," her "popularity" flowers in true friendship, rooted in her honestly revealed self. If she does not pan out; if she is unstable, deceptive, unreliable, unkind, her popularity dies and she is compelled — if she still values popularity — to migrate to some other neighborhood where she can for a time ride again on a new wave of popularity created by her appearance from the outside — which is so deceptive.

Don't imagine that the world will not forgive divorce. It will, and does. Those who know you best forgive you anything. And in time

your whole world will know you, for there "is nothing hidden that shall not be revealed."  
To know all is to forgive all.

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